

# **Der Lutheraner.**

**God's Word and Luther's Doctrine  
Shall Never Perish.**

**Seventy-second year.  
1916.**



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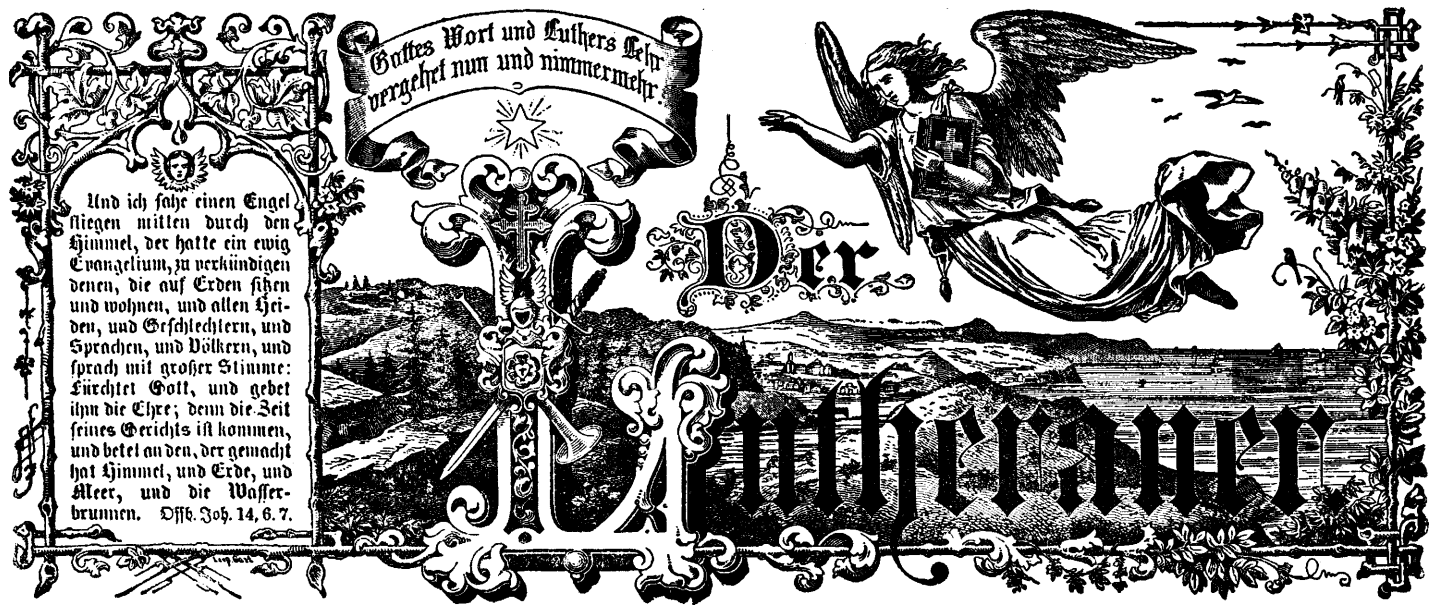
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### Luke 10:20.

With thy hot loving Hast thou  
inscribed the name of mine In  
heaven, my salvation; now am I  
thine.

Now can I poor sinner boldly  
defy every foe, Remain yet as  
an overcomer In death with  
thee united.

Until my pulses stop,  
Do I want to be in the valley of tears  
And there in the light rejoice For such a choice of grace!  
F. W. Herzberger.

### New Year's consolation.

The change of times and year contains a serious admonition to self-examination. Examine and investigate how you stand, how far you have come, oh, how far you have fallen short of the goal that you could have reached by the grace of the Lord!

How standest thou by thy God? Oh, out of our corrupt flesh and blood still grow so many wild shoots and shoots; fear and worry and worldly vanity hinder faith and prayer and the effect of the word of God until this hour. Thou hast now known thy God for many a year, yet hast often in life felt and experienced his blessing, his mighty protection, in thy heart his peace. Such long experience could and should have steeled your faith, your trust. But have you not recently realized again how tender and weak your faith and trust still are, how soon a slight accident overtakes the soul, how easily trust in God turns into fear, doubt, and anxiety? The living God has already testified to you in so many ways, in joys and sorrows, and you still know him so little, have learned so little of his thoughts and ways, that it alienates you when it comes to nature.

This should grieve and repent you from the bottom of your heart; for the fault is yours alone, that you still stand on such weak feet.

And earthly worries and business still cause so many obstacles to the divine word and the effect of the word. The soul is so occupied with other things that divine thoughts and truths find so little room. For many years you have heard and practiced the divine word, but how ignorant you sometimes still are in divine, spiritual things! In worldly business and arts the mind is trained, but in the heavenly mysteries which pertain to the blessedness of souls, school children often have a more mature judgment than old Christians. God's word should be as accustomed to thee by long use as eating and drinking. It should be beyond doubt to you by experience that man does not live by bread alone, but by every word that proceeds from the mouth of God. But how easy it is for your soul to do without God's word for a long time! The longer we hear and learn, the more we should hunger and thirst. But how many are the Christians in whom the earthly needs are more and more limited, and the needs of the soul are more and more enlarged?

And the worldly mind does not give rise to the desire to pray. What joy and blessedness it is when the heart is warmed in prayer and pours out before the living God! God and heaven come so near, God becomes so great, and the world recedes and becomes smaller and smaller. But can you pray thus, pray thus cheerfully, heartily, blessedly? Have you perhaps known it once and forgotten it again? Otherwise practice makes perfect. But here has long habit corrupted the power and skill to pray? Oh, at what a low level is our Christianity still to be found!

And the love of neighbor is not stronger than the love of God. Have you really over the years in dealing with the closest, housemates, friends and neighbors,

learn to get along? Have the rough edges in your character been ground down in the dealings of love? Or have others learned to send themselves into thy vices? Is mercy in progress and exercise? You always have the poor around you - the poor, the lowly, those in need of help and comfort. Have you made the poor your friends? Or have you shut yourselves up in your huts, building and caring for your homes from year to year, not seeing the needs of your neighbors, not hearing the sighs that go up to God year in and year out all around you? It is as if you had just moved here from afar and had not yet had time to see your new home and surroundings. Or how many a poor sinner, who knows nothing of God and eternity, walks beside you on your professional paths, and you have not yet found time to do him the most urgent service of love, and to try whether you cannot help his soul from death to life! Alas, even our love is scarcely beyond its first beginnings!

Examine also commerce and change and profession! Do not many a hidden injustice drag itself from one year to another? Shall eternity first set the limit and pronounce judgment? Is it because of the professional fidelity and conscientiousness of Christians that they are a bright light to punish the dishonest doings of worldly men? And how many years have you perhaps labored in vain, with the blessing of God essentially building only your house and home instead of the kingdom of God! Will you again in the new year gather chaff for the wind?

Oh, every conscientious inspection of our own territory shows us abysses before which we should be frightened. Oh, that it would come near to us, that we should still stand so poor, naked, and miserable before God! He who rightly recognizes his misery can now also take comfort in the name of Jesus, who knows why the little child is thus named. From the depths we look upward and worship the high name, which is above all names, which covers our great misery.

God, men, all creatures who have observed our walk, pronounce judgment: You sinner! Yes, this is our true, most proper name: I poor, wretched, sinful man! This is our doings and our conduct: sin upon sin. But now another name is given to us from on high, put on our lips, put in our hearts: **Jesus**, Savior of sinners! Behold, from the time of his infancy, even after eight days, the infant took upon himself the obedience which we owed to God; even then, at his circumcision, he shed the first drops of blood for the atonement of our sins. And all the life that followed was holiness and righteousness, and his life and death atonement, perfect atonement, of our guilt and iniquity. And this salvation, the consolation of forgiveness, is comprehended in his name JEsus. To you, to each of you, this name is given in the New Year's Gospel. Here is JEsus, the Physician; who heals and comforts your misery. O confess this name! Cross out confidently all the debts marked in the diary of the old year, and write the name of JEsu under it. All other numbers are no longer valid; but this name remains and shines, even when your works are placed in the light of the Last Day. He who sinks his thoughts into his misery of sin must sink. The past years with their innumerable sins

cling to the soul and drag it into the depths; but out of the depths we look up to the JEsus who meets us here in the Gospel, and cry out with the sinking Peter: "Lord, Lord JEsu, we are perishing! - and the name of Jesus raises us up and gives us courage and joy, so that we tread underfoot the waves and floods of our sins and hurry over the wild sea of the lamentation of sins towards the shore of eternity.

(G. Stöckhardt, "Mercy for mercy".)

## Of the office of lay elders or overseers.

### IV. The parish council in its relationship to the pastor.

In a parish bulletin that came to our attention recently, there was a short paragraph entitled "Parish Elders." It contained the names of the presently serving elders of the congregation, and the first to be listed was: "Ex officio R. K., Pastor." Ex officio, that means: ex officio. Thus it is said that the pastor of this congregation is an ex officio member of the board of directors, that he is the head of the congregation. Now how does this relate? Is this a special institution which this church has made for itself, or does the pastor of a church belong to the board in any case? Certainly the latter, for we read in I Tim. 5:17: "Let the elders that rule be counted worthy of double honour, especially they that labour in the word and in doctrine." So also those elders who conduct the ministry of the word are called presiding elders. Where there are church elders or presidents at all, the pastor belongs to them in any case, is a presiding elder, and that ex officio; he need not first be specially elected to the board, but by virtue of his office he has a seat and a voice in it.

But the pastor is not only an elder of the church, he is also its overseer, its bishop and shepherd. (The word bishop means "overseer.") To the pastors of the Christians in Ephesus, Paul said (Acts 20:28): "Take heed therefore unto yourselves, and to all the flock, among whom the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased by his own blood." Overseers over the whole flock are the called ministers of the Word. They have an office of oversight which extends over the whole congregation; they are therefore also overseers over the operations entrusted by the congregation to the ministering laity, also over the work, the proceedings of the congregational board, over the service rendered by these people to the congregation. The called servant of the Word also stands in the relationship of a teacher and overseer, a pastoral shepherd, to the leaders of the congregation.

Now what does "shepherd," "have oversight," mean when these expressions are applied to the ministry of a preacher? Already the Old Testament speaks of "shepherds" through whom God will feed His flock at the end of days, that is, in the time of the New Testament, and thus prophecies of the ministry of the New Testament preachers: "I will set shepherds over them to feed them, that they shall fear no more, nor be afraid, nor be afflicted, saith the LORD," Jer. 23:4. But over this shepherd an arch-

He is also called in the New Testament "the great shepherd of the sheep, ... our Lord Jesus" (Hebr. 13, 20), "the shepherd and bishop of our souls" (1 Petr. 2, 25). To shepherd, to pasture, to have oversight, applied to preachers, means nothing else than "to pasture in Christ's stead" (2 Cor. 5:20) the congregation of believers with God's Word. The ministry of the word was established among the Christian church so that they would follow the last command of their master and keep everything that he commanded them to do.

If the reader has followed us so far with attention, he will also recognize how important all this is for the evaluation of our subject. To the question: Who rules in the Christian congregation? the answer is: The Lord Christ with his word. In order that this may be done, the great Shepherd, the Arch-Shepherd, has appointed men as guardians and watchmen, as overseers and bishops, by having well-instructed, skilful persons appointed to such offices by the Christian congregation. The office and commission of pastors is to supply the whole congregation with God's word, and to watch over it, that the congregation may deliberate and decide in all that it does, that also the board of directors and all the officers of the congregation may be guided and governed by God's word. In this sense, and in this alone, therefore, we say that a pastor governs his congregation, and a congregation owes obedience to its "teachers," as Scripture also so speaks Heb. 13:17; cf. 1 Pet. 5:2, 3. In this sense, and in this sense only, "we speak also of "ruling elders" or of "co-ruling elders," whose commission is that they should be assistants to the pastor in his oversight of the whole work of the church, especially of doctrine and life in the church. And this brings us to a second piece that is of importance when we speak of the relationship of the board to the pastor of the church.

A pastor needs helpers in his office as overseer of a flock of Christ as soon as a multitude of Christians has gathered under the preaching of the divine Word and has organized itself as a congregation. While one would not violate a word of God by leaving to the pastor all the work to be done in the church, the church would not fare well in doing so. In that first church at Jerusalem this was soon realized, for in the distribution of the alms by the apostles a whole number of people fell short; their number was too great for the pastors to have been able to do this work alone. So lay ministers were chosen to relieve the apostles of the care of the poor and to enable them to devote themselves entirely to the ministry of the Word, to teaching, comforting, admonishing, punishing. Something very similar? to what happened in Jerusalem at that time would be the result if a congregation today expected the preacher to do all the work of the congregation. It is precisely in order to give the pastor a free hand in the ministry of the Word that we too have established the office of ministering laymen.

The office of the preachers is to see to it that in

that everything in the church was honest and orderly. Paul spoke this well-known word to the Corinthians in his first letter, when he had to punish this church for all kinds of disorder in the way of public worship, which had broken down there. You may read this 1 Cor. 14. Now we know from the earliest Christian writers that it was precisely for the preservation of good order in public worship that servants, deacons, were everywhere employed. The same coercion is present today. There is to be good order in the services of Christians. There should be a fixed order as to the time of the public meetings, the place for holding the services, the place or church, should be kept in order, and during the service, which again should follow a fixed programme, there should be peace and order. It is obvious that the pastor alone cannot take care of these things; he needs capable, zealous, pious assistants. Where a congregation is in its infancy and still small, it does well to charge its superintendents with the assistance necessitated by meeting together at certain times, in a certain place, as a worshipping or consulting congregation. Later, such matters may be entrusted in whole or in part to other persons or committees, the more so since the pastor will soon have to call upon the help of his parishioners in other duties of his office, in so far as they can be performed by laymen. And what might these other duties be?

The pastor has to give an account for the souls over which Christ has placed him as a watchman, Hebr. 13, 17. He will be held responsible on Judgment Day if he has neglected to keep the souls entrusted to him in the right faith through God's Word. He has to watch over the position of the church in the confession of the pure doctrine as well as over the life, the conduct, of the individual Christians who are under his supervision. This requires many admonitions, many punishments? with God's word. It is necessary to set up a dam against the sins of the age that break into the congregation; it is necessary to seek out the individuals so that they will fulfill their duties as Christian members of the congregation, that they will attend regularly to Word and Sacrament, that they will contribute to the preservation of the preaching and school ministries, that they will care for the poor, that they will contribute to the spreading of the Kingdom of God through the work of the inner mission and the mission to the Gentiles. And with all these things there are so many walks and negotiations connected that the powers of one man are hardly sufficient for it. The pastor needs helpers for this, and these must be men who have a good reputation in and out of the church, and who have proved their Christian mind and zeal for God's kingdom. Where these qualities have been taken into account in the election of the pastors, the congregation will act wisely if it makes such assistance to these men a duty of their office. If the congregation does this, the position of the elders becomes incomparably more important than if they had only the supervision of the church property, set the songs on fire on Sundays, and so on. They would now have a spiritual service in a special sense, would have to consult with the pastor as to what might be done, ab-.

to bring under the sound of the divine word those who have fallen or are still distant from the congregation; they would receive commissions to assist the pastor in exhorting the indifferent to fulfill their duties against church and school; would also call in recommendations and suggestions to the congregation in matters of synod and district. Superintendents who rightly recognize their responsibility will not leave their pastor standing alone even in battles over doctrine and confession, but will in turn be examples to the congregation in zeal for the right standing of the congregation on the Scriptures and the confession. They will bear witness in the congregational meeting and outside of it to the position that their congregation takes toward the evil of the lodge, toward the faith mongering (union services, etc.), toward the world being. Then they will rule rightly, if in all these things, especially in times of turmoil and strife in the congregation, they manfully stand up for what God has commanded in His Word to Christianity of all times, and work on their part so that the congregation may be ruled in all things by God's Word.

An important task in the spiritual service of the congregation is that which is often assigned to our leaders: the admonition of a sinning brother on behalf of the congregation (third stage of admonition). Several things are to be noted here. First, it must never be claimed as a right of the overseers to be the executors in every case of exhortation at the third stage. Even where the congregation, in an ordinance of the overseers, has expressly imposed upon the board the duty of rendering assistance to the pastor in punishing, comforting, and exhorting, the congregation has not relinquished the right to have the admonition of a sinning brother in the third degree, or the summons to appear before the congregation, administered by other members, not belonging to the board, who are capable of voting: This, because the congregation may not be deprived of the right to make exceptions to existing rules in all things not commanded in God's word-and the admonition by overseers especially is not commanded in God's word after all. Furthermore, the board must be careful not to interfere with the rights of the congregation or with the powers and duties entrusted to the pastor in his profession. It would be interfering with the office of the appointed minister of the Word if the church elders, without consulting the pastor, brought church discipline cases before the congregation or in any other way interfered with the work which the pastor performs in accordance with his profession as pastor. Thirdly, the overseers, especially in the treatment of sinning church members, should be an example to the whole congregation in the manner of such treatment, above all never forgetting that their work has the promise of divine blessing only when they pursue the missing brother in sin-seeking love. That the overseers as such, that is, *ex officio*, act only on the third, but not on the second level, need not be emphasized. On the first or second level they punish and admonish by virtue of their Christian profession, like any other believer, but not *ex officio*.

And now, in conclusion, a piece that is quite easily overlooked. In the Epistle to the Hebrews, the apostle exhorts the Christians with great earnestness to obey and follow their teachers, as they should give an account of their souls, "that they may do it with gladness, and not with sighing: for that is not good for you." O how much is fiddled against this word of Scripture! How many pastors, even those very pastors, who, with all the weakness of the flesh which is certainly inherent in them, do not lack faithful service, do their ministry with groaning! This is not good for the churches. Those congregations are severely punished who by all kinds of hostility weigh down the heart of their preacher and do not give either the office or the person of the preacher the twofold honor that is due to elders who preside over well-doers. Certainly this warning - which we have already emphasized several times - applies to the congregations also in their relationship to the board; they are not to spoil the office of these people by unkind criticism and malicious gossip; but the apostle says: "especially those who labor in the word and in doctrine" are to be held in double honor. Certainly here also the board of the congregation should set a good example. Paul also speaks to the lay elders when he exhorts the whole congregation: "Now we beseech you, brethren, that ye know them which labour in you, and are your overseers in the Lord, and that ye exhort them. Have them the more gladly for their work's sake, and be at peace with them." 1 Thess. 5:12, 13. If the following applies to pastors, namely, that they "bear the weak:: be patient toward everyone," the foregoing certainly applies also to the pastor's assistants. The relationship between the board and the pastor cannot be described in shorter words: Love them for the sake of their office, be at peace with them! If others make the office difficult for him, if they reject his service with ingratitude, then you do your part, in all truthfulness, of course, but in all love, what can make the pastor's difficult office easier and keep him joyful in it. There is also no doubt that under circumstances like ours, it depends to a large extent on the board of directors whether the pastor will be in such a position externally that he can carry out his ministry without oppressive worries about food. However, the congregation as a whole and every member of it must see to it that the wages of the pastor and the teacher are adequate to their needs. But no one feels charged with making the necessary inquiries as to how the pastor and the teacher are actually doing in earthly life. And even if it is generally recognized that the pastor cannot get by on what he has, the necessary increase in salary is not made even in cases where a congregation could do more than it does (we are only talking about such cases here!). Who has the duty to lead the way, if not the congregation's lawyers, from whom the congregation expects the first steps in almost all other matters of a business nature? In view of the meager salaries which many of our pastors and teachers draw, it is appropriate to point out that the apostle, just as he is speaking of the elders, 1 Tim. 5:18, addresses the admonition to all Christians: "For the scripture saith: 'Thou shalt not bind up the mouth of the ox that threshes,' and: A labourer is worthy of his hire/" An elder who is well to lead will, also

as to the bodily supply of the ministers of the word, work more and more to the end that a Christian church may do its duty.

After all that has been said, the reader cannot be in any doubt that the office of church elder is a very important service to the church. Yes, an honorable office! What a glorious testimony a congregation bears to its chosen leaders! It is saying: Not only have we recognized these men as faithful, diligent, zealous Christians and as people who have good experience and wisdom even in earthly matters, but we also put our trust in them that they will neither diminish the rights of the congregation nor interfere with our called pastor, that they will rather seek the best of the congregation with a simple heart, serve the brethren in all humility, and want to lighten the burden of the office for our pastor and theirs by faithful counsel and willing help, but above all that they will stand up for the fact that in every matter concerning our congregation God's word alone rules! Let the congregation also carry their board of directors on a praying heart, and especially in these days, when so many annual elections have been held, beseech the Lord of the Church: Strengthen these thy servants, keep them faithful in the confession of the truth, give them holy courage, good counsel, and right works, build up thy kingdom of heaven by their joint service, and reward them all faithfulness in grace according to thy promise (1 Tim. 3:13): "But those who serve well, they themselves acquire a good degree and great joy in the faith in Christ JEsu"! G.

### Our Jubilee collection for 1917.

Dear readers of the "Lutheran" have seen in the previous issue of this paper that our esteemed General Praeses Pfothenhauer appointed a Central Committee of nine members on the occasion of the four hundredth anniversary of the Reformation in 1917. This committee immediately organized itself and has already held three lengthy meetings despite the busy Advent and Christmas season. During these meetings the members of the committee have become even more vividly aware of the fact that they have been given a great, but also a glorious task, which, however, they want to fulfil to the best of their ability, trusting in God and in the intercession and help of their dear fellow Christians.

The result of our work so far is, first, a circular sent to all the pastors of our Synod at the beginning of this month. In this circular plans are presented for a successful collection of the Jubilee collection. The pastors are cordially requested to discuss the matter with the congregational board as soon as practicable and then to present it to the congregation for discussion and deliberation.

A series of suitable tracts has also been planned. The tracts are to be distributed freely in all our parishes, so that all our dear Christians will learn what this great Jubilee collection is all about, and so that all will **contribute** abundantly with interest and enthusiasm according to their ability.

The Jubilee collection is to be a great thank-offering for the great benefits of the blessed Reformation, which we and our children enjoy up to this hour through God's undeserved goodness. These are, as I said, great benefits; therefore we also want to offer a great sacrifice of thanksgiving to the good God. This also indicates that it is to be an extra sacrifice. We do not want to take our ordinary gifts for congregational and synodal purposes, or even a part of them, from our own congregational treasury or the other treasuries of the synod, and give them to the Jubilee Fund. Nothing would be gained by this. One's own congregation and synod should not and must not suffer from this collection. Certainly everyone will have a special gift of gratitude for this special purpose; after all, the Jubilee gift should serve the glorious purpose of spreading God's Word and Luther's teaching and the kingdom of the dear Savior. If all, young and old, men and women, rich and poor, lay down an appropriate gift as a sign of thanksgiving, then we will be able to rejoice until 1917, as once the pious King David and the grateful congregation of Israel were able to rejoice. About this we read in 1 Chron. 30: "Then the princes of the fathers, the princes of the tribes of Israel, the princes of thousands and of hundreds, and the princes of the king's business, gave freely for the service of the house of God five thousand talents of gold, and ten thousand talents of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and an hundred thousand talents of iron. And they that found the stones gave them for the treasure of the house of the LORD into the hand of Jehiel the Gershonite. The people rejoiced because they had given them freely, for they had given them freely to the LORD with all their hearts. And David the king rejoiced greatly, and praised God, and said before all the congregation, Blessed art thou, O LORD God of Israel our father, for ever. To thee be majesty, and power, and glory, and victory, and thanksgiving. For all things in heaven and on earth are yours. Thine is the kingdom, and thou art exalted to be supreme over all. Thine is the kingdom, and thou art exalted above all things to be chief. Thine are the riches and the glory in thy sight: thou hast dominion over all things: in thy hand are power and might; in thy hand is it to make every man great and strong. Now, our God, we thank thee, and praise the name of thy glory. For what am I? What am my people, that we should be able to give strength freely, as this is done? For from thee did all this come, and from thy hand have we given it thee. For we are strangers and sojourners before thee, as were all our fathers. Our life on earth is as a shadow, and there is no endurance. O LORD our God, all this company which we have sent to build a house unto thy holy name is of thy hand, and all is thine. I know, O my God, that thou searchest the heart, and sincerity is acceptable unto thee. Therefore have I freely given all these things out of a sincere heart; and now with joy have I seen thy people, which are here present, that they have freely given unto thee. O LORD God of our fathers, of Abraham, Isaac, and Israel, keep such a mind and thought in the hearts of thy people forever, and send their hearts unto thee!"

Christoph F. Drewes, Chairman of the Central Committee.

### Springfield Theological Seminary, III.

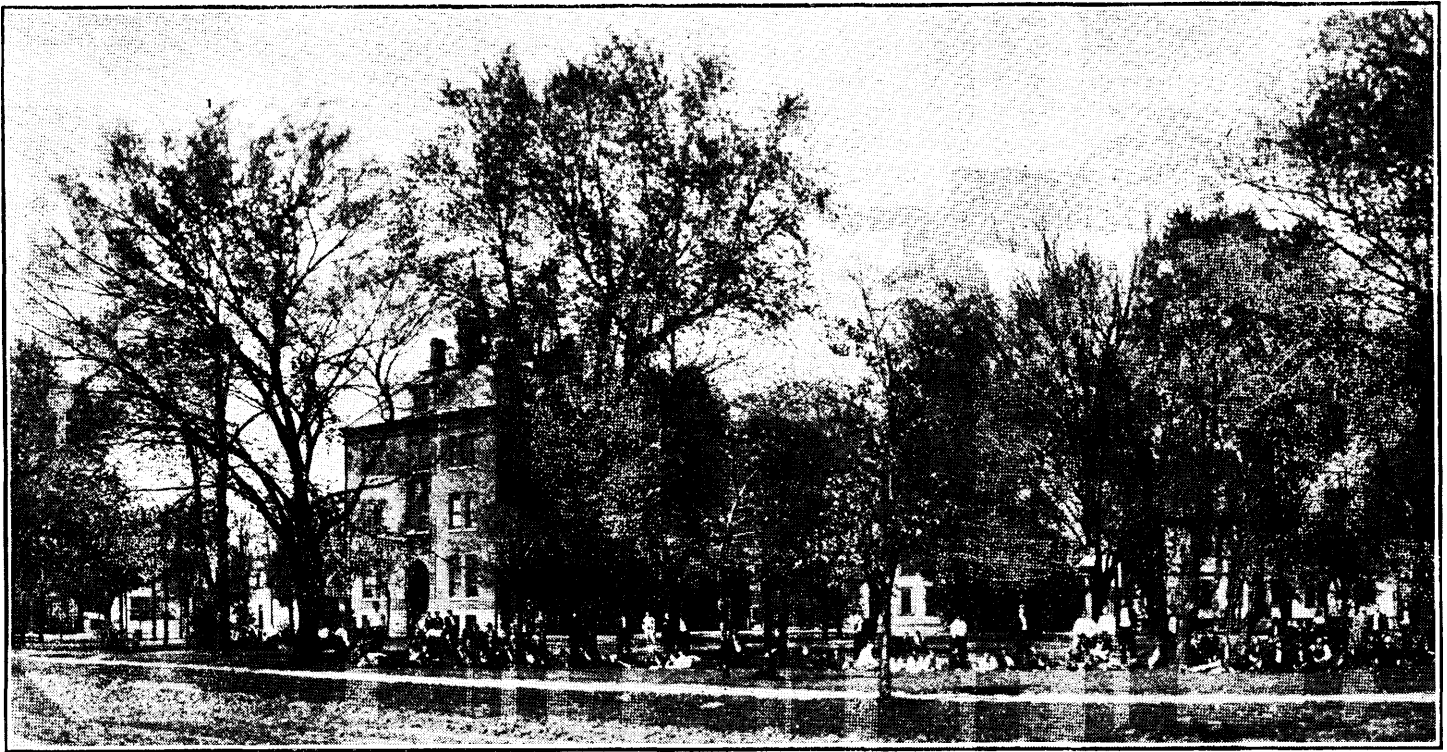
Before me is a request from our dear "Lutheran" to comply with a synodical order and write something about the history and property of the local institution and also to bring its needs to the attention of the readers.

The history of our practical theological seminary actually begins at Neuendettelsau in Franconia. It is true that Wyneken taught two men, Jäbker and Frincke, privately in Fort Wayne in the forties of the last century, and Dr. Sihler, his successor at St. Paul's Parish in Fort Wayne, continued this teaching in the same way. However, by human reckoning, a long series of years would have elapsed before the establishment of

may yet be seen, and not a continual blush of shame betray their guilt-stained conscience. They should, indeed, come by dozens, and the rich should support them; yea, in such distress, such a call should go forth publicly to the rich, that they should fear, every morsel at their costly companies should stick in their: Maw, and choke them with a righteous judgment of God, that they waste the like, while thousands languish spiritually."

Löhe sent Ernst and Bürger as firstlings of his institution. They were soon followed by Lochner and Crämer, then Sihler, who, however, only came to Fort Wayne from Pomeroy, O., in 1845, when Wyneken moved to Baltimore.

It was Löhe who followed Dr. Sihler's idea that one should establish a missionary institution in America for rapid training.



Property of our institution

of a teaching institution, if Johann Konrad Wilhelm Löhe, founder of the missionary institution in Neuendettelsau, near Nuremberg, had not intervened with his missionary zeal, his prudence, his talent for organization.

Inspired by Wyneken's cry of distress to the Lutherans of Germany, Löhe of all people set in motion a systematic agitation on behalf of the spiritually abandoned co-religionists of America. He was the father of the plan to train men at Neuendettelsau who could quickly enter American missionary work. In the heading of the lesson plan he called these "catechists," but wrote immediately below in parentheses, "Perhaps they will also become preachers." It was Löhe with whom Wyneken entered into direct correspondence, and to whom Wyneken addressed the classic words, "What miserable subjects the candidates must be, who have heard of this misery and do not yet have a permanent position in Germany, that they do not come out. It is incomprehensible to me how they can be in a honored society.

of preachers, with joy and energy. Löhe immediately promised 5000 florins for such work, although he had only 700 florins in cash at the moment. Löhe also took over the salaries of two teachers at the institution to be founded. In addition, in 1846 he sent a group of 11 pupils at once under the leadership of the excellent candidate Karl August W. Röbbelen, who were soon followed by the candidates Walter, Fick and Francke.

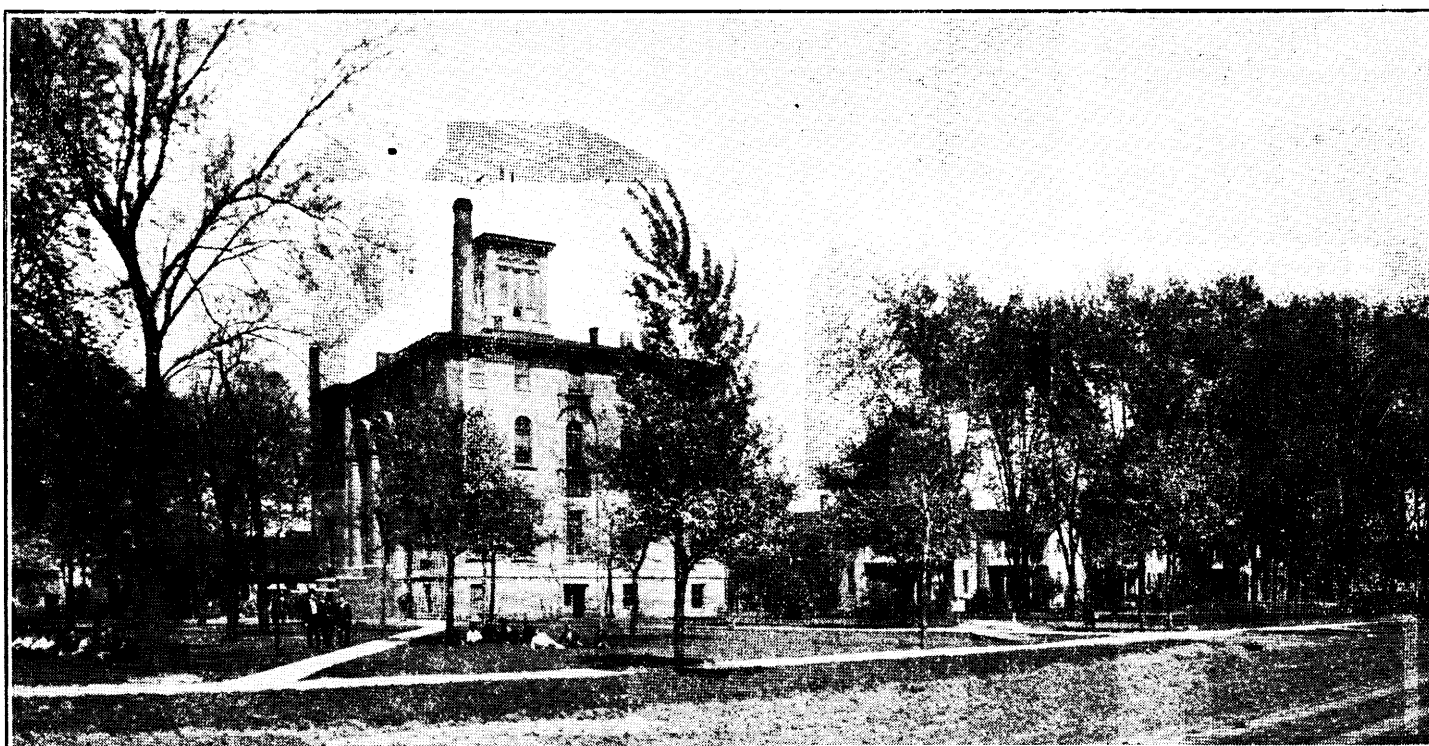
Thus Löhe was God's instrument in the founding and firm establishment of our practical seminary at Fort Wayne. How in this institution of Sihler and Röbbelen, respectively Wolter, likewise of Albach, Biewend and Crämer as well as of Föhlinger, Kalb, Fleischmann and Sutermeister until the year of war 1861 already 103 pastors, besides also a number of Christian parochial school teachers, were trained; how in spite of the crying need for preachers one thought oneself justified to direct the gifted R. Lange and the still quite young H. Wunder to Altenburg to the theoretical seminary; how

how, in 1860, it was proven in our circles that the practical seminary should be connected with the theoretical seminary, and therefore it was moved under Crämer's direction to St. Louis; how very satisfied one expressed oneself about the results of the teaching in the combined seminaries; how it was proven again fourteen years later that the two seminaries were not only organically but also locally separated. Louis; how much satisfaction was expressed over the results of the teaching in the combined seminaries; how it was proven again fourteen years later that the two seminaries should not only be organically but also locally separated, and therefore Crämer moved with the practical students to Springfield; how the institution has continued to flourish here to the salvation of many congregations that have had candidates given from it: these are things that we only want to touch on briefly here in order to have sketched the course of our institution's history in outline. Now something about our buildings.

and furthermore living room and bedroom. Last, but not least, on the ground floor of this old building is eaten three times a day. And opposite the "dining room" is the storage room for potatoes, etc., etc.

Building No. 2 is our newest building, erected twenty-five. Years ago. It houses the auditorium, where morning and evening services are held, as well as occasional large celebrations. Here again are two classrooms, as well as living rooms and dormitories.

Building No. 3 is the so-called hospital building. It is called a hospital because two rooms are furnished as sickrooms. All the other rooms are dormitories, with the exception of one room, in which the school of the dear Trinity congregation will find shelter until the construction of a branch school has been completed.



to Springfield, Illinois.

If the newer ideal of teaching institutions is to execute a whole series of separate buildings connected by a covered walkway instead of one very large building, we have already come halfway to the ideal. For we have five buildings on the campus to serve the students; but they are not connected.

Building No. 1 is the oldest and most solid. Even the inner partitions are not made of wood, but of stone. It was built in 1854 on land donated by the Enos family. Our synod purchased it in the seventies for the small sum of \$6500 and at the costly price of the clause that classes in the buildings erected on the donated land should never be suspended for even one year, otherwise the entire property would revert to the Enos heirs. This building No. 1 contains two classrooms, two small library rooms, one of which is also used for faculty meetings.

Building No. 4 contains living rooms and bedrooms, and a teaching room for the preliminary class. Buildings No. 3 and 4 are small frame buildings, the latter very practically furnished.

Building No. 5, also a small frame building, contains the central steam heating apparatus, likewise the bathing apparatus, etc.

Now something about the needs of our seminar. These, however, cannot be mentioned in brief, even if we limit ourselves to the most necessary. For example, we lack a gymnasium; but in view of so many other deficiencies from which we suffer here, we must not even think of building a gymnasium. Well, where is it lacking, then? Listen, dear reader!

There is still no electric light in the living rooms of Building No. 1. It is certainly not advisable to spend time with the highly flammable kerosene. In all but one of the buildings there is a lack of closets or other adequate wardrobes. There must now be four



or five students store their supply of clothes in a single small cupboard placed in their room. Some of them have therefore made their own cupboards, boxes and chests, which perish from one school year to the next.

The extension to the old building, where the kitchen and the living rooms of the house staff are located, is in extremely defective condition, especially the second floor. The same is true of the oven attached to the kitchen. They keep shoring it up and patching it up because they don't want to spend a large sum of money on a new oven before change can be made with the kitchen and dining room.

As said above, the dining room is located on the ground floor of the old building, under the teaching room and under a staircase. The room and the angle are neither beautiful nor sanitary. This has been told to Synod eight years ago, and five years ago, and then again two years ago, the Synod of Delegates decided change. But the dear Christians have not yet added the necessary funds to the synodal building fund, so that what was decided long ago could have been carried out by our local supervisory authority. The ground floor (basement), where meals are eaten, is lower than the adjoining kitchen. How would a kind reader who is a housemother like it if her dining room were several steps lower than her kitchen? That is the case here, and is very inconvenient, for the kitchen staff also very exhausting. The long hours that cannot be spared them are tiring enough without such an impractical stair connection.

For our library we have two small rooms, one of which, as mentioned above, must also be used for faculty conferences and meetings of the supervisory authority. Proper order and clarity cannot be achieved in such a limited library room. Nor is there any opportunity for a student to sit down and consult a reference work. He must ask the librarian to give him the volume in question or the whole work and take it to his room. And yet perhaps half a dozen would like to consult something quickly in the same reference book on the same day. It would be very desirable, indeed necessary, for us to use the most unsuitable of the present larger classrooms as a library and reading or reference room. But we cannot do without even this classroom for such a purpose. We have only four classrooms for five classes, not counting the preliminary class, which is housed in an ordinary living room in Building No. 4. The first class, for example, must assemble daily in the large auditorium for pastoral instruction. As there are only five professors - besides the assistant professor, who teaches only in the preliminary class - and as these five men must give all the subjects in the seminary and proseminary, double classes are inevitable. But double classes can only be taught in two halls. At last our teaching halls are in three different buildings. These buildings are about one street square apart. The students and teachers have to walk back and forth between the buildings a lot. This is time consuming, and in rough or wet weather, not very pleasant either.

It would be very desirable for the building, which was erected twenty-five years ago, to be extended. It has been pointed out that an extension to this building was envisaged from the outset by the architect of the time. If this extension could be built, all the classrooms could be accommodated in it. One of the classrooms in the old building could be used as a library and reading room, the other as a dormitory. Then building No. 3 could be converted into a service building. A little more help in the old building and its annexe - and all the major problems would be solved in one fell swoop. There is no need to count on an increase, for the Synod has set a limit for the institution which it will not exceed as far as the number and age of the students are concerned. -

But what do we need most, whether we are modern or old-fashioned, comfortable or uncomfortable, practical or impractical? Answer: That among us, that is, among the student body and within the teaching staff, as well as in the intercourse of the two with one another, the right spirit may rule and reign. This must be the spirit of truth and the spirit of self-sacrificing love for our Saviour and for His Church. If we work in such a spirit, there will still come out of this institution true believing servants of JEsu, who are willing to serve the Lord JEsu in any part of the world and under any circumstances, and therefore go wherever they are sent. (Matth. 28, 18-20; Mark. 16, 15. 16.)

Or does anyone think that we could train too many such pastors and missionaries? That is not possible. Only that is possible, that our dear Christians do not sufficiently consider their missionary funds. Then, of course, trained preachers cannot be employed and maintained. Wouldn't that be a shame? Do our Christians want to let it come to that? Or do they not rather, as has already happened in the last seven years, still want to increase their missionary gifts? (1 Thess. 1:8, 9.)

As long as there is no underproduction in the missionary coffers of Christians, so long there is no overproduction in the institutions of doctrinal, faithful ministers of the gospel.

R. D. B.

## To the ecclesiastical chronicle.

**How to help the churches in the countryside is a problem** that has been dealt with in sectarian churches in recent years. In the previous issue we heard about proposals to lift up, nurture and promote the churches in the countryside. When we read this, we do not understand why so much attention is given to the rural churches, why there should be a special problem. Now we have before us information from a report of a commission which has made the ecclesiastical conditions in the country an object of special study and thorough investigation. From its report, which it will submit to a large convention next month, it publishes in advance some particulars. From a secular newspaper we learn the following: "Out of every nine congregations on



The average church in the country has lost one in the last few years; only one-third of them are increasing in number; two-thirds have ceased to increase and are dying off; 88 per cent have less than 100 members" (it is important to know that "members" does not mean only voting members, but members in general); "21 per cent have less than 25 members; and only 6 per cent have pastors of their own. These are some of the most surprising facts. They are taken from a summary report of an investigation reported to the Commission on Church and Country Life, which has its headquarters at Columbus- O.,. As the report says, a large percentage of rural pastors receive in salary about the same as the common laborer gets. Less than 40 per cent of the rural population of the United States are members of a church, the report shows. These particulars are known in advance from a report which will be presented to the National Convention of Church and Country Life, which will meet at Columbus, O., from the 8th to the 10th of December, which President Wilson will address." The accuracy of this information we would, after our observations, yet doubt. Besides the statement that the pastors are paid about the same as the common laborer, it does not fit our country churches. We have many of our best churches in the country. We have no particular complaints about strikingly sad conditions of church life in the countryside - rather the opposite. Our rural congregations do not have many of the miseries and troubles with which our urban congregations have to contend. If, however, the data are correct on the average, then some sects in the country must have very little success to report, and must have rather sad experiences. E. P.

As is well known, the **General Council** draws its German pastors from Germany, from the seminary in Kropp, with which it has made an agreement. This seminary, however, has been completely paralyzed by the war, and thus the flow of German pastors from this source has been cut off. From the report of the Kropp Commission, which it presented to the General Council, we learn the following: "The period covered by this report began under the most favorable prospects. The agreement reached with Kropp had proved itself admirably in the first three years of its existence. The financial difficulties of the early days had been overcome. The most beautiful harmony prevailed between the authorities over here and over there. Thirty-seven young students were preparing for the preaching profession in the seminary and proseminary, and one could confidently expect that this number would increase with each passing year. In the person of Prof. Rohnert, a son of the well-known dogmatist, the Seminary had gained an excellent director, and also the long cherished wish to have a representative American professor at the German Seminary had at last been fulfilled. Mr. P. D. C. T. Benze, then principal of Thiel College, had accepted an honorable call to assume the professorship of practical theology, and had been most cordially received by the members of the faculty and authorities. He worked himself into his task with his characteristic energy, and the favorable results of his activity were already making themselves felt in a gratifying way among the candidates of the class of 1914. Thus the Commission and the Missionary Authority so closely associated with it had every reason to look to the future with joyful confidence. War broke out and the whole of Germany rose up in defence of the fatherland. Of course, the seminary in Kropp could not remain unaffected by this gigantic struggle.

remain touched. The entire class that was to graduate in 1915 was called to arms. One of these is among the missing, and another is serving as field chaplain in the Austrian army. Of the present first class, which numbered eleven students, all but three are under the flags. One has already sacrificed his young life on the altar of the fatherland. Of the middle class only two remain who are permanently unfit for military service; in the lower class there are still four, but three of them are liable to serve and can be called up at any time. In the whole proseminary there are only three students left; of these one is exempt from military service, and the other two are still so young that they will probably not be called up to arms in this war." The faculty also had to experience restrictions. Father Loth took a pastorate, and the American professor was appointed to the seminary in Philadelphia. Even in funds the seminary had to suffer loss through the loss of pension money and collections from the home church. Many similar institutions in Germany have had to discontinue their work. "Due to the sudden interruption of the influx from Kropp, a formal crisis has arisen in our missionary work. We have no prospect whatever of filling the existing vacancies until the war is over. What changes the future will bring can only be guessed at. It is possible that German immigration will cease completely, and that with it the maintenance of a seminary in Germany will gradually lose its justification. But it is also possible that immigration from Germany, as after the Franco-Prussian War, will gain a new, powerful impetus, and that we will then have a greater need for German pastors here than ever before. At such a time it seems unwise to sever or even loosen ties that have been of great advantage to us in the past and may become even more important in the future. Wherefore, though the diminished number of professors and students for the present may seem to justify a curtailment of support, yet it should be maintained in the interest of the Church. It should be confidently left to the Commission to make such changes in the arrangement as the new circumstances after the war may call for." This was then decided upon, and a support of \$3000 per annum was granted. E. P.

**The reading of the Bible and the teaching of moral doctrine**, or, as some have called it, the teaching of Christian doctrine, are being introduced into the public schools with special zeal. As reported by the National Reform Association, which has for its very purpose to mingle in every way State and Church, the Bible is at present actually read in the public schools in three-fourths of the States, in ten States it has been officially disapproved, but not exactly forbidden, and in two States it is even required. For the last twenty-five years the sentiment has been more that the Bible and the Christian hymnal should have no place in the public schools. Now, however, a different wind is blowing. The Lutheran General Council has also passed this resolution: "Resolved, That the General Council wholeheartedly advocates the reading of the Bible in all schools, public and private, and deplores any attempt to abolish this practice, but that the General Council recognizes that the mere external reading of Bible passages in school devotions may in no way be regarded as a substitute for other religious instruction, etc." Many a person who reads this will say, without thinking much, "That's nice that God's Word and Christian instruction are being taught in schools.

of the state is to be introduced. If a Christian in good opinion thinks so, it only shows how right Luther was when he said: "The harmful confusion of the two kingdoms constantly clings to the heart, so that it is difficult even for the spiritually minded to distinguish rightly the kingdom of Christ from the kingdom of the world." In our country we have the absolutely correct order of things, which is entirely in harmony with God's Word and the Lutheran confession, namely, the order that church and state are neatly separated; we have freedom of religion, that each one can serve God according to his conscience without disturbance, and the state protects him, the state does not interfere at all in religious matters, but leaves these to the church and the family. This institution is the most glorious good that our country has. And this is what we mean above all when we pray God on Sundays that he will "preserve our dear fatherland unimpaired in its liberty." For what mischief, false worship, tyranny of conscience, and bodily persecution, result when the State takes the liberty of interfering with religion, with that which is God's, history furnishes terrible proof. We are not to help, in good opinion, to make this proper separation, and to mix the state and the church. It is quite an unchristian attitude to demand of the State that it should handle the Bible and Christian instruction in its schools. This means nothing else than imposing the Christian doctrine by force of authority on other citizens who are not Christians and do not want to be or become Christians, but who have rights in the State, the right to live on earth. That is the Turkish, but not the Christian way of doing missionary work. The Lord Christ did not intend that the church should be engaged in all sorts of foolish dalliances, while the state should see to the spread of the gospel. He did not order it in such a way that the gospel should be forced upon the people, but he commanded his disciples to preach the gospel and, if necessary, to suffer persecution and death for it, and, if people do not want to hear it, to shake the dust off their feet for a condemnation of them. He himself, who has power over men's bodies and souls, has acted in this way, neither forcing men's bodies nor their souls, but preaching the word and letting the divine word prove its divine power. - Lutheran honesty can be seen in the resolution of the General Council. It advocates Bible reading, but says: "This is no substitute for other religious instruction." Other religious education. Reading the Bible is meant to be religious instruction. And that is correct. The Bible is and remains a religious book. Many want to so beguile the state that they say to it, "We do not want the Bible introduced at all as a religious book, but only as such an important, world-shaking book, of which every one who wants to be considered educated must know something. That is not honest. The Council would certainly not advocate anything more than the mere reading of the Bible, not actual religious instruction. How should this look in our land of many religions, and given by a believing or even an unbelieving teacher? Because we are afraid of the spirit behind this whole movement, we are also against the first beginnings of the encroachment of the state into the religious field, against the mixing of church and state. This position of ours is well Lutheran and well American. - We are glad that other Lutheran papers have also said the right thing. The "Lutheran Church Gazette" remarks briefly on that resolution, "That the Council has decided it, does not make it right." Beautifully the *Lutheran Herald* says: "We cannot understand how

the members of the committee can defend the position that they demand the reading of the Bible in the public schools. Of course we are in favor of the reading of the Bible in all the schools; but we must say that such insistence on the reading of the Bible in the public schools is against the principle of the separation of church and state. No good comes of a violation of this principle, and the consequences may become disastrous to the welfare of the church. The reading of the Bible will no doubt be followed by religious instruction of an indescribable kind. Then it will be impossible for Lutherans to make use of our public schools. Let us stand with our courts, which have so often ruled that Bible reading and religious instruction cannot be permitted in the public schools. The courts are in the right and in accordance with the 28th article of the Augsburg Confession. " E. P.

**There's been a lot of talk and writing lately** about the Ulan in school. In Garh, a little town in Indiana, the curriculum of the public schools has been so arranged as to give the children time and liberty, without interfering with their ordinary studies, to receive daily religious instruction in their own church. The best institution for Christian instruction is, of course, the Christian parochial school. But among the plans otherwise attempted, this one is

Gary plan but without a doubt the best. Daily instruction in God's Word is better than one hour a week. That every child has freedom to get his Christian instruction in his own church means freedom from compulsion of conscience imposed when the state school teacher gives, say, false and indescribable "religious instruction." The principle of separation of church and state is preserved. In our land of many sects the State cannot have religious instruction given at all without practicing tyranny of conscience or offering insubstantial water-soup devoid of juice and strength. Nor, according to the spirit of our whole state institution, may it do so at all. We hear that in several places they have instituted this Gary Plan. It is gratifying to see that the realization is gaining ground that without religious instruction a godless generation is growing up, and that this Christian instruction is to be left to the church, to which it belongs. It is gratifying that the great multitude of the people are nevertheless afraid of a mixture of Church and State, and that, for instance, the Blair Bill, which twice came before Congress, according to which "the general principles of the Christian religion" were to be taught by the State, was both times defeated. But experience must teach whether in the practical execution of the plan all will go off so easily and smoothly. And though the children enjoy the one hour of religious instruction, and that in their own church, yet the rest of the day they are in mixed company, and no longer under Christian influence and discipline. Yet the geography and history lessons will probably remain the same as they mostly are. The doctrine of evolution will dominate everything, a "creation" without a Creator, and a history without a living, all-wise, and all-powerful guide of the destinies of men. A practical difficulty might also be this: where there are many children of one church in one place, one pastor could hardly teach them all; more teachers would have to be employed, and they would not be as available on weekdays as on Sundays for Sunday school, quite apart from the training. But if a parish must have several teachers, why not employ them all day, and secure a whole parish school? And if the plan is to be carried out in this indirect way of the

The best part of the plan would be to pave the way for a parochial school where there is none.

E. P.

**The "Morning Star,"** the official Catholic newspaper of the Archdiocese of New Orleans and the Diocese of Savannah, and the acknowledged mouthpiece of the Catholic clergy of the whole South, carries in its editorial place an editorial which states, among other things: Venustiano Carranza, the bandit, murderer, despiser of the law, the acknowledged persecutor of the Catholic Church, the robber and desecrator of sanctuaries, schools, convents, and hospitals, the murderer of priests, the leader of the vandal hordes, whose nameless outrages, perpetrated upon pure, consecrated nuns and defenseless women and children, show the vicious blackness of his soul; Venustiano Carranza, whose name must always be synonymous with all that is worst, most depraved, and most degrading in the history of Mexico, has been recognized by the President of the United States as the ruler of the unhappy Republic of Mexico. We say by the President of the United States because the recognition is the direct work of Mr. Wilson! Mr. Wilson's recognition of Carranza, the sworn enemy of the Catholic Church, is an insult to the Catholics of this country." - Thus rages a Catholic paper because our President has recognized Carranza as the rightful Regent. Whole crowds of Catholic associations have sent protests to the president. Much is laid to the charge of Carranza; but we have a strong suspicion that his chief sin is that he will not let the Catholic clergy manage Mexico as they wish, and that he has told the world that the very goings-on of the clergy are to blame for the misery of Mexico. Cardinal Gibbons also complained bitterly: "Plans are being made to recognize Carranza; but I do not believe that this or the recognition of any of the other military leaders will bring to Mexico the peace for which we daily pray." He also said that if a Protestant missionary were killed or even molested in Armenia, the United States government would immediately send a gunboat there. "In Mexico, however, many lives are being lost, and we do nothing about it." It is reported, "Reports of persecution and suffering among the clergy and nuns in Mexico, and among the American inhabitants there, have deeply affected the aged Prince of the Church, and he professes this whenever the situation in Mexico is brought up; but he still hopes that some solution may be found to the intolerable conditions." - The "clergy and nuns" do not seem to have earned the love and gratitude of the Mexicans during the long time they have been there. Why do you suppose they have not? E. P.

**Letter from a young canon to his thirteen-year-old sister.**

"From your request: 'Kill all the old Russians soon, and win again soon, so that there will be a better atmosphere here' I see that you have not yet the slightest idea of what this terribly serious war is. I don't think you were thinking anything when you said those words in the letter. But that's just it: You should think something about it. You didn't see them lying there like I did, the poor dead with their strangely solemn faces, lying there in the trenches that had just been stormed. You saw nothing of the furious fight that preceded it, and not the terrible wounds that many of my comrades, your comrades for life, received when they were 'made cold'. You did not think that those who loved them could also have parents and brothers and sisters. You did not see the horrible destruction of the villages here and of the towns; you do not know how infinitely happy you can be every day that you do not have the war at home.

We often drove through the smoke of the still burning houses, saw the poor hounded people on the run, all their possessions burned down, nothing more their own than what they had on them. You would be afraid to walk through the villages here in broad daylight; the chimneys alone still tower above the rubble and ashes like threatening fingers in the sky and admonish: this is what it looks like, Grete! Superficial it would be to ever forget that altogether. And then the other: "It's not for 'your better mood' that we're fighting here. We have been lying out in the open day and night for months, starving, bearing wounds and longing, not so that you may get school off (which may be quite nice, too), not so that you may be in a good mood in the café or at the beer table, but that you may be spared the terrible misery of war, that Germany, our future, may flourish and grow strong, that we may be able to continue our working lives in a purer and more valuable way - that is why. If anyone is allowed to be funny in these great times, it is we out here, I mean, to talk funny about the war; for we also know its great sadness. You, however, prefer not to make fun of it, but love Germany and us in activities. I am well; more of my life another time." - To this the editor of "Light and Life" writes finely: "That is well answered. We rejoice in the brother and are ashamed of Grete and, unfortunately, still very many of her German sisters. It is a nuisance how superficial so many young girls still are in their impudent finery, their silly chatter, and their whole unworthy demeanor." - To these sentences one can say "Yes" and "Amen".

(In the waiting room.)

**Ans a report.** "There are many soldiers who have remained rather dull in all the uplifting, bitter, and shattering things they experienced during the great time of August 2. Just don't think that every son of our people who has stood in the horrors of battle has experienced a rebirth. All too often and all too quickly one speaks among us of the inner rebirth to faith that Germany has experienced; the newspapers assure it again and again, and the full churches seem to prove it. We out here are more cautious, doubly cautious, when it comes to passing judgment on our soldiers. On the whole, it has become a certainty to me that the voice of God has spoken more clearly into the soul only of those in the din of war and the hardship of battle who heard that voice before the war. In most cases it will be apparent to our wounded whether they come from a Christian home or not, whether they have been willing to lead their lives with God in their last years or not."

(A. E. L. K. Z.)

**The smart businessman.**

On New Year's Eve, a company of young merchants talked about the business they had done in the past year and the business they intended to do in the new year. One of them had gained great advantages through his business talent, another had succeeded in making lucky speculations, and another had made his fortune through clever waiting.

At the lower end of the table sat a quiet man. He, too, was asked about his business experiences. A fleeting smile flashed across his lips. "I want to give you an example of business acumen, indeed of the greatest acumen that ever existed in these matters. The man I want to tell you about was a business man such as cannot be surpassed. It has been a long time; since he ge-

Many commercial contracts have been made, but none so wise, so successful, as his. I hope you have also heard of him and certainly know his story - a merchant who was looking for good pearls, and when he found a delicious pearl, he went and sold everything he had and bought it. That is my experience of mercantile prudence. I wish you all the same good business in the New Year."

The young people listened with different feelings. One of them was deeply moved. Not long after, he fell ill; a creeping fever caused his strength to wane. He became more and more silent, more and more serious. At last he asked that gentleman whose name he had learned to visit him. It was a minister. What the two said to each other is recorded in the heavenly books.

Blessed and peaceful, the much regretted young merchant died after a short time. That pastor buried him at his request. With a calm and serious voice he read the text Matth. 14, 45. 46. His eulogy concluded with the words: "He, who lies here cold and still before us, has sold everything he had: his strength, his pride, his self-righteousness, his earthly happiness, his health, his life - everything, everything! But he has also bought for it the pearl of great price. She is his property for all eternity. It was so before he died. I asked him, 'Are you satisfied with the bargain? Did you pay too dear for the gem?' With a blissful smile he answered me, 'No, O no!' And he was home!"

"One thing is needful," dear reader. Do you have this one, the delicious pearl?

You, Lord JEsu, you alone  
Thou shalt be my one and all; Examine, learn how I mean it, Put  
away all pretence!  
See if I walk in a wicked and deceitful way, And guide me, Most  
High, in an everlasting path. Grant that I may count all things as  
dung, And win Jesus: This one thing is needful.

## A New Year's Eve Story.

In the parish of C. in Westphalia it happened several years ago that on New Year's Eve only the innkeeper himself was sitting in the jug, together with his wife, who was watching, shaking her head, the goings-on of two wild fellows in the room, who still did not want to leave, because an even wilder fellow, a bad snowstorm, was raging outside, and they could well tell themselves how he would deal with their kind if they, intoxicated with grog, dared to go out into it. And the third guest, who just now enters, confirms it in abundance, how wild the weather rages, and how it storms up from the sea with locks and ice splinters, snow and rain at the same time, and it has overpowered him, and he has just now had to enter, to catch his breath for an hour, before he goes all the way home to the parish village, and his wife may be nicely frightened, and he wishes he were at home.

The other two, however, drink to him in vain, and try in the same vain to entice him to play cards; he looks earnestly into it, and looks like one who has long since ceased to enjoy such things, and the innkeepers have also known him well, and have gladly given him a place by the stove, although he has not been in the habit of eating anything in the jar, and offer him to stay the night, so that he may start for home by day.

However, the wanderer persists in not letting his careful wife wait for him in vain, and he must still be at home today; tomorrow he intends to celebrate the holy day with his family.

He was going to celebrate the Lord's Supper and would like to speak to his preacher early in the morning.

At this the two other guests burst out laughing, and one of them quickly tucked two sheets of card under his scarf, like a shawl, climbed up on the table, and, with the herring in one hand and the grog in the other, he utters in a nasal voice the words of institution of the holy supper, to the horror of the landlord and his wife, while under the same sentiments the third guest leaves the house, as if he feared to remain in a place on which God's judgments must fall to avenge the scoffers. And he arrived safely at his wife's house an hour later, and spent a dear, blessed New Year's Day in the peaceful little church in C. at the altar of the Lord, and spent the rest of the day sitting at home with his family, singing his "Hilf, HErr JEsu, lass gelingen" (Help, Lord Jesus, let us succeed) and reading the New Year's prayers from the Bollhagen.

Some days later he also saw one of the guests again from the jar, but he did not speak, but avoided him like a dove avoids a jay.

Six weeks later he also saw the other guest again, who had spoken the holy words of institution so sacrilegiously, but that time he spoke nothing. No one recognized him when he was pulled out of the water into which he had fallen during a misstep in the New Year's night storm, for the fish had eaten him whole. But the two leaves of the map were still under his shawl, and they came into the coffin and into the earth with the remains of the torn corpse.

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## The turn of the year.

(After "Abide with Me".)

O Lord, stay with me! Already is the twilight here; All darkness is near; O Lord, stay with me! When without help and without comfort I suffer. O Lord, stay with me, thou strong helper.

Oh, how quickly our time passes!

The earth's joy and splendor is soon gone, Because everything earthly is fleeting here.

Only you remain as you are; O Lord, stay with me!

Not only a glance, not only a brief word, But thou thyself, O Lord, wilt in every place With thy love, patience, and mercy stand by me always; O Lord, oh stay with me!

Come not to me dreadfully, O Lord and King great, But sweetly, and soon rid me of all fear and heartache.

O friend of sinners, O Lord, abide with me!

From my youth I have known thy kindness abundantly, O Lord, at all times, Though I have sinned much against thee.

O Lord, forgive, and yet abide with me!

Thy presence is needful to me all the days,

For only by thy power, my Lord and God, Am I safe from all enemies here.

In sorrow and in joy, my lord, oh stay with me!

I will fear no foe, If thou, my Lord, art only with me; Then no sea of tears, No fear, no death, no grave, Will ever harm me. Through thee I shall prevail, if thou wilt abide with me.

O let my dying eye behold thy image, In the night of death thy face mild behold, Till joy beckons, and all sorrow fades. In life, O Lord, in death, ah, abide with me!

J. H. Hartenberger.

## Obituaries.

P. Peter Andres, pastor of St. Paul's Parish at Frankenlust, Mich. was retired from labor to eternal rest by the Lord of the Church on October 19, 1915. He was born in Arheilgen near Darmstadt in Hesse on October 22, 1855. He was brought up as a Christian by good parents, and from his youth he desired to serve the Lord in His kingdom as a servant of the Word. He first attended the grammar school in Darmstadt, also came into contact with the blessed P. Brunn in Steeden and was won by him for the service in our synod. In 1871 he entered our high school at Fort Wayne for further education, and after completing his theological studies in Concordia Seminary at St. Louis, he was called to a congregation at Haverstraw, N. Y., where he served as a minister. There he found hard ground and little desire for the fair preaching of the word of God. He often told his friends of the sad reception he received there, and of the difficulties of his ministerial labors there. In 1881 he followed an appointment to St. Paul's congregation in Berlin, Ont. This parish he served for thirteen years, besides supplying some branch parishes with the bread of life for a considerable time. In 1894 he was called by the congregation at Tandy Creek, Mich. near Monroe, and served it with great fidelity until 1903, when he followed an urgent call from St. Paul's congregation at Frankenlust, Mich. Soon after he took office a splendid new church rose beside the old one, and was joined a little later by a beautiful new school and a solid, spacious teacher's residence. He also served here, as he had done at Sandy Creek, as visitator of the synod. For some years he complained frequently of ailments of the heart, but these did not add to his effectiveness in office. In the midst of his labors he was suddenly called home by a heart attack. On October 24 we laid his body to rest in the Frankenluster graveyard near the grave of his first predecessor. May his memory remain in blessing! "He bore Christ's yoke, died and is still alive."

Joh. Schinnerer.

Again it pleased the Lord of the Church to call away one of His servants and workers and to give him a blessed end of the day after the burden and heat of the day, namely Fr Johann Schlerf. The deceased was born March 20, 1852, in Baltimore, Md. His parents were Philipp Schlerf and Katharine, née Leutner. He entered Concordia College at Fort Wayne in September, 1866, and Concordia Seminary at St. Louis in September, 1872. His first church was the congregation at Janesville, Wis. which he served with great fidelity until the year 1888. He followed a calling in that year to Bethlehem congregation in Milwaukee. To this congregation he gave 22 years of service with his gifts, working with restless diligence in its upbuilding and extension. With great zeal he took especially to the school. In April, 1910, he accepted a call to the sanitarium at Wheat Ridge, near Denver, Colo. as superintendent and chaplain of that institution. For five and a half years he served his Lord Christ in this office. "With faithfulness and skill he has administered this arduous office. And our Sanitarium has made beautiful progress under his supervision. Especially great, however, is the blessing which his office as pastor has bestowed on our institution, although it is largely beyond our observation." The deceased rendered great services in the so-called Bennett fight,

when proposed legislation threatened our ecclesiastical freedoms. Since he was a recognized authority in the field of liturgy and hymnology after Lochner's death, he was a very valued member of the synodal committee for the revision of our hymnal and our agendas. Since 1910 he was the chronicler of our synod. - With the death of Father Schlerf a diligent, hard-working life in the service of Christ and His Church came to an end. Quite suddenly and unexpectedly he was called away. It was on October 23, 1915, when he went over to his office after supper. Shortly before 9 o'clock he visited two seriously ill patients, rang the bell, the signal for the patients to go to rest, returned to his apartment, prayed the evening blessing with his wife and sat down at his table to go over his sermon for Sunday. A little before 11 o'clock his wife heard him fall. She hastened to him, called nurses and clerks to his assistance, and in half an hour the physician also appeared; but human art was in vain: the Lord had called off his servant. His departed body was conveyed to Milwaukee. But a funeral service was held beforehand in Denver. Father Th. Hoyer, pastor of the Immanuel congregation, preached in German on Matth. 25, 20, 21 and Father F. Leimbrock of St. Luke's Church in English on Luk. 2, 29, 30. On October 28 the body arrived in Milwaukee. Friday afternoon at 2 o'clock the funeral service began. At the altar Father Kaiser, the successor of the Blessed, read a prayer and the 90th Psalm. The undersigned delivered the funeral oration on Joh. 12, 26. Father Kaiser officiated at the grave, who also preached a memorial sermon to the deceased on Hebr. 13, 7 on Sunday after the funeral. - The deceased brought his age to 62 years, 7 months and 3 days. May the bereaved be comforted by the Father of mercies and God of all comfort with the knowledge of His good and gracious will! H. Sprengeler.

## New printed matter.

*THE DIFFERENCE.* A Popular Guide to Denominational History and Doctrine. By I. G. Monson, pastor at Williston, N. Dak. the Norwegian Lutheran Synod. Concordia Publishing House, St. Louis, Mo. 1915. 74 pages 6X9". Price: 50 Cts.

"The Difference" is the name of this book. It wants to show the difference that exists between the Lutheran Church and other ecclesial communities, Christian and non-Christian. The publisher confidently believes that "there is a market for such a book. For years our publisher has been approached for a book of moderate size, written in simple language, clearly arranged, and not too expensive, from which our Christian people, especially our young people, can inform themselves about the doctrinal differences that separate us from the Reformed sects, from the Catholics, from the followers of Russell, the Unitarians, etc. Now this need is met by Father Monson's book, *The Difference*. The author is a member of the Norwegian Synod. Some years ago he wrote in the *Lutheran Herald*, the English organ of that Synod, a series of articles on the doctrines of distinction, and these articles are now available, in somewhat edited form, in this book. The arrangement of the material is an excellent one. First, the history of the larger branches of the Church of the Reformed Confession is presented in concise detail. The reader may learn here how the Presbyterian Church, the Congregationalists, the Baptists, Methodists, came to be founded. A whole chapter is devoted to the unchristian cults-Unitarianism, Christian Science, Adventism, Russellism, Mormouentism, Spiritism, Theosophism, etc. The second and main part of the book then treats of the various articles of faith, in such a way that under each section the doctrine of Scripture is first given very concisely, and in the words of Scripture; then follows a passage from the Lutheran Confession, then the false doctrine, and then the refutation of the false doctrine. The passages of Scripture are fully expressed, and the wording of both the Lutheran and Reformed Confessions is also included, so that one can

Scriptural evidence, Lutheran doctrine, and the teaching of our opponents under each section before us. Especially valuable are the remarks on infant baptism and the Lord's Supper. Whoever reads these chapters attentively will be able to refute the common objections of the Reformed against our doctrine. Of course, due consideration is also given to the Roman error. The language of the book is simple, calculated not for scholars, but for the people. Where difficult expressions occur, an explanatory footnote is included. The book is of unusually large size, is handsomely bound in canvas, and at the very low price set should find wide circulation.

G.

## Ordination and Introductions.

Int order of the district president concerned was ordained and inducted: On the 19th of Sonnt, n. Trin.: Kand. O. W. L i c k e in Trinity parish at Abita Springs, La. by Rev. E. Kugele.

On behalf of the Distciktspresides concerned were introduced:

On the 24th of Sonnt, n. Trin.: Rev. W. Nüsch in his parish at Hicksville, L. I., N. P., by Rev. J. Holthusen.

On the 2nd of Sunday, the Adv. Rev. W. F. F. Hoffmaun, in his parish near Amherst, Neb. by Rev. J. H. Schaefer.

On the 3rd of Sonnt, d. Adv: P. A. H. Werfelmann in his parish at Lindenwood, Ill, by P. O. Greener.

December 23, 1915, Rev. O. Böttcher at St. John's parish at Town Easton, Wis. assisted l>. J. Th. Destinons by Ist G. E. Schroedel.

## Initiations.

Dedicated to the service of God were:

Churches: On the 9th Sunday, A.D.: The new church of the Trinity congregation at E a st Oall and, Cal. Preachers: l>P. Lothmann, J. H. Theiss, and Prof. Brohm (English). The dedicatory prayer was said by Ist H. Haserodt. - On the 16th of Sonnt, n. Trin.: The deaf and dumb chapel at Minne apolis, Minn. Preacher: l'P. Voll (sign language), Nachtsheim (English), and Hnchthauscn. The consecration prayer (English) was said by Fr. Kuntz, in sign language Ist J. Calvner. - On the 1st Sunday, the Adv: the enlarged and beautified church of the congregation at Crown Point, lud. Preachers: kk. Hickcn and Bopp (English). - On the 3rd Sunday, d. Adv: The new church of the congregation at Poug America, Minn. Preachers: Prof. Streckfuß and the l>Ist Bouman and W. Banmhöfeuer (English).

## Groundbreaking.

The cornerstone of the new church was laid on the 4th of Sunday, Adv. by St. JohanneSgemeiudc at Nashville, Kans. Preacher: Is H. F. Meyer.

## Anniversaries.

The 50th anniversary was celebrated on the 15th of Sonnt, u. Trin. by St. John's gomunity near Clarcmont, Minn. Preachers: Prof. Herzer and the l>Ist Schaaf, G. Rumsch, W. Rumsch (English).

The 25th anniversary of the consecration of the church was celebrated: On the 16th Sunday, Trin.: The Immanuel congregation at Galcna Tp., Minn. - On the 4th Sunday, Adv.: St. Paul's congregation at Arlington, Nebr. Preachers: l?l'P. E. J. Frese and Adam.

The 20th anniversary of the consecration of the church and dedication of the new parsonage was celebrated on the 2nd of Sunday, Adv. by the Immanuel congregation at Reeseville, Wis. Preachers: Grothe, Treu, Eggers (English).

## Conference displays.

The Atchison - Special Conference will meet, w. G., on January 18 and 19 at Praeses Jüngel's church at Kansas City, Kans. Registration requested with the Qrtspastor. G. W. Hafner, Selr.

The Chippeiva V a l l e y - Special Conference will meet, w. G., on Jan. 18 and 19, at Cadott, Wis. Papers: Exegesis on the Epistle of Jacob: Is Hatred. Pastoral Theological Discussions: Is Schedlcr. English works: l>P. Marteus and Schwertfoger. Is the demand, "Faith!" Law or Gospel? 45 Bövcrs. Work on the Gospel on the

3rd Sunday, n. Epiph.: All. Confession: Malüg (Fr. Mariens). Homily: Fr. Stapel (Fr. Sommer). Sign-in or sign-out requested.

F. Kersten, Secr.

The Mixed S U d o s t - K a u s a s Conference will meet, w. G., on Feb. 1 and 2, at P. Strasens church at Coffeyville, Kans. Works have teacher Meyer and the Matuschka, Remlinger and Rohlfing. Confessional: Fr. Bucka (l^A. Mießler). Sermon: Fr. Werliug (Fr. Frese). Registration requested immediately. A l. Rohlfing, Secr.

## Announcements.

Mr. A. Krüger, formerly a missionary worker in the Evangelical Synod of North America, now residing in Fort Collins, Colo. seeks admission to our Synod. Th. H. Jüngel,

President of the Kansas District.

As our financial secretary, Gustav F. Riedel, has died, find until further notice all funds for the Lutheran Asylum for the Feeble-Minded and Epileptic at Watertown, Wis., to be sent to the present treasurer of the asylum, Llr. 1?. VV. (Mium, >Vu1 "i1onn, Wm., to send.

Herm. Tetzlaff, President.

## To the congregations of the Iowa District.

As the printed report of our District is already in the hands of the congregations, an urgent request is hereby made to the latter to send in as soon as possible a collection to cover the cost of production to the District Treasurer. - The next meeting of our District will be held from August 23 to 29 within the Trinity Church in Lowden (not, as stated by mistake in the Synodal Report, from August 20 to 26).

Hugo Grimm, Secr.

## For your consideration.

The request in the last number of the "Lutheran" concerning notes against the Synod refers only to such notes as have been issued by the General Treasurer of the Synod, either by the former Treasurers, E. F. W. Meier or J. F. Schuricht, or by the present, the undersigned Treasurer. It does not apply to notes issued by the Church Building Commission of the General Synod or of any Synodal District. The request is repeated that all notes issued by the General Treasurer of the Synod be sent to Pros. L. Fuerbringer, 2619 ^Viunoün^o 81st, 81st Touis. Llo. who will then arrange for the exchange of the old notes for new ones to me the undersigned Treasurer.

E. Seuel, General Treasurer.

## BullieraL Rišk 8cüoo1 auä Business College, vesdler, Hebr.

In this institution, the second semester begins on January 26. The school is recognized by the state as a first-class college up to the 10th grade. Students who are in the 8th or 9th grade and wish to complete these grades may enter at the beginning of the term, or immediately after the holidays, January 5. Special attention will be given to pupils who wish to prepare for the State examination for the attainment of an oi^ülü print aerliüanlo. Students in accounting will be admitted at any time. For information contact the director:

I. F. Karl Schmidt.

## Mission Festivals.

On 13 Sonnt, u. Trin. 1915: Gemm.: Triunity, Minneapolis, Minn. Preacher: OP. Cushion n. Shrub. Coll.: \$159. 35th - Imm., Galena TP-, Minn. Colo.: \$119. 25.

On the 17th Sunday after Trinity: St. Andrew's, Chicago, Ill Preachers: l'1'. Piehler & Rupprecht. Coll.: \$972. 42. - Sullivan, Wis. Preacher: ?l'. Bretscher n. Menkens. Coll.: \$198.00.

On the 19th of Sonnt, n. Trin.: Gemm.: Russell, Man. Preacher: l'f. Wiegner n. Hein. Coll.: \$21.00. - St. John at Claremont, Minn. Preacher: l'. Ferber (u. lect.). Coll. n. Deduction: \$73. 44.

On the 20th Sunday, A.D.: Congregation: Trinity, New Cork, N. N- Preachers: Prof. Iahn & l'. O. Hanser. Coll.: \$54. 50. - Brewer, Sask. Preachers: '>'. Kühner and Hein. Coll.: \$11.00.

On the 21st Sunday, n. Trin.: Gcm. at Cana, near Russell, Man. Preacher: O. Hein. Coll.: \$6.00.

On the 22nd Sunday after Trinity: congregation in Moorefield, Nebr. preacher: cattle away, Sprandel, C. Pebler (Engl.). Coll.: \$50.00.

On the 25th Sunday, A.D.: Medicine Hat, Alta. Preacher: l'l'. Jug n. Wlttcnburg. Coll.: \$13. 11. - Z. Heil. Cross, Chicago, Ill. preacher: l'1^A. LNeusert u. Haalc. Coll.: \$429. 24.



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No. 2.

### From the chili jam.

#### I.

Chiliasm is the name given to the doctrine according to which a so-called millennial kingdom is to arise before the Last Day. The name comes from the Greek word *chilioi*, which means thousand, and the hoped-for and longed-for kingdom is called millennium from the Latin word *mille*, which also means thousand. The idea of a millennial kingdom is by no means a recent one; we find it already in some of the Fathers of the Church in the third century. In our time the hope of a millennium is very widespread in Christianity. In the Reformed communities it is generally believed that a millennial kingdom is to be expected; even among Lutherans chiliasm has found representatives. Now what is this kingdom that is hoped for before the Last Day? A distinction is made between the coarse and the fine Chiliasm. There is no actual creed in which the chiliasts unanimously testify what they believe, teach, and confess about the millennial kingdom; opinions differ, as men differ. Some say that Christ will appear visibly before the last day and establish a visible, glorious kingdom on earth; that a number of martyrs will be raised bodily from the dead and live and reign with Christ; that the Antichrist and all the wicked will be wiped out from the earth; that all war and all abominations on earth will be put to an end; that the earth will bring forth its fruits a thousandfold, and the like. Others, the so-called gross chiliasts, have imagined this kingdom up to the true life of milk and honey, as, for instance, the Anabaptists did in Luther's time. These people pretended to introduce the millennial kingdom, overthrew the civil order, and gave themselves over to a wild nature, including polygamy. One of them, Jan Bockel

son, had seventeen wives; others, perhaps because they were "finer" chiliasts, were content with a smaller number. Such wild debauchery has also been much deplored on the part of the chiliastes, but the facts cannot be denied. Among the sects in this country the opinion is generally expressed that if their Sabbath laws were once carried out, if tobacco smoking and beer drinking ceased, then Christ could come and the Millennium could begin.

Now what shall we say to this? Is such a millennial kingdom, quite apart from all the ugly excesses of this doctrine, taught in God's Word? Christ's kingdom, his kingdom of grace here on earth to the end of the world, his church with its doctrines, with its struggles and tribulations, with its blessings and victories, is clearly described in the Scriptures. The kingdom of honor in its consummation in glory, where there will be no more sin and death, no more struggle, no more strife, no more tribulation, but peace, rest, and heavenly joy forever, is also clearly taught in God's Word. A millennial kingdom, on the other hand, which does not coincide with the kingdom of grace here on earth, nor even with the kingdom of honor in heaven, is not taught in God's Word.

The Holy Scriptures know nothing about Christ coming visibly from heaven to earth before the Last Day. The Holy Scriptures only speak of Christ coming twice into the world. This is so well known to all dear readers of the "Lutheran" that it is not necessary to say much more about it. The first time He came in poverty and contempt for the redemption of sinful men; the second time He will come in the clouds of heaven, in great power and glory, "to judge the wicked and the pious." This is clearly stated in Hebr. 9, 28: "So Christ was once offered to take away many sins. But the second time he shall appear without sin unto them that wait for him unto salvation." So not for

He will not appear a second time for the foundation of a millennial kingdom, but for the blessedness of those who wait for him.

Further, when it is asserted that in the millennial kingdom the Antichrist and all the ungodly will be cut off and be vain saints on earth, this also contradicts clear Scripture. In the parable of the tares among the wheat, the Lord says, "The good seed are the children of the kingdom; the tares are the children of wickedness." When the disciples are asked whether the tares are to be weeded out, the LORD answers, "No; they should let both grow together until the harvest; and the harvest He calls the end of this world. So until the end of the world, according to Christ's own words, children of the kingdom and children of wickedness will live together and among themselves, and the final separation of the two is not to be expected before the end of the world. This is clearly stated in almost countless scriptural passages and whole chapters in which the last days are described as a time in which the deception of false doctrine and godlessness will abound. In our time, read the 24th and 25th chapters of St. Matthew the Evangelist, and consider how the Lord Himself describes the last days and testifies, among other things: "Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, love shall wax cold in many." The Lord then closes this passage with the significant words, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So not a millennial kingdom will come then, but the end. And only when the end comes will Antichrist also be destroyed, as Paul testifies of Christ: "He shall make an end of him by the appearing of his coming." This is a very different note from that which the chiliasts strike in their song of a millennial kingdom.

Nor is the assertion compatible with Scripture that before the Last Day there will be a thousand-year period of great earthly happiness and general world peace. Various passages in the prophet Isaiah have been referred to in support of this view, and a millennial kingdom has been read out of what is generally said of the kingdom of peace of the Anointed One. We want to take a closer look at some of these passages. Is. 2, 3, 4 we read: "For out of Zion shall go forth the law, and the word of the LORD out of Jerusalem. He will judge the nations and punish many peoples. And they shall beat their swords into plowshares, and their spears into pruning hooks. For no nation shall lift up a sword against another, neither shall they learn to fight any more. Come ye now from the house of Jacob, and let us walk in the light of the LORD." This, however, is a description of a state of peace. The question now is what kind of peace the prophet has in mind, a spiritual peace brought by the word of the Lord, or a world peace in which all war is silenced. If the latter were meant, as the Chiliastes assert, then Isaiah would be at variance with what Christ says in His description of the last days, "Ye shall hear wars, and clamours of wars . . . . For nation shall rise up against nation, and king shall rebel against king.

rich over the other." Now are Isaiah and Christ contrary to each other? Not at all! The Lord Jesus has repeatedly referred to the prophet Isaiah for his public teaching and action, and has not the least fault with his prophecy. In that 2nd chapter Isaiah is evidently speaking of the kingdom of Christ, and under the metaphor of civil peace he describes the peace enjoyed by those who now come and "walk in the light of the Lord."

For a better understanding of this point, let us look at another passage from the same prophet, where he describes the kingdom of peace of the Messiah under a wonderful image from the animal kingdom. In the 11th chapter, the prophet speaks of Christ ruling His kingdom in righteousness and faith, and describes this kingdom thus: "The wolf shall dwell with the lamb, and the kid with the goat. A little lad will drive calves and young lions and fatlings together. Cows and bears will go to pasture, and their young will lie down together; and lions will eat straw like oxen. And an infant shall have his delight in the hole of the adder, and a weaned man shall put his hand into the basilisk's den. There shall be no letdown nor ruin in my holy mountain: for the land is full of the knowledge of the LORD, as it is covered with the waters of the sea." This is likewise a delightful state of peace, which Isaiah here pictures in figurative language. Now what kind of peace might this be? Does he really mean a peace among the beasts? Are we to expect that before the end of this world the wild ravaging beasts will leave off their kind, so that wolves, bears, and tigers will play with the lambs and goats? Surely not. He speaks, indeed, of what takes place out of the "holy mountain," in the city of God, the Christian church, and under this lovely image he describes the state in the kingdom of the Prince of Peace, where the peace of God sinks into hearts, and where those pursue peace who dwell in this kingdom. This kingdom, however, is a kingdom of peace, where "there shall be great peace till the moon be not full," where there shall be peace in the heart, peace in the conscience, though the bloodiest war rages abroad.

But let us now ask: With what right do the Chiliasts claim for their millennial kingdom what Isaiah says about the kingdom of peace of Christ in general? Read the prophecy in context, and you will see that the kingdom of peace of which Isaiah speaks will be established by Christ at His first coming into the world in poverty and contempt, and not, as the Chiliasts claim, only when He comes the second time from heaven in great glory. Further, Isaiah never implied in a syllable that what is said of the kingdom of peace of the Anointed One is to be confined to a period of about a thousand years, but when it begins at his gracious coming, then "there shall be no end of peace in the throne of David, and in his kingdom . . . from henceforth even for ever." The LORD of hosts has prepared "a fat banquet" for all nations on this mountain. What right then have chiliasts to salt the best and strongest food of this banquet for their thousand fiery kingdoms, so that the poor Christians, who live before the birth of this kingdom, have nothing left but a couple of "fat" dishes.



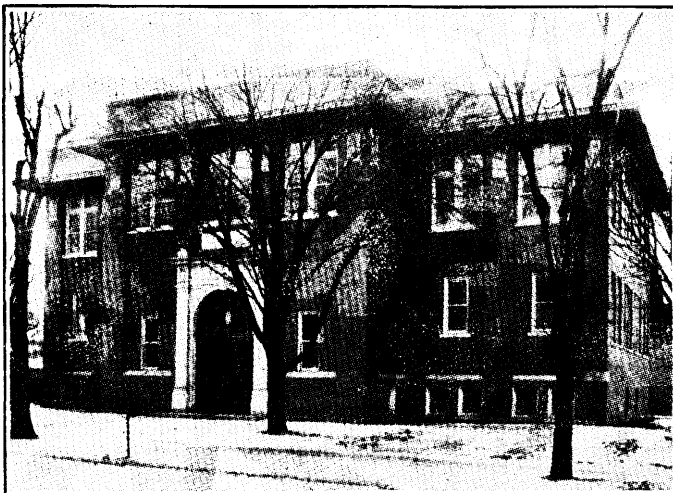
miserable lumps? Let it be stated, then, how many of the promises of God's grace belong to the church of God in our day, and how many to the hoped-for millennial kingdom. No; we eat of all the fruit of the trees of the garden which God has set before us, and let nothing be taken from us which properly belongs to the whole kingdom of God. "All is yours. "

F. C. G. S.

## Trinity Parish School at Indianapolis, Ind. \*)

Already in 1872 the St. Paul parish in Indianapolis had established a branch school with two classes on the north side of the city. At the same stood the teachers A. Krome and H. Kors. When Trinity Parish branched off from St. Paul Parish in December 1876, this school became the property of the newly formed parish. Until the end of 1914, this school building served its purpose uninterruptedly as a two-grade parochial school. With few exceptions, the members of the congregation regularly sent their children to it until their confirmation - for some years until the summer holidays after confirmation.

For many years the community planned a new school building. The question of space, however, prevented the execution of the plan for a long time. The growth of the city and the expansion of the city limits caused the members of the community to move further and further away from the church and the school. At present only a few members still live near the church and school. The difficulty of getting especially the young children to school, because of the distance and the hustle and bustle of the city streets, has grown from year to year. In spite of this, for years the

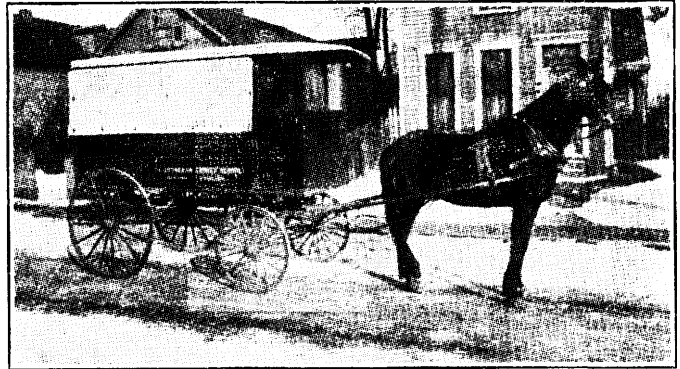


Trinity Parish School in Indianapolis, Ind.

children are educated free of charge, mainly small children just entering school age were sent to the nearby state schools. The community realized that they would only be able to get these children into the community school located in the busy part of the city if the community

could relieve such parents, who live far away from the school, the worry about their children.

Thus, in 1911, the municipality purchased a spacious school cart and offered parents the opportunity to take their children to school free of charge in the morning and back again in the evening.



**Trinity Parish school van to be driven home to Indianapolis, Ind.** This helped. Immediately the little ones were entrusted to the church school. The church usher was given a definite schedule worked out by the school board, so that both the children and the wagon driver knew exactly the places to get on and off. These were places where the children could stand in the warmth and were not exposed to the wind and weather. It was a pleasure to drive the wagon, which was often filled with nineteen children.

At the beginning of 1915 the new school was finally inaugurated with praise and thanksgiving to God. This is a magnificent building, as can be seen in the picture. The building site for the new school was purchased by the congregation for the sum of \$12,000, and the building itself cost a little over ^29,000. New furniture, school apparatus, and many things ornamental to the interior and exterior of the school, were donated by the members of the community, after great sacrifices had been joyfully made for the erection of the school. The community recognizes in the school the planting place of the community and a magnificent jewel of the same and is prepared to make the greatest sacrifices for the preservation and upliftment of the same. The new school is about a mile from the church, but nearer the district from which most of the children are expected to come. This has rendered the school wagon temporarily unnecessary. Individual children are given the fare necessary for the use of the tram by the parish.

Besides the two classrooms, the building contains on the first floor confirmation and sewing rooms, a reception room, and a well-lighted large corridor. On the second floor is a well-furnished hall for congregational meetings and club purposes, which can seat nearly 600 persons. On the ground floor there are sanitary rooms for boys and girls and for the teachers, accessible by a special staircase, as well as large rooms used as a playground. A boiler room and a coal room are fireproofed at the rear of the building.

At present the school is run by the teachers A. Hoffmann and H. Dornseif. The lessons are held according to local conditions.

\*) First article in a series designed to showcase our synod's parochial school system.  
Editorial.

The religious education is still in German, although the teachers have to make use of English here as well. The religious education is still in German, although the teachers have to use the English language here as well. Those children who have fully completed the community school enter the eighth grade of the state school.

J.D. Matthius.

## Travel experiences from mission work in Brazil.

I want to fulfill a long neglected duty with this article. At this year's \*) Synodal Assembly in Sao Leopoldo, where I also gave the following account of my travels, I was encouraged and commissioned to share something of my mission experiences in the "Lutheran". Although I have experienced and gone through many things during my five years of missionary activity here, and would therefore have much to report, I have always shied away from and resisted writing something for the "Lutheraner". If, however, a short description of a journey or other reports of experiences and adventures from the pioneer work in this country serve to arouse more interest in our so blessed work or to maintain this interest, then I will gladly overcome the resisting feeling and ask the dear reader to excuse an "I" that necessarily recurs quite often.

Late on Wednesday evening I had returned to Erechim, my home, the six hours' ride (about thirty miles) from Rio do Peixe, where I had taken charge of the two schools there and at the Arroio das Pedras, which had been deserted by the recall of the teacher to the war. After my dear wife, who had not seen me for two weeks, had made me some supper, and I had looked over the mail that had arrived, it was well past midnight, and, weary with the burden of the day, we went to rest. Early the next morning it was necessary to be on our feet, in order to take the railroad up to the Uruguay, the northern boundary of this State, where services were to be held at various places-the only journey on which I can use the railroad. I was not yet ready to travel (it was scarcely nine o'clock) when the mail car (*diligencia*) drove up to pick me up for the station. Soon we hurried along the four-mile wide, beautifully levelled road to the station and arrived there after a journey of not quite an hour. Now we had to be bored until the train arrived, which was not due until after eleven o'clock. This time, too, passed with many yawns, and all the passengers breathed a sigh of relief when the train finally arrived with its usual delay of nearly an hour. All those who wanted to be on the train were soon on board and expected it to roll on after a short stop. But here in Brazil they say: *Patience! paciencia!* Freight still had to be loaded, clever chatter had to be exchanged, and above all the Brazilian tea, the so-called *chimerao*, had to be sipped. Only after I had enjoyed the: midday luncheon, which my wife had put into my riding satchels, had I consumed, the train began to move slowly again, and had soon attained the low speed which would have enabled it on a

track, which meanders along even more than the path of the snake, is possible. When we had driven thus about six hours, of course with the usual long pauses at each station, and had scarcely covered sixty miles, we approached the station of Barro, where I had to alight.

Barro alone was not yet my place to stay. I wanted to visit a couple of immigrant families who lived about three and a half hours (twenty miles) from the station. Arrangements had been made to pick me up, and a man had also shown up on time. As soon as the train stopped, I dismounted with my saddle-bags, which contained my gown and books of office, and after a short greeting we put the saddle-bags on one of the mounts and rode off without delay, chatting happily together. When we got off the train and began our ride, however, we had not noticed that the sun was sinking and, on top of that, a thunderstorm was approaching. We had hardly been riding through the jungle for half an hour when night fell with a vengeance and the rolling of the approaching thunder became louder and louder. In a few minutes it was completely dark, so dark that even the hand before the eyes could not be seen. But the animals stomped blithely on through the mire, now once holding still and searching for the path, then setting over a log or boulder.

After we had ridden for a while, the first heavy drops of rain fell, followed by one shower after another. We would have liked to throw on a raincoat, but neither my companion nor I had one with us. My companion did not have one either, and I had lost mine on the previous journey, and for lack of money I had not yet been able to buy one again. So we were obliged to ride on in the rain, for there were no lodgers in the whole neighbourhood to stop at, and we wanted to reach our destination as soon as possible, as I had announced a church service for the next morning and had to return to Barro. In the twinkling of an eye, therefore, we were soaked through, although we had still put on the riding coats which one usually has under one's saddle. In the darkness, and blinded by the lightning, our animals could hardly find their way. Often we had to dismount, light matches to find the way, because the animals strayed again and again.

Finally we spied a light down in the valley. We breathed a sigh of relief. It was the light of a Polish grist mill, well known to my companion. Towards this light we rode, hoping to find shelter from the weather in the mill, and to get food and dry clothes. This, however, was a vain hope. As soon as we entered we realized that we were unwelcome guests. Gladly, therefore, would we have ridden on at once, but whither in the dark night, in the evil weather, with the floods in the rivers that were yet to be passed? The mere thought of all this made us feel uncanny. So we did venture to ask for some food and a warm fire-stove, that we might dry our clothes. Neither, however, was granted us; and we considered ourselves fortunate in being allowed to spend the night in the cool mill.

\*) January 1915.

When the owner put the mill out of action after midnight and lay down in his warm bed, we also prepared our camp. The sacks filled with corn, which had previously served us as armchairs, were spread out lengthwise on the ground to serve as a bed. As we were just then: soaked and without a blanket, we lay down on the sacks and were soon in the deepest sleep. We felt nothing even of the cold that followed the rain and the frost that had fallen. Neither the cold nor the drenching had any adverse effect on our health.

Bright and early the next morning we were awake again, and without further ado, and without having taken any breakfast, set out on our journey. After a ride of nearly two hours through waters, through endless deep mire, over steep mountains thickly strewn with stones, and through deep closed valleys and ravines, we had reached our destination. The four families who are here to preach were already assembled for the service. After my companion's dear wife had prepared us some food (dry cornbread and black coffee), and we had enjoyed it, the simple service began. With what devotion these poor people, scattered among the Poles in the jungle, listened to the words of the sermon about the Saviour of sinners, who also wanted to make them blessed! Such a sight compensates for all the hardships and privations one has to suffer on journeys. J. Busch.

(Conclusion follows.)

## To the ecclesiastical chronicle.

**The Southern Lutheran**, published by our brethren in the Southern District, says: "One reason why the circulation of our official synodical papers is so limited, as we have remarked on a former occasion, is this, that they are actually crowded out by the multitude of local papers published all over the country by congregations, conferences, and districts." There is a certain justification for the publication of a local church paper. Each district has its own needs and difficulties, and at times its members need enlightenment in regard to some particular question of doctrine and life. But we are convinced that this purpose can be better and more thoroughly accomplished in some other way. How? By sometimes sending out so-called bulletins or leaflets of four to eight pages. This method is already followed by some districts, as lately by the Texas district; and the success seems to be quite satisfactory. Small District Synods, such as ours, need issue such bulletins only three or four times a year; larger Districts may find it advantageous to issue one every two months, or even monthly. Each bulletin may be about a particular piece of church work, for example, missions, educational institutions, orphanages, etc., and it may also bring financial reports and receipts of offerings; and it should be distributed free of charge to all congregations just before the Sunday in question on which a special collection is to be made for that particular purpose. A paper always has a very limited circulation

and is little known and little read in some congregations in the district. A few thousand such bulletins, on the other hand, would reach every family in the district and arouse a much greater interest in church work than a few hundred copies of a church bulletin can do. As for church news from the district, these, of course, can find no place in such a bulletin. If they are of general interest, they should appear in the official church bulletin; but if they concern only one congregation (as is usually the case), it is just as well that they should remain unprinted, and not be forced upon the church at large. About nine-tenths of the reading matter of a local paper is of the same kind as that offered in the general church paper. Should the need arise in a district for a special subject to be discussed, then the columns of the official church bulletin are again open. Finally, as to the expense of printing and sending out such bulletins, it is a trifle, for instance, in the case of a quarterly bulletin. The expense would scarcely exceed \$30, and could be taken from the coffers in whose interest they are sent out, or raised by a church collection or two in the district. Adherence to this plan would certainly clear the way for a wider circulation of our official church bulletins, and incidentally serve the interests of the district more effectually than the publication of a local church bulletin." - What is here stated we have long believed and known. What gives this statement all the more weight is the fact that the very paper in which it is found is such a District paper. Certainly our Christians, in fact all our Christians, should read our church papers, and indeed the official papers of our Synod. Editors of local papers sometimes give this very reason for publishing their paper: they want to get people used to reading a church paper first, and so build bridges to reading the larger synodical papers. But we also believe with the *Southern Lutheran* that the opposite will be done. Some people will get tired of the paper, even if it is only a church paper, or even a political paper, which also brings news from the congregations on the side, and they will tell the pastor, who asks them to read the "Lutheran" or the "Lutheran".

The synodal newspaper, when read, says with a triumphant air that it is already an ecclesiastical publication. It prevents fragmentation and nourishes enthusiasm for the great common work if the synodal bulletins are distributed and read everywhere. We are also convinced that the publication of so-called bulletins would rarely be necessary. The columns of the synodal organs are certainly open for truly ecclesiastical work and ecclesiastical needs. Our synodal bulletins also gladly bring news from our synod that is of more general interest, also from the missions and from our teaching institutions. Our readers want such news; it should therefore be sent to us. We have complained before that we sometimes learn of events in our own Synod only from the papers of other Synods and churches. E. P.

**For the new building in St. Paul**, the undersigned has had the privilege of collecting in fifteen parishes of the Iowa District. One sometimes hears complaints about lukewarmness in giving for church purposes, and that may have its justification. But it will certainly be faith-strengthening to others to hear how the willingness to sacrifice can still be found in abundance among us. What has been said so often in the "Lutheran": Only make our Christians acquainted with the needs of the kingdom of God in the pre-

I have found that they will have a warm heart and an open hand for them, and this has been confirmed again in a way that puts the small faith to shame. In the fifteen congregations, and by twelve persons from other congregations, \$12, 400 have been signed. The list will be given elsewhere; however, one more addition is to be expected from each congregation, and several congregations had already collected for our new church, and these sums are not included. 132 persons signed \$25 to \$40, 60 \$50 and 10 \$75 to \$500. Several times it happened that people doubled their signatures after they had heard the sermon. Widows have also contributed abundantly; I have received several hundred dollars from such. The most - according to his wealth - was probably contributed by a poor man who is supported by others, but who also brought his mite of his own accord after the sermon. It should be mentioned that the corn crop in Iowa was worse last year than ever before. But many a dear honorist said, "What I give for the kingdom of God does not make me poor." One wife encouraged her husband to draw \$50 instead of \$25, saying, "We have much cause to thank the Lord." All the pastors took up the matter with zeal, but also all said that a blessing had been bestowed on their congregations by the collection.

#### Theo. Büniger.

**It is a beautiful confession** left by the recently deceased Dr. Stall, especially known for his "Chastity Books," as addressed "to theological students and to everyone." The message reads, "To the students of the theological seminary at Gettysburg, and to all others: I have now reached the end of the journey on which you are just taking the first steps. I have a message for you, namely, how important it is that the Holy Scriptures be fully and unconditionally accepted from cover to cover as the inerrant Word of God, inspired by the Holy Spirit. If you cannot accept it as such, let me tell you, then you have nothing at all to preach, and you should never enter the preaching ministry. Preach Jesus Christ crucified as the only hope for the sinner and the only Savior of a lost and perishing world. Live and serve God and your fellow man. May the God of all grace bless and make you rich!" However, whoever does not want to preach God's Word and Christ the Savior in the church, which is precisely God's and Christ's church, has no business to preach in the church at all, indeed no business at all, but should first become a member of the church through repentance and faith. The office of preaching, like all spiritual gifts, blessings, and ordinances, Christ has given to His Church, to His Christians who believe in Him and His Word. But he who truly holds the whole Scripture from cover to cover to be God's own inerrant Word, will also take God's Word seriously and teach it whole and pure in all its articles. And he who truly preaches Christ crucified as the only Saviour of the world and the only salvation for the sinner must then also exclude all other hope and all other salvations, and teach nothing in passing that diminishes man's ruin and Christ's glory as Saviour, nothing that in any way aims to make man's salvation depend not only on God's grace and Christ's merit, but also, in whatever way, on the doings of man himself.

E. P.

**Unnecessary pomposity.** A Presbyterian congregation in Kansas City, Mo., submitted to its presbytery the question whether leavened bread should be used in the holy supper

may be used. Thereupon the Presbytery made this resolution: "Since the Presbytery holds that the Scriptures prescribe the use of unleavened bread, and believes that the use of any other kind of bread would be a violation of the original divine institution, and would destroy the intended meaning (symbolism), be it resolved that we recommend all our churches to be instructed on this important subject, and urge all church councils (sessions) to see that the original use and intention is preserved in the celebration of the sacrament." The *Lutheran* hangs the Question to, "But what about the ungorged grape juice, or the single chalice, since the blessed wine is distributed in small glasses resembling shot glasses? Surely these are still more grievous violations of the divine institution." - As for the earthly elements, bread and wine, this is not at all the main thing for us in the sacrament. True, they are to be there and used as Christ commanded. But no one has a right to demand and prescribe more than Christ has ordained. Of him it is said, "He took bread," and afterwards, "In like manner he took also the cup." And as He Himself says (Matt. 26:29 and Luk. 22:18), in the cup was wine, "a growth of the vine." Use, then, that of which it can be said before God and man that is bread and wine, and you are in right, safe paths in the piece. Of bread our old Dietrich Catechism says: "If it be baked of flour and water only, then it matters not whether it be leavened or unleavened, whether it be wheat or rye bread, or bread of other grain, whether it be round, or oblong, or square, or of any other shape. For Christ has neither forbidden the one kind of bread nor commanded the other. All this, therefore, is placed in Christian liberty." And of wine, "As true and natural bread, so also true and natural wine is to be used, which is a growth of the vine, and pressed of grapes." Only the admonition is in place, that nothing be used wherein there may be reasonable doubt whether it be truly bread and wine. And the other, "that no innovation be made with vexation of the weak." - Much more important to us than the question of the earthly element is the question of the heavenly good given there: Christ's body and blood, and with it the sealing of the forgiveness of sins. It is strange, then, that such people should attach such importance to the earthly element, should go beyond God's ordinance, and should not at all take the more important spiritual good seriously: the Word, which is with such bodily food and drink, the body and blood of Christ, which, according to Christ's promise, is offered with the bread and wine, and the forgiveness of sins, which is sealed by the offering of the purchase price of forgiveness, the body and blood of Christ. For that Christ used just unleavened bread is not certain, is at most probable; but it is nowhere said, and still less prescribed. There it is merely said "bread." But that he gives his body and blood with it, he says expressly. And there one has not been disabused of saying no to it. And the argument is finally, even if one may not say it so openly, the same that Zwingli made to Luther: "That is not possible at all. God does not give us up to believe such heavy things." - And as to the outward form of the distribution, Christ, by His "such things do," tells us that we are to do what He is expressly said to have done in the immediate administration of the Sacrament. We are to do what he has done and instituted. Where, therefore, bread and wine are taken, blessed, distributed, eaten, and drunk, the Lord's Supper is committed. Everything closer, which he has not ordered,

he has left to our Christian freedom and insight. We can imagine the course of events at a celebration of the Lord's Supper in such a way that we would have to say: This is not at all nice; this annoys, this disturbs the devotion. This is not how it should be done. Everything should be done honestly and properly. The outward ceremonies should not be such as to disturb devotion and make faith as difficult as possible. But if a sacrament were to be celebrated, no matter how strange it might be, but that which is essential to the sacrament were done, that is, if bread and wine were taken, blessed, distributed, eaten, and drunk, then the Lord's Supper would truly be celebrated. It would be according to his institution and his "doing of such things." And if there were believing hearts, they would receive what the words say, and what they are. Finally, this is also true of the distribution through "small glasses that resemble shot glasses." It seems to us, especially as we are not accustomed to it, not at all in keeping with the dignity of the sacrament; it reminds us of the passing around of ordinary refreshment; we do not thereby so immediately "all partake of one cup"; it does not look as if one wanted to make it easy, but as difficult as possible, for the Lord's Supper guest to "distinguish the body of the Lord," namely, the Lord's Supper from an ordinary meal. But even in strange and indecent ceremonies the Lord's Supper is celebrated, where that is present which belongs to the essence of the sacrament, of which the Lord has said, "Do these things." There the Lord is present with his body and blood and all that he has purchased with the gift of his body and blood. And where there are believing hearts, who trust the word in the sacrament, it happens to them as they have believed according to the word. We remain, of course, with our old, solemn, faith-strengthening manner, and keep away from all innovations which involve an element of uncertainty, of the disturbing and annoying. The faith is weak enough without our putting blocks to it. E. P.

**How it turns out when Catholics protest** or make their will known to the government in a matter is shown by the following excerpt from a Catholic newspaper: "The Catholics of the whole country have addressed to the administration vehement protests against the recognition of a Mexican president who does not guarantee religious liberty in the country so badly afflicted. Protest telegrams from the following major Catholic organizations flooded White Hans: (Catholic Church Extension Society, American Federation of Catholic Societies, National Officials Catholic Order of Foresters, German Roman Catholic Central Association, Catholic Press Association of America, Ancient Order of Hibernians, Bohemian Roman Catholic Central Union, Catholic Knights and Ladies of America, Catholic Ladies of Columbia, Catholic Mutual Benefit Association, Catholic Young Men's National Union, Catholic Woman's League of Chicago, Knights of St. George, Irish Catholic Benevolent Union, Knights of Father Matthew, Ladies' Auxiliary of the Ancient Order of Hibernians, Lithuanian Roman Catholic Alliance, Roman Catholic Mutual Protection Society, South Slavonic Catholic Union, Women's Catholic Order of Foresters, Western Catholic Union, Massachusetts Catholic Order of Foresters, and many other Catholic organizations. This means nothing more or less than a protest against the regiment of Carranza, our President's favorite, the tyrant who has made a blood-dripping name for himself in the Mexican persecution of Catholics." - When you consider that these are all tight-knit associations of people who have the ballot in their hands; that these associations do not have the name of their church, "Catholic," in their name for nothing,

that they consist of people who "do not believe that religion has anything to do with politics, which no sensible person will claim," as the same paper puts it: then it is not difficult to see that it is not pure enthusiasm for the Immaculate Conception, the Mass, and Purgatory when politicians fawn over Catholics. Such a series of politically instructed associations directed by the Roman Church means videant consules to patriotic citizens who have our fatherland with its glorious liberties at heart; that is, in German, let America keep her eyes open! E. P.

**Whether more people in our country are converting to the Roman Church or falling away from it** is a question about which one can at best conjecture, but not make any definite statements. A Catholic newspaper reports about the great gain of the papacy from Protestant circles: "The number of converts in this country as a result of the numerous missions and lectures for non-Catholics is at any rate very large, but defies any calculation, since no statistical data are available about it. Mr. Stuart P. West, the president of the League of Catholic Converts in the city of New York, estimates the number of Protestants who annually return to the mother church in the United States at from 30,000 to 40,000." The losses of the Roman Church in America, of which it must then again complain bitterly, are on another sheet. Most of the converts from Protestantism to the Papacy will probably come from the Episcopal Church, which has long since regarded the Roman Church as its "mother church," and is always begging and pleading for the "mother church" to recognize its church as a daughter or sister, and to which Roman papers pretty much every week announce from on high that the Holy Father has so decided this question: If you return penitently and contritely to the bosom of the Mother Church, then we will receive you as children. Until now you are simply people who have gone astray, have no Church, and are not a Church. That in some Protestant sects people go astray in their church is no wonder, considering how the sects are all eaten up by the so-called higher criticism, which no longer lets the Bible be the infallible Word of God; and without a Bible that is God's Word, Protestantism lacks the ground under its feet. Now, if Papist shriekers help a little to disparage and revile the Bible, and instead present the "Holy Father" to the people as the firm stronghold, the governor of Christ on earth, who infallibly speaks God's Word, pointing to the greatness and power and age and unity and firmness of the Catholic Church, then it is not so difficult to catch them. If such people have grown weary of the buffoonery of their previous church, then the sensuous services and ceremonies of the Roman church are likely to make an impression on them. If they have been fed with the doctrine of works, then the papacy, which is particularly good at external works, will appeal to them. And if one even takes into consideration how poorly most people grow up with religious instruction, then it is no wonder that they fall away to something that approaches them under a pious, holy appearance. Of Lutherans who have become certain of their blessedness through faith in the one Saviour Jesus Christ, and who know that the pope has cursed this very doctrine of the gospel, and who therefore consider him the greatest enemy of Christ, the pope is not likely to win most of them. On the other hand, the Lutheran church, by its doctrine of the free forgiveness of sins in Christ, wins many an honest soul who has recognized, "It is lost with our doings, deserve but vain wrath."

E. P.

**Roman's losses in North America.** The "Catholic Church Newspaper" published an essay last year on the "miraculous growth" of the Catholic Church in North America. The Catholic "Apologetic Review" judges differently. "One hears," writes this paper, "so much of the tremendous progress, but one forgets to add that all this is out of proportion to the multitude, the opportunities for work, and the duties of labor of the monasteries, priests, associations, and private individuals. Sadness seizes the German observer when he crosses over and finds, instead of the uplifting picture of a new triumph of the Church among 96 millions of inhabitants, 80 millions of Christians and a whole 13 millions of Catholics." One sees cathedrals, parapets, etc., "but notices nothing of that historical miraculous power of our time- and culture-transforming religion, which should have come into its own at least in those states and cities where the Catholics have the preponderance in their hands." Yes even more: "Traces of regression everywhere where the attentive eye looks." "The number of North American Catholics at the present time is about 13 million. For the year 1910 there should be added a natural increase - by births - of 142,000. The number of conversions in the same year is estimated at about 38,000. Catholic immigration amounted to about 440,000, making a total of 620,000. In reality, however, there was an increase of only 115,000 souls, so that a loss of 505,000 faithful is to be recorded." The "Apologetische Rundschau" openly confesses: "These bare figures probably best illuminate the fact that one must speak not of a forward movement, but of a regression of the Catholic Church of North America." The ultramontane "Augsburger Poszeitung" also counters in a lengthy article the "optimism" which speaks of an upward movement of Catholicism in America. It stresses that one must speak of progress "with less glorification." The statistics, she said, are apt to "make us quite humble." "These numbers provide quite a desperate picture. They show us that the Catholic Church in this country [in America] has suffered quite enormous losses, that instead of fifteen million we should be parading with thirty in the population census." (Wbl.)

**Judgments of well-known physicians on the cremation of corpses.** In his noteworthy lecture published by Hermann Jenson in Breklum: "The burning of corpses a return to paganism, namely to pagan consciencelessness, to pagan crudeness and to pagan superstition" P. H. Cornelius shares the following judgments of well-known physicians on the burning of corpses: 1. Cornelius communicates the following judgments of well-known physicians about the burning of corpses: 1. Professor von Nägeli in Munich says: "(Against the burial of corpses, which has been practiced up to now, an agitation has begun in recent times as against a particularly dangerous kind of soil contamination. One demands at least the relocation of the cemeteries to greater distances from the cities, or one even demands the burning of corpses. In view of the rocky state of science, however, it is quite undoubted that one is guilty of a gross exaggeration in describing the dangers. The harmful effects which churchyards are supposed to have are not proved by experience and are theoretically unfounded. If we follow the fingerprints of science, we may retain our custom, which appears to so many to be an ancient custom and a symbol sacred to religion, without all danger, and we may, in my firm conviction, leave the graves of our relatives in close proximity, even in the midst of populous towns." Professor von Pettenkofer writes: "The water from wells in God's cemeteries has often been subjected to chemical examination for contamination by the contents of the graves, but

to my knowledge, almost always with negative success. The dung-houses, the privy pits, etc., at the houses, pollute the soil and under it much more than the corpses of a cemetery, which rest gently in their graves, and have more years of time and a comparatively larger surface space to decompose than the organic waste of the human household in densely inhabited districts." 3 Professor Mohr, one of the best-known chemists in Germany, assures us: "No corpse odor has ever been perceived from a properly deepened and closed grave. Yes, even in the mass graves of the wars of liberation and on the battlefields of Mars la Tour and Gravelotte, where thousands were buried, there was no trace of miasma, although the graves did not have the necessary depth. If the churchyards are completely covered with flowers, shrubs and trees, the soil, covered with plants and interspersed with roots, is the carrier of an uninterrupted process of oxidation, in which all organic substances constantly decompose into carbonic acid and ammonia, and then directly benefit the living plants again." Finally, in August 1890, the International Medical Congress in Berlin also declared that the fear that cemeteries and burials are dangerous for the surrounding population is completely groundless.

(Ev. Kirchenztg.)

**Kaiser Wilhelm distributes tracts.** A young defender of the fatherland, who has been fighting in Russia for several months, sent the editors of the "Gärtner" a tract with the title: "A thank-you greeting to my brothers in arms" and wrote: "I enclose a tract which our dear Kaiser had distributed among us when he was here. As long as only such an Emperor remains, there is no need, for so long God will not forsake us." The pleasing thing about the tract was that salvation in Christ and the way to obtain that salvation are described in it in plain words. This is a clear testimony of saving grace that can no doubt show the way to many a seeker. It is also very gratifying to read again and again how the religion of Christ, in its time-honored power, is making its way everywhere. (Apologist.)

#### Blissfully at home.

I am at ease; I am in my father's house...  
And wish now nothing more.  
The wandering in the valley of tears is ans:  
I'm never moved  
A sorrow, a pain, indeed nothing of the sort;  
The earthly lament had to give way.  
I am well, I am well forever.

I am at ease, therefore still your gloom;  
And don't grieve too much!  
God loves you, his faithful father's heart  
Never forget you.  
He will also quiet your sorrow, Faith's hope faithfully fulfilled: Then  
shall ye be well, yea, evermore well.

I am at ease; I look upon the face  
The Lord of Glory.  
Praise him who dwells in eternal light, To whom honor is due at all  
times.  
You can confidently clench on his word, What you now believe, ibr  
shall resound here. Then you shall be well, yea, evermore well.

E. E. E. Brandt.

## Can you say it?

I received a lasting impression, the late court preacher E. Frommel tells us in his writings, when I stood at the deathbed of the sister who died in the prime of life. In particular, I have not been able to forget the bright, fever-bright eyes in the otherwise pale countenance of the twenty-two-year-old girl. With rapid steps the sister had hurried towards death. The mother therefore asked the doctor if she could not quietly and gently draw the sister's attention to the possible end. The doctor replied, "She has two days to live; if you tell her, she will die today." This caused the mother great inner distress. Is it permissible to speak to the seriously ill of their near death? Should the mother say nothing and let the child die unaware, or at the risk of her dying sooner, tell her how things stood? After a short struggle she decided in favor of the latter. Her inner readiness was more important to her than the few hours she had left to live. For the first time she did not answer the sick woman's usual question, "Will I soon be better?" and only looked at her lovingly and wistfully. "Isn't it true, mother, that I may die?" she said, casting her eyes wide. The mother only nodded dumbly. There came a brief inward struggle, and then a light gleam over the face, and she said, as if pleading, "Not true, dear mother, but now you will not let me sleep. We are going to be together a good deal, and you are going to read to me a good deal." She grasped her hand so tightly as if she did not want to let go of it. Really she hardly slept any more. If her mother had read a psalm to her, she could at once recite it by heart without offence, and pray. Her mental power, especially her memory, increased in wonderful strength.

She did not die that evening, not the day after; she lived another fourteen full days, days full of uplifting hours. "Strange," said the medical adviser, "quite strange! Really, I would not have thought it!" when the mother told him that she could not bring herself to conceal from the child how things stood with her. It was more than strange to the mother. Of course, such things must be done in faith and with the inner certainty that one must and may do them. Above all, there must be burning love behind it, otherwise it would be a failure. But never have I seen such a rapid gathering and glowing of all the sparks of life on the altar of a heart as in these fortnight. The thought of death had kept the sister alive, and the willing spirit sending itself to go home had held the weak body hut together, until the pilgrim was fully ready to leave the hut.

(Rhein.-Westf., ev.-luth. Wochenblatt.)

## What mother said.

A preacher employed at a large lunatic asylum related, "When once on Sundays I had preached as usual before the long line of our mentally deranged and stupid, and on leaving the hall, as always in these hours, deepest pity still filled me for these unfortunates, of whom I had to tell myself that only a few had been able to follow my words with understanding, a man with a friendly grin on his witless face held me back at the exit and said in a mysterious whisper, "I can pray too!"

I was astonished at this word, for the unfortunate man was said to be

...to be quite stupid. He had forgotten everything, his family name, his native place, his age; about nothing could he give the slightest information. Somewhat doubtfully, therefore, I asked, "What can you pray?"

"What mother said," he answered proudly.

"And what did mother tell you?" inquired I further.

Then he clasped his hands and began devoutly:

Spread out both your wings, O Jesu, my joy, And take in  
your little chick!

To the end he spoke the verse without offence. Then the spiritless, stolid expression of his face returned, and he was again the same dull, unhappy man as I had always known him. Everything he had forgotten—not a memory from his whole life remained to him; only "what mother had said," as she had taught him to pray, now and then reappeared in his poor brain.

If only all mothers knew and considered what a great blessing is bestowed through them when they teach their children to pray and scatter the seed of the divine Word in their hearts at an early age!

## "He who dies thus, dies well."

The sculptor Friedrich Pfannschmidt, a son of the man who did so much to make our Lutheran faith valuable to us through the gift of his brush, has been resting in French soil since September 7 of last year. His lieutenant, the 23-year-old von Roon, one of the grandsons of the unforgettable War Minister Count von Roon, wrote the following beautiful letter on September 9, first published by the "Sonntagsfreund":

"Eprenay, near Rheims, September 9, 1914, dear Madam... On September 7, while we had been in action since 4 o'clock in the morning at Pierre Morraings, 15 kilometers from Chalons, your esteemed husband, fighting arm in arm with me in the front line, fell beside me at 2 o'clock in the afternoon and died a heroic death for his king, his fatherland, his family and his hearth. We all envy him the most glorious thing that can happen to a soldier. Commanded for some time in his 5th Company, because two officers were wounded in his company, it has been my honour and pleasure to stand under his command, to see him fight and fall like a hero with courage, prudence, calm and determination. Certainly he would have had the Iron Cross pinned on his chest while he was still alive, and now I cannot help but say to you: Turn to the cross of our Saviour JEsu Christ, who suffered, conquered and died on the cross for us. Bitterly serious thoughts the cross speaks to us, it speaks of suffering; but it also shines in the bright glory of victory. We have been in battle now since the 6th of September; outside the cannons thunder, and we conquer, that is certain. Even ten minutes after him, my captain, wounded in the arm and left shoulder, I lie here in the military hospital and see the misery, the blood and the pain and think to myself: How is he well - he has not suffered at all. We were talking about the next 'Forward' and he fell. We all know as Christians that Jesus Christ has been raised from the dead, and that we too will walk in newness of life. He certainly rests now, buried by comrades, on the spot where he fell; of his company probably a quarter remained. I was miraculously saved."

In mid-September Lieutenant von Roon returned home apparently lightly wounded. One of his first ways

led him to the widow of his fallen captain to give her a closer account of the heroic death of her husband. A few days later he unexpectedly contracted wound fever, and after only two days of severe suffering Lieutenant von Roon also went to his eternal home.

(From "One for All".)

## Obituaries.

Once again it has pleased the Lord of the Church to consign a faithful servant of His Church to the rest of the blessed. Sunday, July 11, 1915, at the General Hospital at Buffalo, N. D., Father Eduard Gottlieb Hahn passed away in faith in his Savior. He was born in Roseville, Mich. on August 1, 1869. In early childhood he lost his mother and was hereupon educated by his adopted father, Father F. Wilhelm, in the Concordia Orphanage at Marwood, Pa. In 1884 he entered our teacher's seminary at Addison. After passing the examination he served St. Paul's parish at North East, Pa. as a teacher for four years. But his desire was to serve his Savior not only as a teacher, but also as a preacher. So in 1893 he entered our seminary at Springfield. On September 28, 1895, he was ordained and inducted in County Line, N. Y., ordained and inducted, and from there also served the churches at Newfane and Lake Road. In 1898 he answered the call of St. Peter's parish at North Ridge, N. Y. During his eight years' pastorate there a parochial school was established, and a fine schoolhouse built, as well as a teacher appointed. Since March, 1907, he has been pastor of St. Paul's parish at Eden, N. Y., which he served with great fidelity to the end of his days. Having been suffering for some time, he underwent an operation on the advice of his physician. During the first few days hopes were entertained of a speedy recovery. But the Lord had decided otherwise according to his advice. On July 11 he gave his servant a blessed hour of death. On July 14 he was laid in the tomb with the great participation of his congregation and many of his fellow ministers. In the house C. Frankenstein spoke words of comfort to the bereaved on Isa. 28, 29. In the church Fr. F. O. Scholz held a German and P. C. H. Franke an English funeral sermon. Father J. Sieck officiated at the grave. In the house as well as in the church and at the grave a choir of teachers sang appropriate funeral songs. Brothers in the ministry carried the coffin from the church to the graveyard, where the deceased slumbered towards a happy resurrection. He brought his age to 45 years, 11 months and 10 days. - The Lord had endowed the deceased with beautiful gifts. In his sermons he showed the gift of a clear interpretation of the Scriptures, which promoted knowledge and edified faith. He preached Christ crucified as his Savior and the Savior of all sinners. The church school was dear to him, and he always sought to promote it. He diligently attended the conferences and gladly served his fellow ministers in word and deed. May his memory remain in blessing!

W. H. Oldach.

It pleased the Lord to call his aged servant, Father C. Weber, to eternal rest on November 24, 1915. - I\*. C. Weber was born at Tarnowitz, Upper Silesia, on April 27, 1835. After graduating from the Gymnasium, he turned to the miner's trade. In 1864 he came to the United States and engaged in mining near Bethlehem, Pa. After a short time he was compelled to resign this work on account of ill health.

God, however, had already appointed another field of labor for him. Encouraged by a pastor of the Lutheran Synod of Pennsylvania, he entered the Lutheran Seminary at Philadelphia, Pa. after his family had been provided for. In 1874, having passed the colloquy, he conscientiously transferred to our Synod. For thirty-two years he served the Lord faithfully at various congregations, the last being at Bonfield, Ill. Here he resigned in 1898 on account of failing memory. He then resided first at Chebanse and later at Herscher, Ill. With advancing age, illness and weakness now increased, and at last cerebral hemorrhage was added. On the aforementioned date he gently and blessedly fell asleep. The word of God Ps. 90, 10 was also fulfilled in him. His consolation in dying was, "Christ is my life, and dying is my gain." On November 26 he was laid to rest with a large attendance of his last congregation. Father F. Seehausen officiated at the home, and Praeses F. Brunn and Visitor F. Schroeder (English) preached in the church. The undersigned officiated at the graveside. "The memory of the righteous remains in blessing."

Fr. C. Engelbert.

Again the heavenly Lord of the vineyards brought home an old, faithful servant to his heavenly, blessed rest, namely Fr. Eduard Theel. For more than forty years he worked in the vineyard of the Lord on the poor soil of the "Injun Land" with much effort and at little pay. Here he entered the ministry, here he also left it. He was one of the few who did not change jobs in a long term of office. He belonged to the many who spend their blessed lives quietly in secrecy, never receiving from men the recognition due them because of their self-denying, blessing activity. - The deceased was born at Ahrenswalde, Pomerania, on September 29, 1851. In his early childhood his parents emigrated to America and settled in Chicago. The son, however, moved to our institution in Fort Wayne and graduated from Concordia Seminary in St. Louis in 1874. From the seminary he removed to Budsins, Marquette Co, Wis. and there took charge of the large mission field of his predecessor, H. Allwardt. He was introduced there August 2, 1874. How large his field of labor was at that time is shown by the fact that there are now six pastors on the same. Besides the congregation at Town Crystal Lake (Budsins), he served the congregations at Town Newton, Springfield, Weftfield, Richford, Harrisville, Germania, Mecan and Neshkoro. Serving such a large and scattered parish in a sandy area was very arduous and grueling. The great burden of work, combined with many a privation and affliction, consumed his strength before time. A heart ailment, combined with great respiratory problems, set in. But the dear man could not decide to lay down sword and trowel. Fainting, he collapsed at the altar some time ago, but continued to serve the two congregations of Budsins and Newton. In the middle of November last he was taken ill with pneumonia. On the first Sunday of Advent I found him quite weak, but cheerful and in good spirits. He thought he would be able to preach again in two weeks. Then, on November 30, I received the sad news that Father Theel was dead. A heart attack had put an end to his life. - On December 4, pastors and congregations from near and far gathered in Budsins to pay their last respects to the deceased. Visitor W. Uffenbeck, a fellow member of the clergy, consoled the congregations, family and ministers of the deceased on the basis of Joh. 12, 26. And Father Schröder



showed the spiritual children of the dead on the basis of Revelation 3, 11, what he still calls to them from the coffin. Surrounded by those whose bodies he himself blessed in God's field, he now sleeps in Budsin towards the great resurrection, to then lead them as their shepherd towards the Arch Shepherd Jesus Christ. May all who have sat here at his feet then also enter with him into the dwellings of eternal peace!

W. A.

On December 9, 1915, Prof. Friedrich Rechlin, teacher of mathematics and the training school at the school teachers' seminary in River Forest, Ill, died. He was born in Bergen on the island of Rügen in 1851. He received his preliminary education at the city and provincial school at Bergen, from which he graduated with good marks at Easter of the year 1867. At the age of sixteen he came to America, where he continued his studies at the teacher's seminary at Addison. In 1869 he entered the ministry, and located at Davenport, Iowa. Here he had been active only a few months, when he followed a call to Albany, N. Y., where he also married Miss Katharina Wolke in 1873. Here, too, his activity was of short duration, for in 1876, his reputation as a schoolman having spread, he was called to the senior class of the Trinity parish school at Cleveland, O., organized by Blessed Prof. Heinrich Wyneken. Here he labored in great blessing for over seventeen years. Since September, 1893, he has been at our teacher's seminary at Addison, and since its removal to River Forest has been professor there. He has brought his age to 64 years, 9 months and 25 days. On Sunday, December 12, a short funeral service was held at the home of the deceased by Father W. Röcker, after which the body was conveyed to the vestibule of the teaching building. Led by the professors of the institution as bearers, the funeral procession slowly made its way with the body of the deceased teacher through a trellis formed by the students along the same path that the deceased had walked so often in his life to the teaching building, where the coffin was laid out in the vestibule, and where it remained under the guard of honour of the students until the day of the funeral. Prof. E. Köhler officiated in the vestibule. The following day there was first a funeral service in the auditorium, in which Director W. C. Kohn preached the sermon on 1 Petr. 1, 11 and read the letters of condolence and dispatches which had come in from conferences and sister institutions within the Synodal Conference. After a short devotion had been held by Prof. G. Eifrig, the body was brought to the church, preceded by 220 pupils and about 150 teachers, where the pastor of the deceased, P. W. Röcker, preached the funeral sermon. He spoke on the basis of Gal. 2, 20. 21 on the subject: "Of the right life of faith of Christians, which has a blessed end." The Honorable General Praeses and several representatives of Conferences and congregations expressed the condolences of those in whose name they had appeared. The choir of the institution as well as the entire teaching staff each sang a funeral hymn. From the church the body was taken to the Konkordia churchyard, where Praeses F. Brunn officiated, and the choir of seminarians sang a chorale in four voices as a funeral song. - In Prof. F. Rechlin God had given his Church a dutiful, zealous and above all childlike servant, whom he had adorned with many a beautiful gift for the fulfilment of his office. God, who gave him to us and took him away again, comfort the bereaved with his eternal consolation and give us also in the future true teachers at our institutions for the glory of his name!

W. C. Kohn, Director.

## New printed matter.

**Synodical reports of the year 1915.** 7th Central Illinois Dist rict. 80 pp. Price: 15 Cts. 7a. Middle district. 84 pages. Price: 16 Cts. Concordia Publishing House, St. Louis, Mo...

The "fourth article of the Augsburg Confession, dealing with the doctrine of justification, has been clearly discussed and proved with God's Word by the speaker, Father E. Flach, in five theses. The Central Illinois District, to whom this paper was before them, thus received a worthy continuation of the consideration of all the doctrinal articles of the Augsburg Confession which he had in view. - In the Middle District, the paper before us was P. W. Moll's Conclusion of the Roman Doctrine of the Church, together with a Refutation; likewise a very instructive and thorough treatise (pp. 9-54). In the last-mentioned report it is also necessary to refer with emphasis to what the school committee of the district had to say to the synodals on pages 58-63. What is said there about all kinds of school concerts and school productions and their unhealthy degeneracy deserves to be taken to heart with all seriousness.

K.

## Concerning the General Bureau.

At the urgent request of our Missionary Commission for Inner Mission Abroad and other brethren, the undersigned will attend the Synodal meeting of our Brazilian District, which has been postponed until March 1, and inspect our church work in South America. He intends to depart from New York on the 22nd of January, and to remain in South America about five weeks, and hopes, God willing, to be back in the United States about Easter. In all matters pertaining to the Presidency of our General Synod, he said that during his absence, the first Vice-President, Father J. W. Miller of Fort Wayne, Ind. should be consulted.

Chicago, Ill, January 12, 1916, F. Pfotenhauer,

President of the General Synod.

## Election display.

The following candidates have been nominated to River Forest for the vacant professorship:

Teacher Paul Buszin, Chicago, Ill, of the Jehovah's Church in Chicago, Ill.  
Teacher K. H. Flöriug, Fort Wayne, Ind. of St. James Parish, Chicago, Ill.  
Prof. M. Frosch, Porto Alegre, Brazil, of St. John's parish in Kendallville, Ind.  
Teacher 48th Hunter, Milwaukee, Wis, of Trinitygcmunity in Racine, Wis.  
Teacher A. Katt, Fort Wayne, Ind. from St. Peter's parish at Vincennes, Ind; from St. John's parish at Vincennes, Ind.  
Teacher J. P. T. Kirsch, Chicago, Ill, of Warsaw parish, Ill Prof. T. J. Link, Seward, Nebr. of St. Paul's parish, Cleveland, O.  
Teacher J. G. K. Markworth, Cleveland, O., of Bethlehem congregation, Cleveland, O.; of Immannels congregation, Cleveland, O.  
Teacher C. Rupprecht, Chicago, Ill, of the Immannels congregation in South Chicago, Ill.  
Teacher O. Rusch, Chicago, Ill, of Grace Parish, Chicago, Ill. Teacher W. Wegncr, St. Charles, Mo. of Bethanian Parish, St. Louis, Mo.; of St. Peter Parish, St. Peter, Ill; of Christ Parish, Pcoria, Ill.

Any protests must be in the hands of the undersigned by February 9, 1916.

In the discharge of the electoral board of the school teachers' seminary at River Forest, Ill,

E. Werfelmann,

Secretary of the election authority concerned, 2917 1/2aUcmn ^vo., Cluou^o, Ill.

Chicago, Ill, the 12nd. January, 1916.

The Board of Elections will meet on Thursday, February 10, 1916, at 2 o'clock in the afternoon, i" the Institution at River Forest.

F. Brunn , Chairman,

**Report of the Treasurer of the General Synod from January 1, 1915, to December 31, 1915.**

Total overview of all revenues.

Districts:	1. Atlantic..... 2. California and Nevada..... 3. Canada..... 4. English..... 5. Iowa..... 6. Kansas..... 7. Michigan..... 8. Minnesota..... 9. middle..... 10. Nebraska..... 11. northern Illinois..... 12. North Dakota and Montana..... 13. Oregon and Washington..... 14. 14th - Eastern..... 15. South Dakota..... 16. Southern Illinois..... 17. southern..... 18. Texas..... 19. western..... 20. Wisconsin..... 21. Central Illinois..... 22. president paw paw..... 23. Saxon Free Church..... 24. directly to the cashier.....
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5. Heathen Mission.	Z.^ZZLZZZ^Zx;??Z2Z^sZZZ VE W°ZZWßWZ°Z-st-ZssW:Z
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[illegible]

## 3a. Residential building in Winfield.

Edition .....\$28281. 50  
Revenue ..... 8798. 44

Remains deficit on January 1, 1916 .....\$19483.06

3b. Teaching building in St. Paul. Receipt and inventory ..... \$11. 43

## 4. general inner mission.

Taking (as in column 4) .....\$31276. 56  
For this purpose, stock on 1 January 1915 ..... 1547. 73  
Especially for Cuba (column 16) ..... 292. 81  
Especially for Mission in Canada (Column 23) ..... 886. 41  
Disbursed by order of the Commission ..... 31391. 70

Remains in force on January 1, 1916 ..... \$2611. 81

## 5. heathen mission.

Revenue .....\$30108. 55  
Stock on 1 January 1915 ..... 12249. 71  
.....\$42358. 26  
Disbursed by order of the Commission ..... 30652. 75

Inventory as of January 1, 1916 .....\$11705. 51

## 6. Bergheim in India.

Takings .....\$1192 . 53  
Stock on 1 January 1915 .....11786. 81  
By transfer ..... 167.04  
.....\$13146. 38  
By transfer .....\$167 .04  
Paid on the order of the Commission ..... 3150.00  
..... 3317.04

Inventory as of January 1, 1916 .....\$9829. 34

## 7th Mission to Brazil.

Deficit on January 1, 1915\$ .....5135. 76  
Paid by order of the Commission .....27512. 75  
.....\$32648. 51  
Revenue .....30847. 61

Deficit on January 1, 1916 .....\$1800. 90

## Eighth Deaf and Dumb Mission.

Takings .....\$5998. 88  
Stock on 1 January 1915 .....3573.01  
.....\$9571. 89  
Paid to the Commission .....8013. 34  
Stock as of January 1, 1916 .....\$1558. 55

## 9. Indian Mission. Taking ..

Stock at 1 January 1915 .....14.05  
By transmission ..... 10. 70  
.....\$5168.04  
Paid to the Commission .....\$5168.04

## 10. mission to the Jews.

Revenue .....\$2442. 35  
Stock on 1 January 1915 .....845. 12  
.....\$3287. 47  
Paid to the Commission .....1426. 19

Stock as of January 1, 1916 .....\$1861. 28

## 11. foreign language missions.

Revenue .....\$6704. 62  
Stock on 1 January 1915 .....689.09  
.....\$7393. 71  
Paid to the Commission .....6115.00

Inventory as of January 1, 1916 .....\$1278. 71  
Nir. Also submitted to the above Commission \$1. 73 specifically for Polemnißion.

## 12th Emigrant Mission.

Takings .....\$3474. 49  
By transmission ..... 27.00  
.....\$3501. 49  
Paid to the Commission .....3201. 79  
By transfer ..... < 27.00  
---3228 . 79

Inventory as of January 1, 1916 .....\$272. 70

## 13th mission to Australia and New Zealand.

Takings .....\$1548. 91  
Stock on 1 January 1915 ..... 748. 48  
.....\$2297. 39  
Paid by order of the Commission .....1721. 45

Inventory as of January 1, 1916 .....\$575. 94

## 14th Mission to London.

(See under "European Free Church.")

## 15th mission to China.\*)

Revenue .....\$4839. 88  
To Treasurer Rehwaldt forwarded .....\$4839. 88

\*This fund was inadvertently transferred to the European Free Church last year because the present treasurer misunderstood a remark in the handwriting of the former treasurer and believed that for some reason the disbursement was made through Germany. With the friendly cooperation of the treasurer of the Free Church the error was rectified in the spring of 1915.

## 16th Mission to Cuba.

(See under "Church Building Fund": "Isla de Pinos." Otherwise charged to "General Inner Mission.")

## 17th European Free Church.

Takings .....\$12823. 81  
Especially for London-income .....1192. 44  
Stock on 1 January 1915 15658. 18  
By transfer ..... 71. 21  
.....\$29745. 64  
By Transfers .....\$651. 82  
Paid on the order of the Commission .....8140.00  
..... 8791. 82

Inventory as of January 1, 1916 .....\$20953. 82

## 18. general church fund.

Revenue .....\$12146. 24  
Specially for Isla de Pinos .....435. 40  
Stock on 1 January 1915 .....1591. 25  
.....\$14172. 89  
Paid to the Commission .....10596. 75

Inventory as of January 1, 1916 .....\$3576. 14

## 19. general support.

Takings .....\$346. 96  
Especially for Cape Town ..... 30.00  
Specially for Hunger in Albania ..... 4 .00  
Stock on 1 January 1915 .....462. 23  
By transmission ..... 10. 13  
.....\$853. 32  
Paid to the Commission .....\$853. 32

To the same commission were paid the following items of support for special purposes:  
Medical expedition to Germany: \$26. 68: Alton: \$4. 30: Antelope: \$41. 61: distressed in Canada: \$989. 31: distressed pastors in Canada: \$38. 65: Dallas: \$19.09: German internees: \$1.00-; Enders: \$6. 85: Froid: \$25.00: Hamburg, New Germany: \$5.00: Kannapolis: \$. 25: War Emergency in Canada: \$11. 10: Louise Bridge: \$11. 50: Luella: \$71. 95: Mission, S. Dak.: \$10.00: New Orleans Storm Damage: \$2.00: Oklahoma: \$7.00: Ohio Water Flood: \$7.00: Omaha: \$10.00: Pasadena: \$87. 95: Plentwood: \$4.00: Reservists in New York: \$5.00 (the remainder of this account sent directly to Pilgrim House): Prisoners in Siberia: \$24. 65: Vornon: \$39. 26: Wichita: \$. 50.

## 20th German Red Cross.

Revenue .....\$5471. 10  
Stock on 1 January 1915 1639. 35  
By transfer .....235. 60  
.....\$7346.05

At the direction of the Commission by Treasurer  
O. Boer from the Saxon Free Church paid out 3500.00  
By transfer .....235. 60  
--- 3735. 60

Stock on January 1, 1916 .....\$3610. 45

dln. These funds, as well as those for the war emergency in Germany, will be paid out only by order of the Commission (1. Karl Schmidt, Vormann). The Commission bases its decisions on the state of the need as it recognizes it from its correspondence with Germany.

## 21. war emergency in Germany, etc.

Take .....\$9853. 52  
Stock on 1 January 1915 .....11374. 40  
By transmission ..... 292. 95  
.....\$21520. 87



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 72.

St. Louis, Mo., Feb. 1, 1916.

No. 3.

### The mission of our St. Louis institution.

Our theological schools do not have the task of making Christians. It does happen from time to time that students only become Christians here, that is, come to believe in Christ as their Savior. Previously they had been mistaken about their state of faith. But when they heard in theological instruction of sin and grace, and how both were to be taught publicly and specially, they perceived that they themselves were still unconverted, and the hour of conversion appointed by God had now struck for them. But these are exceptions. We presuppose Christianity here. Under the conditions of admission to our institution it is stated that those who apply must not only give evidence "of their aptitude and maturity for the study of theology", but also "of their Christian walk". The Christian walk, however, presupposes Christianity in the heart. Those of whom it is certain, on the basis of their walk, that they are not yet Christians, cannot be admitted to the study of theology, since this study presupposes people who, by God's grace, have already become children of God. In this sense we say that our institution does not have the task of making Christians. - On the other hand, we do not want to train church leaders in our St. Louis institution. The training of congregational leaders in our synod is usually done within the individual congregations. Such members of the congregation, who distinguish themselves in the life of the congregation through Christian knowledge and godly conduct, are elected by their brethren to the office of pastor, which is established with us as an auxiliary office for the public ministry of preaching in Christian freedom. - Thirdly, it is not the purpose of our institution to train Christian school teachers. For this purpose we have seminaries for school teachers. Admittedly, because most of our pastors also have the office of a school teacher on the side, little

As we have to administer our Christian school system, at least temporarily, and as our Christian school system forms a part of the life of the congregation, we also give so-called "pedagogical" instruction. In our institution we show what and how the individual subjects are to be taught in the parish school. The shortcomings and advantages of the so-called "newer pedagogy" are also pointed out. But this instruction in school keeping is given only incidentally and extends only over half a year.

The actual task of our institution is to train pastors, that is, such people who are capable of administering the public preaching ministry established by God. Where a Christian congregation has come into being, it is God's order that the public preaching ministry should also be established there. That is, one or more persons are to be appointed who, on behalf of the congregation, will teach the whole congregation and each individual member of it from God's Word and oversee it from and with God's Word. When Christian churches were established on the island of Crete, the apostle was in a hurry to appoint a public preaching ministry in the churches. Therefore he wrote to Titus: "For this reason I left you in Crete, so that you could fully establish what I had left, and fill the cities with elders, as I commanded you", Titus 1:5. That the apostle uses the word "elders" to refer to people who he also calls teachers, shepherds and overseers of the church, is clear from the immediately following words (v. 6-11), in which he describes the characteristics of a "steward of God" or a "bishop".

And as the public office of preaching is God's office by God's own ordinance, so God has also ordained in his Word what the offices or functions of the office of preaching are, and what qualities are necessary to the administrators of that office. Therefore we also know what a high, serious and difficult task our doctrinal and

The synod shall have institutions for the training of pastors.

Because the ministry is God's, only God's word and not man's word should be taught in it. If the admonition: "If someone speaks, he should speak it as God's word" (1 Petr. 4, 11) already applies to all Christians, it applies even more to the public ministry. The apostle writes: "If someone else teaches and does not stay with the wholesome (that means healthy, unadulterated) words of our Lord Jesus Christ and the teaching of God, then he is not a Christian.

let himself "fall out" again as soon as possible, as Luther puts it. - And as a preacher is to teach only God's Word, so he is to teach the whole Word of God. He is not permitted, therefore, to select from the teachings revealed in the Holy Scriptures only those that please him or his hearers, but he must heed the admonition contained in the words of the apostle: "I have not kept anything that is useful, that I have not preached to you and taught you publicly and especially. . . . Therefore I testify unto you this day, that I am pure.



**Concordia Seminary on St. Louis, Mo.**

He is darkened and knows nothing," 1 Tim. 6:3, 4. There is much mockery of "pure doctrine" in our day. As a result, some in the midst of Christendom are so intimidated that they scarcely dare to utter the word "pure doctrine." But according to the Scriptures, no other than "pure" doctrine is legitimate in the Christian church. Therefore it is now necessary to train the future pastors so that they are able and in holy earnest to teach only God's Word as it is given to the church in the Holy Scriptures. They are to draw what they teach publicly and especially neither from the interior of the pope nor from the interior of other men nor even from their own interior, but take it from the Holy Scriptures alone. We inculcate in the students that they should refrain from any human thoughts of their own that may occur to them,

I am of all blood. For I have not behaved unto you, but have declared unto you all the counsel of God," Acts 20:20, 26, 27. Therefore the teachers in our theological institutions have to see to it that the students acquire an exact knowledge of the whole Christian doctrine in all its parts. - But the Holy Scriptures also demand of a pastor that he be "mighty" to "overthrow the gainsayers" or to "shut the mouths" of false teachers, Titus 1:9, 11. The Church of God here on earth has to deal with a very peculiar situation. Under God's permission, the devil is constantly trying to awaken false teachers, that is, people who try to drive Christian doctrine out of the church through false teaching. Thus already the apostle Paul says, when he took leave of the elders of the church of Ephesus: "I know,

That after my departure there shall come among you grievous wolves, which shall not spare the flock. Even from among yourselves shall come forth men speaking perverse doctrines, to draw the disciples unto themselves," Acts 20:29, 30. 20, 29. 30. And these false teachers do not appear with an open face. They do not announce themselves for what they are. They do not say at their appearance, "Now, dear hearers, take heed; now comes the devil, and we are his bodily messengers!" On the contrary, they appear claiming to be Christ's messengers. They conceal their real character by pious speeches, and by adducing scriptural words, which they abuse and pervert. But since a pastor is supposed to be "mighty" or capable of recognizing the deception at once, and also of telling the congregation or individual members commanded him-

of the church. This is what the apostle means when he writes: "There are many impudent and useless talkers and deceivers ... whose mouths must be stopped", Tit. 1, 10. 11. It requires much faithful work on the part of the teachers and on the part of the students, so that in the latter the ability to recognize and refute all false doctrine may be worked by God's grace. The refutation of false doctrines and false teachers is precisely not a pleasant part of the direction of the public ministry of preaching. This ministry is also sometimes quite unpopular with part of the congregation or with individual members of the congregation. They think (and say): "Our pastor may preach right doctrine, but to refute false teachers is not necessary, and is only likely to create discord." But this is not rightly thought or spoken. The

But it is a special part of the office of a pastor that he, in spite of all his weaknesses, is still an example for the whole church by the grace of God, no matter how much salary he receives. That is why we try to train our students in a right change of pastors. We urge them to exercise serious discipline in themselves and one another according to God's Word. We have not yet reached perfection in this. But we are striving to grasp it.

When we thus visualize from the Scriptures what are the offices or functions of the public ministry of preaching, it is evident what are the high ones,



The new building (1908) of our St. Louis Seminary.

is contrary to the word of God. Of course, the pastor should not be against all false teachers.

...who have ever appeared in the Christian church. That is not his office. But it is his office to ward off the false doctrines and false teachers that threaten his church. If he did not carry out this part of his office, he would be an unfaithful shepherd, and he would not be innocent of the blood of the deceived.

Finally, our theological institutions have another very important task. According to Scripture, all pastors should also be examples for the whole congregation in their conduct. This is, of course, another high demand. But it is in God's Word. The apostle Peter addresses the admonition to all pastors, "Not as those who rule over the people, but become examples to the flock!" 1 Pet. 2, 3. The apostle Paul exhorts Titus, "Set thyself every where for an example of good works," Tit. 2, 7; and of himself he says, Walk "as ye have us for an example," Phil. 3, 17. All Christians have a duty to shine before the world with a good walk, "that they which are of you may be

serious and difficult task our theological, and even our preparatory institutions (namely, our colleges) have. To do justice to this task is far beyond all human power. As God alone makes Christians by the Holy Spirit, so the Holy Spirit alone must make true Christian preachers. Neither he who plants nor he who waters is anything here, but God alone who gives the flourishing. Therefore righteous and diligent prayers are needed, not only from the seldom teachers and students, but also from all our dear Christians. As we also do in the Sunday church prayer according to our Agenda: "Bless the orthodox teaching institutions for the equipping of faithful workers in your vineyard!"

F. Vol. 70..

These two things ought every preacher to prove, that is, innocent living, that no man have cause to blaspheme the doctrine; and blameless doctrine, that he deceive no man.

(Luther.)

## From the chili jam.

### II.

The twentieth chapter of the Revelation of St. John is, as is well known, the passage of Scripture on which the doctrine of a millennial kingdom is founded, because it is said there that the saints lived and reigned with Christ "a thousand years." Much has been said about the explanation of the "thousand years." One would probably not condemn anyone from the outset as a false teacher who grasps the thousand years literally, as long as he does not connect with it a doctrine that is foreign to the whole of Scripture. The only question is whether his view is the correct one. Let us now take a sober look at this question and seek the right understanding of this passage.

If you have a purely historical book before you with numbers and dates, as for instance the first book of Moses, and there you read of Adam, "that his whole age was 930 years, and he died," or of Jacob, when he said to Pharaoh, "The time of my pilgrimage is 130 years," or in the book of Kings, where it is said of David, "Seven years was he king in Hebron, and thirty-three years in Jerusalem," no sensible man will think otherwise than that these numbers are to be grasped literally. If, on the other hand, one has a prophetic book before one, one very often encounters numerical data which are not taken literally, indeed, where a literal version would destroy the whole meaning? For example, we read Dan. 9:25: "From the time that the commandment went forth, that Jerusalem should be built again until Christ the Prince, there were seven weeks and threescore and two weeks." A literal interpretation of this time would not reach Christ, and would therefore miss the true meaning of the prophet. This is one of many passages, in the prophecies, which contain numerical indications, which are not to be understood in a literal, but in a figurative sense. Now the Revelation of St. John is a prophetic book, and what at once fills the reader's mind is the figurative language in which the whole book is written. There is also a whole series of figurative expressions just in the 20th chapter, where the "thousand years" are spoken of. An angel departs from heaven with a key. Was this an actual key made of iron or brass? It had a great chain. Was it a chain like those seen in the penitentiary, with mighty iron links? But probably not; for the dragon that was bound with it is the devil, and he is a spirit that cannot be bound with a chain of cast steel. And the "abyss" is hell, which can no more be closed with a key of iron than heaven is opened by a key of iron or gold in the office of the keys. Everybody sees, and nobody ever denied, that these two expressions, key, chain, are to be taken figuratively. Right by it now it says, "and bound him a thousand years." Obviously one cannot single out this one expression, "a thousand years," and say that these words of the thousand years must not be taken figuratively (like chain, key), but must be taken in their proper, literal sense, as

A thousand years' of three hundred and sixty-five days each. But the Chiliastes insist on this opinion.

What has been achieved with this view? Has any clarity been reached as to where these thousand years are to be inserted in the history of the world, where they begin and end? To this question we should expect a definite answer; but instead we find a veritable thicket of differences of opinion. Some have pretended that the thousand years began with the resurrection of Christ and ended with the year 1034. If the beginning were correct, why should this time of grace be closed with the year 1034? Did Christ cease to reign in the year 1034? What then is to be done with the age of the Neformation, which came nearly five hundred years later, and in which the light of the pure gospel went out brighter than in all the thousand years before the Reformation? So that doesn't fit. - Others, therefore, thought that the thousand years had begun with the Emperor Constantine the Great, and had thus come to a close with the year 1316. Still others, strangely enough, took the year 720 as the beginning of the thousand years, so that the gracious time would have ended with the year 1720. Accordingly, we would then have entirely missed the Millennium with all its glory. This opinion has also been expressed, that the thousand years began with Luther's Reformation, so that we are now living in them. But a true Chiliast would not admit this; for Christ had not yet appeared, nor were the saints yet risen to reign with him. The general opinion among Chiliastes is that the thousand years have not yet begun, and that they will not begin until Christ has visibly appeared and established a glorious kingdom on earth, where there will then be peace, happiness, and tranquillity everywhere. But this view contradicts everything that the Scriptures say about the evil time before the end of this world. According to the doctrine of the Chiliastes, the Last Day would not be preceded by a time of great, even greatest tribulation, as the Bible teaches, but by a thousand years of great power and glory for Christians.

Now, instead of putting a sense into these words "a thousand years" which is not in harmony with the Scriptures, we recognize in them rather the designation of a longer period of time which is indeed precisely determined in God's counsel, but the duration of which is not revealed to us exactly in years. The prophets of the Old Covenant unanimously prophesied of a blessed time which would come with the coming of the promised Messiah. There is not a word in the prophets about Christ reigning with and among His faithful for a mere thousand years, but they all testify to the kingdom of the Anointed One. This kingdom they describe as one in which the Lord will have mercy on the poor and miserable, to blot out their sin, to give them righteousness, to give them His Spirit, to bring peace, to give comfort to all who mourn, and finally to redeem them from all evil. This is the time of the New Testament in which we now live.

When Jesus began his public teaching ministry, he said, "The time is fulfilled, and the kingdom of God is at hand.

Repent, and believe in the gospel." And lest any man should miss this time, and wait for another, he called the special attention of his disciples, saying, "Blessed are the eyes which see that ye see. For I say unto you, That many prophets and kings would see that ye see, and have not seen it; and would hear that ye hear, and have not heard it." Thus the Holy Scripture itself describes the first coming of Christ into the world as the dawning of that blessed time, in which repentance and forgiveness of sins shall be preached among all nations (which preaching shall begin at Jerusalem), and which, according to Christ's promise, shall continue until the end of days. The twentieth chapter of the Revelation of St. John prophesies about this time, which lasts from the coming of the Savior into our flesh until the Last Day. This is a prophecy with which all Christians can comfort themselves, whether they live in the second or in the twelfth or in the twentieth century. The fact that the "thousand years" refers to the period from the first to the second advent of Christ is completely consistent with John's description of the "thousand years" in the twentieth chapter. About this, God willing, in the next number a few more words.

F. C. G. S.

## The state of our coffers.

In the last issue of the "Lutheran" the members of our Synod will find the annual report of our General Treasurer. From this report it is evident that God's fountains have once again flowed in the past year, so that we have been able to carry out the various works assigned to us. The undersigned now takes the liberty of adding a few remarks to the financial report and of announcing the budget for the current year.

Whereas in 1914 our honored Treasurer collected about \$524,000, the total for 1915 is about \$416,000. The difference is partly explained by the fact that in the preceding year special collections were taken for the rebuilding of the burned teaching band in River Forest.

The budget for 1915 was given by me:

Deficit in synodical treasury .....	\$63957 . 61
Current expenditure for the synodical treasury .....	175000.00
Synodal building fund .....	80000.00
Missions .....	150000.00
	\$468957.00

From our publishing house, \$85,000 and from our communities \$385,000 expected.

As the figures of the General Treasurer show, the sum for the current expenses of the Synodical Treasury has been approximately raised. The Publishing House has delivered \$85,000, and our congregations have sent in \$87,000; but, unfortunately, the debt in the Synodical Treasury has only been reduced by \$5000. It is gratifying to note that more and more congregations are regularly taking part in collections for this all-important treasury, so that it is to be hoped that in time the debt will be paid off. For the Synodal Building Fund, instead of \$80,000, only \$40,000 has come in. Of the \$205,000 granted by the General Synod, \$86,000 have been received to date.

have been collected. Accordingly, \$119,000 still need to be collected if, at the time of the next Synod of Delegates, all the buildings decided upon by the Synod are to be listed and the debt in the amount of \$70,000 paid.

In the past year, \$133,000 was collected for our various missions. The shortfall of \$17,000 affects our most important mission, the Inner Mission in North America, while all other missions show a satisfactory cash balance. As is well known, the last Synod decided to support the Inner Mission in the first year with \$40,000, in the second year with \$50,000, and in the third year with \$60,000, primarily with direct collections, whereas previously only the surplus from the district coffers flowed into the General Inner Mission Fund. As soon as the congregations have become accustomed to this new order, this fund will also increase without question.

Our inner mission in North America cannot be emphasized enough. To preach the gospel here in our country is the first and noblest duty of our synod. This mission now requires considerably more funds than in former years, as circumstances have changed.... It is very expensive in the cities to provide suitable locations for churches and schools, and our traveling preachers in the West have high travel and hotel expenses because of the wide dispersion of their members.

Legacies and bequests for the building up of the Kingdom of God increase from year to year in our Synod. Certainly Christians, whom God has blessed with earthly goods, can dispose of them in their wills no better than if they designate a part of them, especially if they leave no bodily heirs, for the louse of the Gospel. In that case, their property is a perpetual blessing beyond the grave of Hinall. It is also quite understandable if it is determined that larger bequests are to be permanently invested, so that the proceeds go to this or that synodal institution or mission. Forms for bequests to the synod can be found in our calendar on page 42.

The following budget would now be issued for the year 1916:

Deficit in synodal casfe .....	tz 58558. 60
Current expenditure for the synodal treasury .....	175000.00
Synodal building fund - .....	100000.00
Missions .....	160000.00

\$493558. 60 Of

this amount, \$85,000 falls on the Publishing House and \$408, 558 falls on the municipalities. 60.

It is hardly necessary to mention that only the main expenses of the General Synod are taken into account in the budget. In addition, many sums flow through the hands of our treasurer for this and that purpose, such as last year's large sums for the war need in Europe. Nor do these figures include the collections for the Negro Mission and the sometimes considerable expenses of the 22 districts of our Synod for their own missions and other needs.

In order to keep our congregations informed about the financial situation of our Synod, not only will our treasurer report monthly on the state of the coffers in our journals, but also the district presidents and visitators will be informed by the General Secretariat of the Synod.



The necessary information about our finances is given to the Presidium so that they can pass it on to their respective communities.

The Lord has given our Synod a large and ripe harvest field and calls to all of us at the beginning of the new year: "Lift up your eyes and look into the field, for it is already white for harvest; and he who reaps there receives reward and gathers fruit for eternal life, so that he who sows and he who reaps may rejoice together.

## Our Jubilee collection for 1917.

Mr. Treasurer Seuel reported that he has already received \$2014.34 for the anniversary fund.

A brother in Iowa asks, "If you want to send in offerings for the Jubilee collection now, do you have to specify, or should you send the money to the General Church Fund?" Let the gifts be sent in the usual way, so that they will eventually reach the General Treasurer, Mr. E. Seuel. All monies sent in by the end of 1917 for the General Church Building Fund will go into the Jubilee Fund.

The question, "Will the sum now in the General Church Building Fund be counted?" must probably be answered in the negative.

In the near future a circular letter will be sent to all pastors recommending ways and means of collecting offerings in our schools and Sunday schools. It is desired that the gifts which come from our Lutheran children be especially recorded. Therefore, when such funds are sent in, it should always be specifically stated that they come from children.

It is recommended to the Central Committee that a thermometer or a clock be used in our magazines for the purpose of indicating the money received. What do the dear readers think of this?

The Central Committee will be rendered a grateful service if all kinds of good advice and plans are submitted to it.

A pastor in Ohio writes: "I presented the matter of the Jubilee collection to my congregation at the annual meeting on the first Sunday in January. With splendid unanimity and enthusiasm it was decided to begin the collection of offerings at once. Each contributing member will receive as many envelopes as there are months between now and the Jubilee."

In "Zeuge und Anzeiger" we read: "In order to be able to contribute to the Jubilee collection, the various congregations will also take different paths. One way that is certainly recommendable is the one taken by St. Stephen's parish in New York, which has decided to 'take up an extra collection at the church door on the third Sunday of each month from now on'. In this way a considerable sum may be collected by October 31, 1917."

The same paper contains the following advertisement, which deserves to be published here also:

"The committee for the last joint celebration of the Reformation Feast held in New York has, as you know, decided to request all congregations in Greater New York and vicinity to elect delegates at once to meet as soon as possible as a celebration committee for the four hundredth anniversary of the Reformation in 1917. Each congregation should be represented on this committee by the pastor and two delegates. The first meeting of this large committee is to be held at St. Luke's Church on January 20. At this meeting the various smaller committees are to be chosen, the scope and plan of the celebration generally determined, and the necessary and important preliminary work done. It is therefore of the greatest importance that this first meeting in particular be a truly representative meeting."

The first circular to all our pastors, asking them to present the Jubilee collection to their congregations, etc., arrived almost two weeks late, through no fault of the Central Committee. However, we have already received today (January 24) the first order for tracts from a visitor in Wisconsin.

Before leaving for Brazil, our Venerable Praeses Pfothenhauer wrote: "God bless your work for 1917!" Christoph F. Drewes, Chairman of the Central Committee.

## Travel experiences from mission work in Brazil.

(Conclusion.)

As soon as a meager lunch had been consumed after the service, it was time to saddle up again and return the same way we had come, since I had announced a service for the following morning three hours away in the opposite direction, full of the Barro railway station, and had made the appointment that I should be received in Barro. This time another man accompanied me, as the first companion was very much taken up with the journey.

At one o'clock we were in the saddle. Again we went over hill and dale, through mud and rivers and streams, over high, steep mountains and through deep gorges and valleys. Only now, in the daytime, did we have a picture of how indescribably bad, even perilous, the way was. The poor, emaciated animals of the immigrants, who had to drag us along such paths, made me sick.

Shortly after five o'clock we arrived in Barro, glad to be able to turn our backs on this road. However, the road ahead of me was no better. As soon as we arrived, I looked around to see if the man who had promised to meet me there was also there, and when I did not find him, I inquired about him from the various businessmen. Then I learned that he had indeed been there, but that he had already gone home, thinking that I was no longer coming. Now good advice was expensive. I did not have enough money to spend the night in a hotel or to borrow a strange mount. So I decided to set out on foot on the eighteen-mile journey. My companion, however, did not want to know anything about it. With the explanation: "No, Mr. Pastor, to

Foot go you not!" he put my satchels back on one of his tired animals to transport me to my destination.

But soon night fell, and since the animals in the area were strange, tired, and hungry, and since I had ridden the trail only once, partly at night, we had strayed from the right path after a short ride. I felt it at once. We therefore turned in at the first light that came into our eyes, to inquire the way. As it was already past eight o'clock and getting colder and colder, and we had no desire to go on, we asked the innkeeper for lodging for the night, which was kindly granted. We were not offered food, and I was embarrassed to ask for it, because I know from experience that the dear immigrants themselves often do not have enough to satisfy their hunger. So we lay down to rest without supper and were inwardly grateful to have found at least a warm bed in the cold night.

After breakfast the next morning the journey was resumed. When the right road was found again, I asked my companion to start on his return, as his animals were too tired and his family would be worried about him, and I put the saddlebags on my shoulders to cover the rest of the way on foot. That might still be twelve miles, a march of about three hours. It was a bad walk on the sheer bottomless, mountainous and rocky paths. How often I fell! There were also several streams to pass. I had to put on my shoes and stockings, roll up my trousers and wade through them. After a three-hour march I reached my destination.

I was no longer expected, least of all had they thought that I could come on foot, because I had not been at the Barro station at the appointed time. Not suspecting that I was still to come, the next inhabitants had already set about their day's work. But when they became aware that I was there, they gathered in a short time, and after I had first taken a small snack, and the families living further away had arrived in the meantime, the church service, in which Holy Communion was also celebrated, began. Here, too, there was a considerable and devout audience. There were about ten families who came to the service.

Immediately after the midday meal the journey had to be continued. I had announced that I would be at Marcellino Ramos' church the next morning, Sunday morning, and I had to be there by ten o'clock. It was a ride of five hours that lay ahead of us. It may have been barely three Uhr when we were ready to leave. A church member accompanied me. This time it was quite through the Ilrwald. Inset way was a seldom-mounted path, and for nearly four hours not a single inhabitant was to be seen, not even the slightest clearing - only thick jungle. At dusk we arrived at a parishioner's house, where we stayed the night, being too tired to ride on. It was a bitterly cold night. I shall never forget it. The church member was very poor and actually had only meager bedding for himself and his family. Besides

there were other people sleeping there. Where they slept and how they protected themselves from the cold I do not know. The father of the house gave me and an old man a bed in the house. Only a thin straw sack was between us and the cold, damp earth. Our blanket was probably also only for children - it barely reached to our knees. I was glad when the night was over and I could warm myself by the fire.

After first drinking a matte (chimerao) by the fire, as was customary, and then taking breakfast, I set out with my companion on my way to Marcellino Ramos, to the place where I was wont to hold divine service. It was probably about seven o'clock when we ate up, and after a ride of an hour and a half we were at the destination of our journey. No one had yet appeared for the service. Soon, however, the church-goers came along, one by one, and at ten o'clock the service was begun. About thirty adults were present and listened devoutly to the sermon. After the service I conversed a while with individuals; then dinner was quickly taken, and after dinner my host rowed me across the Urugnay stream, nearly 2000 feet wide, to the State of Parana, where services were to be held that afternoon. Here, too, a fine audience turned out and followed the pastor's words with evident delight.

Tired and weary from the day's work, I returned to the state of Rio Grande do Sul via the Uruguay River soon after the end of the service and stayed overnight with a parishioner in order to save on hotel expenses. Early the next morning I wanted to return home by train. As it was due to leave at five o'clock, I was up again at four on Monday morning to walk the two and a half miles to the station. My host accompanied me. By the time I had bought my ticket and boarded, the train was moving again. In the afternoon at three o'clock I was at home in Erechim. I went to bed early, as I had to be back at Rio do Peixe, six hours away, at noon on Tuesday, to hold school. -

So, this would be an account of experiences on a missionary trip in pioneer work in Brazil. Similar things are repeated on almost every trip. Experiences like the ones described above are commonplace to me, and they are not worth writing down. This is largely the reason why our workers here report so little about their experiences. Compelled by a synodal decision, I have taken up the pen for once, and if this description of my journey should contribute something to raising interest in our mission, which is often so underestimated and often forgotten, then no one will be more pleased than I myself.

J. Busch.

Count thou thyself what profit the dear preaching ministry and the dear pastoral care create, that thereby so many souls are taught, converted, baptized, and brought to Christ and made blessed, that Daniel saith, that they which teach others shall shine as the heavens, and they which teach many to righteousness shall be as the stars for ever.

(Luther.)

## To the ecclesiastical chronicle.

**What the "Lutheran" writes concerning** our treatment of those who do not attend to Word and Sacrament year and day and gradually separate themselves from the congregation is based on an error. He says: "We have friends whom we call 'shut-ins,' because they are physically sick. But some find Ausgeschieden^ (shut-outs) because they are spiritually ill. More energetic churches in the East call them 'driftwood' or 'dead wood' list them as 'not standing well' or as those who have 'quietly separated' But our Missouri Synod in the breezy West calls such people 'self-banished' who have become so tardy in regard to Word and Sacrament that they have actually ceased to be in real fellowship with the association of those who believe in Christ and live in Him. There has been no interrogation there, no avoidance of exclusion has taken place, but the effect is still the same. Man is out of the church and in the world. The devil has triumphed. The branch has broken away from the living vine. It might be better if the church spoke a little louder judgment and put the eternal consequences before the people. Our 'unburied totew could not then live so quietly into the day, eating and drinking and lying down to sleep with such a quiet conscience. Even the old heathen Plautus said: 'I consider him dead in whom shame is dead?' - The *Lutheran* does not mean to wrong us, nor even to reprove us, but means to say that we act more energetically with said people than others do, and that this is also necessary and wholesome. But as it is pronounced, it would yet point to an altogether wrong, unjust, and unloving practice. One is called one who has put himself under ban, without any interrogation having taken place with him, without his having been admonished and judgment pronounced upon him. As to the expression "putting himself under ban," Walther says: "In this public declaration [avoidance of exclusion], however, the expression should be used that the person concerned had put himself under ban only when the cause of the church discipline imposed upon him was a manifest mortal sin. Luther says of persons who put themselves under ban: "We must not put our usurers, drunkards, taciturns, whoremongers, blasphemers, and scoffers under ban; they put themselves under ban, and are ready for it up to their ears; they despise the word of God, come to no church, hear no sermons, go not to the sacrament. Now, therefore, if they will not be Christians, let them be heathen!" (Pastorale, p. 347.) Walther, however, in agreement with Matth. 18, knows no exclusion, no matter what it is called, without previous summons and admonition. The purpose of all church discipline is to win the brother, to turn him from the error of his ways. Both, therefore, are contrary to love: to let the sinner, even the one who has thus gradually separated himself from the church, simply go, and likewise to declare him banished without interrogation. A congregation will summon the person concerned for fraternal admonition. The case is conceivable that he comes and boldly declares that he wants to remain in contempt of Word and Sacrament, because he has become completely unbelieving and godless. Then the congregation will have to declare him for what he is, namely, a heathen and a publican. With the spiritual deadness of these people in terrible indifference, this will be the most frequent occurrence, that the person in question will have lost all precepts.

He simply ignores invitations or summarily refuses to come, even saying that he no longer wants to have anything to do with the church. There is nothing left for the congregation but to regard him as one who has separated himself from the congregation, excluded himself. Of this case Walther says: "If the person cited absolutely does not want to appear, he is not to be put under ban, since the last admonition necessary for this, according to Matth. 18, 17, cannot be carried out on him, and he has already excluded himself from the church; but he is then to be publicly declared from the pulpit for a person who has excluded himself from the church and the brotherhood, and is now to be treated in the same way as those who find themselves outside. 1 John 2:19." Are such in indifference. If those who have died for the first time are quite out of sight of the church, and have gone up and away, so that no one knows where they are, or that they cannot be reached, they cannot be admonished, and therefore cannot be excluded. Nothing can be done but to strike their names from the list of members. But we cannot exclude them or banish them ourselves without first admonishing and punishing them. That would be an uncharitable and unjust procedure.

E. P.

**Father Bongarzone, an Italian**, formerly a Roman Catholic priest, has come forward with his Protestant congregation of Italians at West Hoboken, N. J., for admission to our Synod. On the 9th of December last, an examination was made with him, by order of our examining authority, by Father P. Rösener and Director H. Feth, to know whether he was fit to administer the office of a Lutheran pastor. is. Bonggrzone has already been preparing for such an examination with great diligence for a year under the guidance of our pastors in his vicinity. (Z. u. A.)

**New Zealand.** According to reliable news from recent times, our native missionary among the Maori, Father Te Punga, and his family are doing well. The rumours that they had to return to America, that they had been eaten by cannibals, etc., are completely unfounded. (Z. u. A.)

**The fact that the ministers of the church are committed to the confessions of the church** is also done primarily for the protection of the congregations. A Lutheran congregation, convinced that Luther's teaching is the Word of God, does not want to have any other than Lutheran teaching preached in its midst. The congregation therefore makes a promise to the pastor at his induction into office that the confession of the church is his confession and that he will conduct his ministry according to it. The congregation does not want to and should not be abandoned to the arbitrariness of any false spirit that preaches its own ideas to it. As the German papers report, Professor Zahn rightly emphasized this again at a conference, after one had experienced in Germany where this led when the formulas of commitment became ever shorter and more meaningless, how one thereby opens the door to the sheepfold to the wolves and leaves the sheep defenceless to the wolf. He said, among other things: "For a church fellowship which gives away its good confession in such a matzo, as the Hamburg Synod of last year did, calls into question its character not only as a Lutheran, but also as a Christian church. By imposing an unrestrained freedom of doctrine on the clergy, one abandons the congregations to their arbitrariness and establishes a priestly rule of the very worst kind. Freedom without order turns every human community into a desolate heap, which is first seduced by demagogues and then subjugated by despots. We demand an order which binds above all the pastor and the teacher of religion, so that the unabridged Gospel may have its liberating effect on all the community.

...that the members of the congregation can exercise. In our services the minister alone has the floor. The visitor to the church must endure everything that the preacher pours out from the pulpit to his listeners. No one can contradict. If the preacher does not feel bound in his conscience to an acknowledged confession known to the congregation, and above all to the duty of preaching not his own ideas but God's Word, the hearers must also always patiently accept what is not likely to go unchallenged in a congregation of Christians." Our Lutheran Church speaks about this in the preface to the Book of Concord. It says that the obligation to confess is also necessary so that "the restless, quarrelsome people, who do not want to be bound to a certain form of pure doctrine, do not have everything free and open to them, to arouse disputation to their liking, and to introduce and champion unruly errors, out of which nothing else can result, except that at last the right doctrine is completely obscured and lost, and nothing but uncertain opinions and doubtful, disputatious delusions and opinions are brought to the world to come". Of course, this presupposes that one who allows himself to be committed to the confession knows the confession and, as our church says *ibid*, is "certain of our Christian confession and faith from divine, prophetic, and apostolic Scripture, and is sufficiently assured of it by the grace of the Holy Spirit in his heart and Christian conscience." He who does not recognize the Lutheran confession as truth, and does not wish to be bound by it, after he has tested it against the Scriptures, which, after all, alone set forth the articles of faith, need not seek a magisterium in the Lutheran Church. - That this is also very reasonable is stated by the well-known editor of the Symbolic Books of the Lutheran Church, J. T. Müller, thus: "The state also obligates its servants to administer their offices not as they see fit, but according to the precept given them. If they do not do so, break their oath, deceive the State, it takes away the office entrusted to them, and no one finds this conspicuous. Only the Church should leave every one of her ministers free to teach and act contrary to her principles, and yet maintain the unfaithful steward in office and dignity, nay, permit him continually to turn against herself the weapons which she has given him for her protection and defense, and yet the Church is still concerned with something far higher than the State; she is concerned with the salvation of the souls of her members, and she must one day give an account of how she has cared for or neglected the same." Those who lament about the compulsion of conscience and the compulsion of symbols, etc., will be just those "restless, quarrelsome people who do not want to be bound to a certain form of pure doctrine. It is just from these that the Christian congregation is to be protected by the imposition of the confession that "not everything is free and open to them." E. P.

**One sometimes reads that** statistics are used to make comparisons between the sums of money spent on luxuries and those spent on missions, for example. Among these, for example, is the following news item: "The Americans spent in: In 1915 the Americans spent \$160,000,000 on soda water and similar beverages, \$160,000,000 on sugar works, \$180,000,000 on convertibles; while the receipts of the Protestant missionary societies during the same period amounted to only P20,000,000. Now, small as these missionary gifts may be in comparison with the others mentioned, they show a gratifying growth as compared with the missionary gifts of Protestant Americans twenty years ago, when they amounted to only P4, 924, 778. In 1905 they amounted to.

\$6, 642, 890, and in 1910 on \$10, 196, 127. More and more Protestant Christians seem to be becoming aware of their duty to the Gentile world; but the above figures nevertheless prove how much more must and can be done to do full justice to our Saviour's Great Commission." - Such comparisons are not just. For a people and Christians in a people are not the same people. Surely the un-Christians, who after all are in the majority among the people, will not be expected to make great monetary sacrifices for things pertaining to the kingdom of God. And a statistic about the Christians alone will probably not exist for the other expenditures. After all, not every expense that is not absolutely necessary for cash is equal to sin. Our God does not grant his children on earth only bread and water, so that they may live on them in case of need. He has not created all the other things that can gladden a man's heart merely for the ungodly. This remains true, 'that Christians should know that they still live too much for themselves, and not for Him who died for them and rose again; that they still seek too much their own, and not that of Christ Jesus. A Christian is to keep himself as a steward in earthly . A Christian should so keep himself as a steward in earthly goods, that when he is required to give an account of his stewardship, that account should not give the lie to the confession of his mouth, that he should not then blush at the thought of all the beautiful things he has sung on earth of the Word which "is that which gladdens my heart," and of "Jesus, Jesus, nothing but Jesus."

E. P.

**Has Russellism run its course?** In several papers we find this news: There are signs that the exposures of "Pastor" Russell and his methods and teachings are having the desired success. In a recent number of his *Watch Tower* he announces to his faithful followers that he will have to curtail his expenditures. He says: "We have reached the limits of our capacity. We must conclude that it is the Lord's will that we should greatly limit our efficiency, in order to bring our expenses somewhat in proportion to our income." Then again, "Seventy of our worthy assistants at the headquarters of the Society have been compelled to give up their posts and seek useful employment elsewhere." He also announces that the free deliveries, which reached the enormous number of 64,000,000 copies last year, would also have to be duly reduced. In short, cutbacks will be made across the board, including a reduction in grants to the Bethel family and curtailment of food expenditures. - If Russell were to go out of business, it would be no loss to the kingdom of God. He is a false prophet of the worst kind, and is held to be so by all church fellowships. He leaves very few of the Christian doctrines standing, and what he so zealously spreads instead by word and writing is precisely not Christian doctrine. Two years ago he had his Bible Students decide that there should be no more hell and eternal punishment. But the very people for whom this would be a welcome comfort will not get beyond thinking, "It is too good to be true. They will not get a good conscience out of it. The conscience is not silent. They have lived, after all, as if there were no accountability and punishment, and will continue to do so in the future. They do it against their consciences, they'll take their chances. And further, namely to a calm conscience in the matter, Russell cannot bring them either. So why pay the man for his effort, which is of no use to them?" E. P.

The *Presbyterian* report on the **missionary activity of his church in South and Central America**. He gives the following statistics: American missionaries: 109; enlisted helpers: 248; organized churches: 88; unorganized preaching places: 253; communicants: 11, 677; hearers: 14, 429; Sunday schools: 170; Sunday school students: 7787; schools: 55; students: 3920. He relates from a missionary's report: "At a place called Niacho das Pedras we found quite a number of people eager for the gospel. The work began with an old man reading spiritualistic books in which Bible verses were given. He took it upon himself to have a Bible. After some difficulty in searching, he finally found a Bible and studied it diligently. The old man then died, I believe, a Christian. His sons and neighbors now wanted to know the gospel too. One young man has publicly confessed his faith, and eight or ten are in preparatory classes. Brazil will turn to Christ, though the work there has always been difficult and slow. In some places there are clear signs of a spiritual awakening among the people. A Christian in Guatemala, who came to knowledge by reading a tract, has lately shown a strange spiritual growth and a steadily increasing zeal for missions. He works by day to earn his living, and preaches an average of three times a week in meetings held in homes, and once each month he travels at his own expense to one of our distant stations, holding services and distributing tracts. The Guatemala Mission has printed 75,000 pages of tracts for him to distribute in ten years. He gets up very early in the morning and goes out to find people going to work; he talks to them personally and puts a tract in their hands. He also goes into the railway trains and hands out tracts. Recently he came to the missionary with his face beaming with joy, saying that the authorities had given him permission to paste large-print tracts freely on the public bulletin boards. He firmly believes that what has been beneficial to him may also be beneficial to many others, since he himself has come to knowledge through reading a tract. We do not know who supplied the money to print the tract that won this brother. He is an evangelist among his people. His heart is positively on fire for the work of preaching the gospel among his own people." - This interests us because we have been working in Brazil for several years; and doors are opening for us in other places in South America. There is never a lack of opportunity for missionary work; there is still a lot of room for it in the world. What we always need are workers who are willing, for the sake of Christ, to go even to such remote, unattractive places, to take upon themselves poverty and privation and hardship, in order to become helpers to other people in their joy. And the other thing we lack is the necessary means to send out and maintain workers. But if we were as enthusiastic for missions as is vaunted by that new convert in Guatemala, we would not lack either. There should be no Christians in the world more zealous for missions than the Lutherans with the fair gospel. They should rejoice in this and make others partakers of this joy.

E. P.

**Bad Catholics**, about such a Catholic paper complains as follows: "Six Catholics sit in the Federal Senate today. But if we look more closely at the policy of the government against us Catholics, we cannot say that these six gentlemen have acted in the interests of their co-religionists. They

may believe that religion has nothing to do with politics, but no reasonable man will say that it has. If he is in doubt, he has only to look over to Mexico." Tumultuous, too, the President's private secretary, against whose employment as secretary there was much protest at the time, because he is a zealous Catholic, of whom the *Menace* alleged that he had a private cable between Washington and Rome, by means of which he communicated to the Pope all that the President said and thought and planned, and conversely took the Pope's orders, which the President was obedient to carry out-even he spilled the beans with many of his co-religionists, because he approved and defended the President's policy in regard to Mexico. He also does not seem to have sufficiently "acted in the interest of his co-religionists", is also one of the "unreasonable people who believe that religion has nothing to do with politics". That religion has to do with politics means, understood in Roman terms, that the State must play the obedient servant of the Church, that is, of course, the Roman Church, must place its strong arm at the disposal of the aims and plans of the Roman clergy. In our country, however, a different view prevails among "reasonable men," and our whole state institution is built upon it, namely, precisely that the church and the state are two quite different things, that the state does its work and the church its work, that the state protects the members and servants of the church in their civil rights like all other citizens, and nothing else. And this American spirit has a contagious effect on many Catholics, whether their spiritual superiors like it or not. These people imagine themselves to be good Catholics, and indignantly reject it as a slander against their Church when it is said to them that their Church also prescribes to them in political matters. They must tell themselves that either they or their spiritual leaders do not know what popery is. That there are many bad Catholics is the hope of our fatherland and its glorious liberties. God help our country if the good Catholics become too many! E. P.

**Cardinal Gibbons and Billy Sunday.** News has recently been circulating in the newspapers that Cardinal Gibbons has given his approval to Billy Sunday and his activities. The Cardinal had instructed his clergy to cooperate with the sectarian churches in promoting Sunday's campaign in Baltimore. A Catholic paper noted: "That this was a lie as gross as it was senseless, must have been at once evident to every right-thinking person who had ever heard of Sunday's pulpit hansom charades, and a vigorous denial from the Cardinal was not long in coming." Cardinal Gibbons stated, "I have D. Peck [Sunday's representative] kindly catch you, but I have given him no credit for Sunday's teachings and methods. While I neither condemn all of Billy Sunday's teachings nor give them all any express credit, I cannot possibly approve of Mr. Sunday's profane utterances, crude words, and histrionic antics." - That that newspaper message was not based on truth could be known by anyone with some knowledge of the papacy. The Catholic "clergy" would not make common cause with a Protestant preacher, and with all his silliness Sunday does at times preach gospel, forgiveness of sins through repentance and faith in the Lord Jesus Christum. And for the doctrine of free grace and forgiveness through faith in Christ, Rome has never been enthusiastic. E. P.

### Best Funeral Speech.

The most beautiful funeral oration the writer of these lines has ever heard was not long. It was short, very short; it lasted only a few minutes. Nor was it delivered by a pastor at the coffin of a parishioner. The funeral orator, or rather the funeral oratoress, was an old mother standing beside the earthly remains of her pastor who had passed away in the Lord. Only a few listeners heard the funeral oration, but they will never forget it; it was delicious.

The old pastor had died. For many years, often plagued by painful illness, sometimes rejoicing over the fruit of his labors, sometimes mourning over the outbreaks of old Adam in many a one who was under his spiritual care, he had waited for his heavy and glorious office. But at last he had grown weak, so weak that he had to resign his office and depart from his beloved church. Still his spirit was fresh and cheerful in the Lord, but the decrepit, weary body could serve no longer. And then the old pastor had traveled away, far, far away to one of his children. There he wanted to end his last days in peace and quiet. Arrived at the new place, he felt better at first; new hope filled him and his children; but soon the vitality began to sink again. He knew that his hour was approaching, and he was not afraid. What he had preached, the gospel of the dear Saviour, he believed with all his heart. Often he sighed, "I will now soon go home." He spoke of his imminent death as if it were a day of joy. He also expressed the wish that, when the angels had borne the soul into Abraham's bosom, his body might be brought back to his old congregation; there, in the midst of the many who had fallen asleep, whom he had conducted to their last rest, he wished to slumber and rest from his labors until the great day of the blessed resurrection. A brother minister prayed at his bedside, "The blood of JEsu Christ, the Son of God, maketh us clean from all sin." "Yes," added the good old pastor, "from all sin!" Soon he was asleep. The days of his struggles and labors were at an end. The Lord JEsus had said to his pious and faithful servant, "Enter thou into the joy of thy Lord!" -

It was a cold, dreary winter day. Gray and heavy clouds hung in the air. In the area where the country parish of the departed old pastor was located, a thaw had softened the country roads, and then great cold had set in, so that the roads were almost impassable. It was therefore impossible to convey the body of the departed pastor, which had arrived at the railroad station, to the church with an escort of honor. Only the hearse, drawn by strong horses, moved slowly, step by step, the distance of twelve miles over the hard-frozen, rough roads. Silently, almost in solemn stillness, lay the landscape; the sky was shrouded in clouds; far and wide no other carriage could be seen; the only sign of life that made itself felt was the smoke curling lazily up into the air from the chimneys of the scattered farm-houses. It was as if the whole area of the church and even the lifeless nature mourned the departure of the servant of Christ, through whom the Lord JEsus had given so much spiritual joy and spiritual life here, and whose body resting in the coffin was now carried there in that black wagon through the melancholy loneliness of his, former sphere of activity. And many a tear-dimmed human eye gazed thoughtfully and long after the carriage that held the dear shell, until it was lost in the distance. Yes, these were the ways in which this

He was the messenger of peace who tirelessly traveled to and fro, waiting for his ministry, visiting the sick, comforting the unhappy and the sorrowful. To encourage the careless, to chastise and warn sinners, and to press the rod of the gospel into the hands of those who had come to the end of their earthly journey, so that they might walk through the dark valley without trembling and cheerfully. O how faithfully had he administered his pastoral office! And now his mouth was silenced; on the same roads over which his little steed, known everywhere, once dragged him, his body was now brought to the house of God, where he had preached the word of the cross.

Late in the afternoon the hearse with the expensive load finally arrived at the church. The horses stopped. Over there was the rectory. And there it was quiet. The successor to the pastor who had gone home had not yet moved in. The homely house with the tall shade trees in front of the entrance looked as if his heart had also become heavy; the shutters were closed; the courtyard and garden lay in winter sleep; all around everything was empty and desolate; no life showed itself. It had not always been so quiet and lonely over there. Behind those two windows was the study of the fallen-away servant of Christ. There he had often sat and drawn from the fountain of the divine Word the water with which he strengthened and refreshed his church members. And there, in the other rooms, his faithful companion had worked with industrious hands; she had shared his joys and sorrows honestly and, with her delicious, always cheerful, joyful disposition, had strewn roses on his sometimes arduous earthly path. And there had been children, a large family. There had been a lively life in the parsonage; people had laughed here, and at times had wept bitterly, as in all Christian families on earth. But now it was quiet in the parsonage, dead quiet. Long since the pastor's wife had been taken up from the joys and sufferings of this life to her Saviour in the heavenly Father's city, and the family had followed the coffin, bending heavily, to the near-by cemetery to lay her body in its last earthly resting-place. The children had grown up, and their profession had led them, one here, the other there, into the distance, from which they now returned one after the other to catch a glimpse of the features of their beloved father.

Some overseers and members of the congregation from the neighborhood had hired themselves to carry the coffin into the church. There the earthly remains of the pastor were to be laid out until they could be solemnly buried in the ground the next day. In front of the altar and pulpit the undertaker arranged the coffin, and then he opened it. - There lay the graying pastor; peace and tranquillity painted themselves on the pale features; it seemed as if he were but gently slumbering. Silently the attendants stood by. From this pulpit he had preached, pithy, powerful, hearty, and comforting; the gospel of the free grace of God in Christ JEsu he had proclaimed in all its full sweetness, so that the hearts of God's children rejoiced in spiritual joy. At this altar he had baptized children and distributed Holy Communion, confirmed many a group of children, blessed the marriage of many a bride and groom with God's word and prayer, and here he had spoken at funerals while the earthly shell of Christians who had gone home stood where his coffin had now found a temporary place. In that sacristy still lay many of his sermon manuscripts, which he had written with great diligence, and now his blessed activity on earth had come to an end. We knew that the Lord had called the pious and faithful servant to enter into the bliss of heavenly life.

lish Jerusalem; but yet our hearts were heavy, and our eyes moist, as we thought of the loss of the church and family.

Then an unsteady, wavering step sounded from the entrance of the church, and we turned. An old, bent mother with a staff in her hand was slowly making her way through one of the aisles towards the altar; it was some time before she reached the coffin. Then she said to those present, "I saw the hearse coming along; I am too old and weak, so that I cannot come to the funeral tomorrow; and so I thought I would come here to-day, for I must see my old pastor once more!" We knew her. She lived about half a mile from the house of God; on account of her great infirmity she had not been beyond the limits of her little farm for a long time; but now nothing could have kept her back. We were silent, and she approached the coffin. For a long time her eyes rested on the features of the departed pastor. But then she forgot all about her surroundings, more deeply seized and overwhelmed by her feelings, she ran her trembling, wrinkled hands softly over the pastor's face and exclaimed: "O my dear pastor! How often you have come to me in my cross and misery, when you yourself were so ill that you could scarcely move! How you comforted me with God's word and strengthened my faith and pointed me to my Saviour! Oh how much, how much I have to thank you for! Now thou shinest as the brightness of heaven!" Silently, as she had come, she staggered out again. For a long time we stood there in the falling dusk. This had been a funeral oration such as befitted the activity of the departed pastor. Without knowing it or wanting to, the good little mother had borne splendid testimony to the faithfulness and conscientiousness, to the self-denial, to the love for the parishioners, which had characterized the old pastor's activity; She had given proof that his work in the Lord had not been in vain, and by her few, heartfelt words had directed our gaze beyond the flight of time into the heavenly, blessed eternity, where surely many of God's children will thank their pastors next to God for having brought them to knowledge and strengthened them in the faith through their ministry.

The fruit of Christ's ministry is hidden, Men's dumb eyes see it not,  
Often it seems as if we must earnestly fear, It is in vain what our  
tongue speaks;  
But God has always kept his multitude safe, Where  
brightly shines the pure word's light: So you, too, will  
one day see with amazement How many blessedly  
thankfully surround you!

This was what we now became so vividly aware of. There is no more beautiful and glorious profession in the whole world than that of a righteous Christian preacher. To minister to immortal souls, who will be eternally grateful for it, is better than any other service that can be rendered to men on earth. The ministry of preaching is a delicious work!

The next day the funeral of the old pastor took place. The whole congregation and crowds from the surrounding villages had gathered. Several preachers were present. Excellent funeral sermons were delivered, they were also heartfelt, but none was so deeply felt by the congregation as the funeral sermon of the old mother by those who had heard it.

L. D.

## New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Doctrinal negotiations on the nature of justifying faith** with Pastors L. Brauer, H. Küster, and C. O. Danitschek at the Synodical Convention of the Kansas - District of the Lutheran Synod of Missouri, Ohio, &c. St., assembled at Bremen, Kans. from October 6 to 12, 1915. Together with footnotes and a brief appendix. St. Louis, Mo. Concordia Publishing House Print... 1915. 32 pp. 6X9- Price: 5 cts. each and postage. To be obtained from P. M. Senne, Lincolnville, Kans. or from the Concordia Publishing House, St. Louis, Mo....

Minutes of the negotiations which led to the unanimous approval by the District Synod of the suspension imposed by President Jüngel on the pastors named in the title. From the minutes it may be seen that; the appellants had full opportunity to state their case. G.

**PRAYERS.** Submitted by *Martin S. Sommer*, Pastor of Grace Ev. Luth. Church, St. Louis, Mo. Fourth edition, revised. Published by Rudolph Volkening, St. Louis, Mo. 108 pages 3X5½. Price: 25 Cts: the dozen: H2. 40. with gilt edges: 50 Cts.; the dozen: H4. 80. (Postage: 3 Cts.) To be obtained from Concordia Publishing House, St. Louis, Mo.

The fourth edition of this popular gift for Confirmation Day includes instructions for the proper preparation for the Lord's Supper and a template for a sponsor letter. At the end is a list of Christian first names with their original meanings. G.

New festive programmes are being announced:

**Tell his disciples and Petrol!** Easter Liturgy by Fr. Adolf T. Hanser. 8 pp. Also English edition. Lutheran Publishing Co, 105 Florida St., ButTalo, N. Y. One copy: 5 Cts; 25: H1.00; 100: H2. 50. G.

## Introductions.

Introduced on behalf of the district prebends concerned were: On 4 Sonnt, d. Adv. 1915: P. P. F. Köhneke in his parish at Dodge Center, Minn. by L. C. F. Malkow. - L. C. I. Pritz in the parish of Grace at Blairstown, Iowa, by P. H. C. Reikowsky.

On Sunday, n. New Year's Day, 1915: P. F. Leimb rock in St. John's parish at Denver, Colo. by P. Th. Hoyer.

On the 1st of Sonnt, n. Epiph: P. F. W. K 1 i n d w o r t h in Trinity parish at Port Arthur, Tex. by L. A. C. Schwan. - P. L. Brandes in Trinity parish at Olympia, Wash. by P. I. Huchthauscn. - K. E. R o s s in his parish at Rogers City, Mich. by P. J. D. Druckenmillcr.

On the 2nd Sunday, Epiph.: P. A. Kollmorgen in the Christ Church at Augusta, Mv, by P. W. Schwentker. - P. A. Ficken iu his congregation at McCook, Nebr. by L. L. Niermann. - P. C. L. Muller in the Salem parish at Black Jack, Mo. by L. C. E. Höh.

## Initiations.

Dedicated to the service of God were:

Churches: On 2 Sonnt, d. Adv. 1915: The purchased church of the Zion congregation at Hopkins, Minn. Preachers: Prof. Abbtmeyer and L. Nachtsheim (English). The dedicatory prayer was said by L. P. Walther. On the 2nd Sunday, n. Epiph. 1916: The new church (36X56 feet) of St. Paulsgemcinde at Gillett, Ark. Preachers: Prof. Bente (English) and L. Schrader, who also performed the Weihakt.

## Anniversary.

The 25th anniversary was celebrated on Sunday, N. New Year's Day by the Zion congregation at High land Park, Ill. Preachers: KK. J. E. A. Müller, Detzer and Schlerf (English).



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Edited by the faculty of St. Louis Theological Seminary.

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M. Louis, Mo., February 15, 1916.

No. 4.

### From the chili jam.

#### III.

There are four points in particular mentioned in the 20th chapter of Revelation, which we will now examine more closely: 1. the overcoming of Satan, 2. the chairs of judgment, 3. the government of the saints with Christ, and 4. the first resurrection.

(1) Who is the angel who overcomes the dragon and makes him harmless? Is it Christ, "the angel of the covenant," who overcame the devil and took away his power, or is it some created angel who is yet to be entrusted with this commission? Immediately after the Fall, God pronounced sentence upon the devil, that the seed of the woman should bruise the serpent's head. The two powers that are hostile to each other are the seed of the woman and the serpent. That Christ is this promised seed of the woman is known to every well-informed Christian; and that by the dragon in Revelation 20 is to be understood the old serpent, "which is the devil and Satan," is there clearly stated. The battle which Revelation 20 describes is that very head-crushing. And when did this take place? The answer to this question is at the same time a settlement of the dispute about the expression "a thousand years".

The first thing the evangelists tell us about Christ after his baptism is his continual clash with the devil. Here we have to think not only of his own temptation, but also of the numerous healings of the possessed; and each time Christ confronts us as the conqueror and overcomer of the devil, when the stronger, who had come over the strong, took from him his armor, on which he relied, namely, to destroy men eternally through sin and death. He also promises that his Holy Spirit will convince the world "that the prince of this world is judged." So this is not yet to come, but has already happened. Also according to 1 Joh. 3, 8 ("For this purpose the Son of God appeared, that He might destroy the works of the

Christ is not yet future in order to destroy the works of the devil, but has already appeared for this purpose. Thus, for almost two thousand years, all believers have been called upon to "give thanks to the Father who has saved us from the authority of darkness. We need not, therefore, wait for a so-called millennial kingdom to set us free from the corrupting power and dominion of Satan; for we are now already transferred into the kingdom of the dear Son of God, the glorious liberty having long since been acquired, and being freely proclaimed throughout the world by the preaching of the gospel.

2. the chairs for judgment. "And I saw chairs; and they sat down thereon, and judgment was given unto them." That by this judgment the Last Judgment cannot be meant is evident, for the Last Judgment is not spoken of until the close of this chapter. Where then might chairs for judgment be found before the Last Day? This is nothing unknown in Scripture; nor is the expression foreign to it. We find it already in the 122nd Psalm, where it is said of Jerusalem, "There sit the chairs of judgment, the chairs of the house of David." This means nothing else than that truth and justice are taught and practiced at Jerusalem, and that false worship and wickedness are punished. Now John also sees such chairs of judgment before him in this vision. To those who sit on these chairs judgment is now given, that they should judge and adjudicate what is right or wrong doctrine, what is Christian or ungodly living in this world. Such judgment is made obligatory in God's Word upon all the saints, no matter in what century or millennium they may live. So Christ has given judgment on the wolves to the sheep when he commands, "Beware of false prophets!" The last and highest judgment here on earth on an impenitent sinner Christ gives to the church when he says, "If he hear not the church, hold him as a heathen, and



Publicans." And Eph. 5, 11 Paul exhorts all Christians who lived then, and also those who live today, as well as all who will still live: "Do not have fellowship with the unfruitful works of darkness; but rather punish them!" Where God's Word is rightly handled in the Church, where pure doctrine and holy living are taught and practiced, while false doctrine and ungodly living are punished out of God's Word, there the chairs stand for judgment, and are not to be expected only in a yet future millennial kingdom.

The reigning of the saints with Christ. Of the saints it is said, "These lived and reigned with Christ a thousand years." When it is asserted by chiliasts that Christ will appear in glorified visible form on earth before the Last Day, there is not a word of it in this chapter. Further, when it is asserted by them that Christ will have a glorious visible kingdom on earth, in which will be saints indeed, there is not a word of that either here or anywhere else in Scripture. And yet it is true, "The Lord hath a kingdom, and he reigneth among the Gentiles." This kingdom is his church, the congregation of the saints. That Christ even now reigns and rules in this kingdom is known to all Christians; for God has "set him at his right hand in heaven above all principality, power, might, dominion, and all that may be called, not only in this world, but also in that which is to come, and hath put all things under his feet." And His own rule, fight, and conquer with Him in that kingdom. Already in the 4b. Psalm it is said of the Messiah, "Instead of thy fathers thou shalt have children; them shalt thou make princes in all the earth"; they shall reign with him as kings and princes in all the earth. So also we read in the 5th chapter of Revelation, "And hast made us kings and priests unto our God, and we shall be kings in the earth," that is, we shall reign in the earth. I John 5:4, "For whatsoever is born of God overcometh the world: and our faith is the victory that overcometh the world." That is to reign with Christ, when one has conquered by faith in Him. Where God's Word reigns, the Savior reigns with His church. This is already happening and not in a yet future millennial kingdom.

4. the first resurrection. As is well known, it is asserted by chiliasts that Christ will appear visibly on earth before the Last Day, and that a number of the saints will then rise bodily from the dead to live and reign with Christ for a thousand years-. This they call the first resurrection, and the general resurrection of the dead on the last day the second resurrection. But such a distinction is wholly foreign to the Scriptures. Where the future bodily resurrection of the dead is spoken of, it is clearly testified that all will rise, the good and the bad. Thus Christ says John 5:28: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." With this is also fully true what John Revelation 20:12, 13 says of the general resurrection, that death and hell gave the dead that were in them.

However, will the Scriptures perhaps include another Auf

What do you teach about the resurrection, which is essentially different from the bodily resurrection? Yes, it is. There is also a spiritual resurrection that takes place while a person is alive. For instance, the spiritually dead (unbelievers) are <sup>ge</sup>^, preached, "Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee!" Eph. 5:14. And Eph. 2:5 reads, "Being dead in sins, he hath quickened us together with Christ . . . and hath raised us up together with him." So also Paul writes to the Christians at Colosse, "Ye are risen through faith which God worketh." This is the first resurrection, when a person is spiritually raised from the death of sin through faith in JEsum. The first resurrection is conversion.

Now, if you look in the 20th chapter of Revelation at the characteristics of the "first resurrection," you will find all the things that are peculiar to the spiritual resurrection and apply to all believers of all ages. John writes, "Blessed is he, and holy, that hath part in the first resurrection: on such the other death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Those who have part in the first resurrection are called "blessed." Yet read the beatitudes in Scripture, which are for all believers: "Blessed are they that are spiritually poor, for theirs is the kingdom of heaven"; "Blessed are they that hear the word of God, and keep it"; "O blessed art thou that hast believed"; "Blessed are they that see not, and yet believe." So to be "blessed" one need not wait for a millennial kingdom.

Those who participate in the first resurrection are also called "saints". According to the Scriptures, saints are "those who are sanctified in Christ Jesus" in the congregations: the church, "the congregation of the saints," who have risen from sin with Christ through faith.

Further, "Over such the other death has no power." The other death, according to v. 14, is eternal damnation. This is the blessed consolation of all believers, that they have escaped eternal fire. What right would there be to limit this consolation, which is common to all Christians, to a millennial kingdom yet to come?

Finally, it is said of those who share in the first resurrection that they will be "priests of God and of Christ." Priest of God is one of the titles of honor that all believers bear. Isaiah already says of those who live in the kingdom of Messiah, "But ye shall be called priests of the LORD"; and Peter exhorts the Christians of his day, "Ye also, as the living stones, build ye for a spiritual house, and for a holy priesthood, to offer spiritual sacrifices acceptable unto God through JEsum Christ." So v. 6 nothing is said of the people of the "first resurrection" that would not be true of every child of God here at this time. Nor do we see anything here to contradict the supposition that Revelation 20 is to be understood by the "first resurrection" the conversion of penitent sinners, and by the millennial reign of Christ with His church His reigning with the gospel.

A millennial kingdom, as taught by chiliasts, is not to be expected according to Scripture. The Scriptures unanimously teach that God's kingdom is built and maintained here on earth through the preaching of the gospel, a kingdom in which

much grace and peace is from God the Father and our Lord Jesus Christ, a kingdom in which at the same time there is much suffering and tribulation, and which will also remain a kingdom of the cross until the end of days. Beyond this, however, we hope not for a millennial kingdom, but for an eternal kingdom, where "joy is full, and gladness is at the right hand of God forever," and this hope is certain.

F. C. G. S.

### **Our district synods and the supply of munitions to the belligerents.**

On the occasion of several district synods held last year, letters have been addressed to our national government condemning the American supply of munitions for the terrible world war, on the ground that this conduct is unjust in the sight of God and man, and brings a bloodguilt upon our country. The following objections have recently been expressed against this manifestation from our synodal districts: 1. that it seems to imply partisanship for a part of the belligerents, which is not proper for neutral Americans; that it ignores the law of nations; 3. that it might be regarded as a mixture of state and church.

With regard to the first concern, it must be said that the protests, as far as we are aware of them, express only partisanship for our own country. They want, in their part, to save our country from a blood debt. The blood debt arises from the fact that we are participating in a war by supplying ammunition for which we have no profession. It says so: Whoever kills or helps to kill without a profession offends against the majesty of the divine commandment: "Thou shalt not kill!" This commandment, as we know, unites all men: Christians and un-Christians, Americans, Germans, Englishmen, all other peoples and every single member of the families of nations. With regard to the second concern, it must be said that man-made international law does not prohibit the delivery of ammunition. But the same international law does not prohibit some other things. For example, it does not prohibit lying. But we do not conclude from this that lying is now permitted or even a duty. It is one of the strangest aberrations of the human mind and conscience when otherwise reasonable and respectable people have asserted: "Because international law does not forbid the delivery of ammunition, it is right, indeed required by neutrality." These aberrations of mind and conscience can only be explained by the passions which have been aroused by the war of nations, especially in America. All other neutral nations, which have also accepted the law of nations, immediately prohibited the delivery of munitions at the outbreak of the war, as was also testified in our Congress. Our country stands alone in its conception of neutrality in this war.

The third concern, whether the condemnation of the supply of ammunition would not be a commingling of church and state, or yet an improper commingling of business and religion

is to be discussed in more detail. Experience teaches us, on the one hand, that the necessary separation of church and state is easily ignored, even by well-meaning people. Reminders to be cautious are probably in order here. On the other hand, experience also teaches us that the accusation of mixing state and church or business and religion is not infrequently raised with injustice. If a man will not desist from wrongful things which he permits himself to do in his business, we hear, for instance, the speech, "Business is business; pastor and congregation shall not interfere with me."

Where is the right limit here? It must be said: The church's office begins wherever morality, that is, right or wrong before God, is involved. Where right or wrong is not in question, the church should remain silent and not want to prescribe anything. Luther expresses this in such a way that the church's office "should not go further nor can it go further than that alone which is called sin before God, that where the same concerns or turns" (that is, ceases), "then also its regiment shall concern and turn both, and shall be subject to this regiment all that lives and is called men on earth, whether emperor, king, great or small, no one excluded". (St. Louis ed. XI, 757.) This is true even in regard to such things as the secular regiment partly does not hinder, partly cannot hinder. For example, the prevention of the blessing of children and infanticide is a violation of morals which the secular government can hardly prevent. And yet the Church rightly calls such violations of morality a sin for which God's wrath will come upon a country and the country will spit out its inhabitants. The oppression of the poor and lowly in the land is in many cases faced by the righteous regime with powerlessness, and yet the Church rightly raises her voice against this sin, and ranks it among the "most flagrant." In short, the Christian Church has the right and the duty to raise its voice of punishment "where sin is concerned," as Luther says, and everything that is called human should be subjected to this punishment. Luther was quite clear about the divorce of church and state. He did not want secular and ecclesiastical things "mingled together." But where sin was involved even in secular matters, he raised his voice. When, at the time of a dearth in Saxony, some nobles bought up the grain and "laid it down" in order to be able to sell it again at high prices, Luther did not say, "Business is business, it is none of the church's business," but he said, "It is human wickedness; what would become of it if God's punishment should come? Ah dear Herrgott, is this world so evil, I will gladly die, even of hunger, that I may but get away!" Luther also addressed a letter to the sovereign with the reminder that the sovereign should "show himself with regiment in such a way that those of the nobility do not henceforth buy the grain for themselves alone and lead it away and usurp it so brazenly." (St. Louis Edition XXI b, 2324.) Luther also considered it his duty as a churchman to warn against war and bloodshed. When a war threatened to break out between the Elector John Frederick and Duke Moritz over the city of Wuerzen, and the armies were already armed and facing each other, Luther directed

to both of them an urgent letter of admonition. In the letter, Luther had served temporarily before. Since then, over 150 years, the acknowledges that it is a matter of "vain worldly things. But he adds, "Yet congregation has continued to operate its school with a brief interruption there is God's Word, which commands us preachers and the whole during the War of Liberation (1776 to 1783). The first English Lutheran church to care for the worldly rulers and to pray for peace and quiet on congregation in America, which branched off from the mother earth." He reminds the princes that what the Scriptures say of the congregation in 1797, also had its school on Mott Street in a purpose-built peacemakers and the peacebreakers binds all men without distinction. schoolhouse.

He counsels "arbitration," and Luther was preventing war and bloodshed at the time. Luther also does not want to miss the opportunity to reproach the whole nation and the princes for bringing God's wrath upon the land through self-glory and trust in their own power, and thus for corrupting the land. He expressly rejects that this is an unseemly interference of the church in worldly matters.

So also those of our Synodal District! have not been guilty of any mixture of State and Church, who in a rally to our State Government have pointed out a thing that is wrong "before God and man," namely, participation in the war and the prolongation of the war by our supplies of mnitions. Here is not the saying, "Business is business," but here is the saying, Thou shalt not kill, nor help to kill! When in our Civil War a large party, and also some people in St. Louis, wanted the continuation of the war because of the good "business" they were doing in the war, D. Walther said in a sermon of repentance, "They want continuation of the

war for filthy lucre. They want to bring hundreds of thousands to the beggars' pole in order to become rich themselves; they want hundreds of thousands to become homeless in order to be able to build themselves proud palaces; they want to see ever new hundreds of thousands breathe their last on the battlefields in agony in order to be able to live gloriously and in joy every day. To such human monsters, to such wild beasts in human form, advice to peace is treason, and the wailing cries rising to heaven of those swimming in their blood, of countless widows and waises, sweet music to their avaricious, avaricious hearts inflamed with hell." (Epistelpostille, p. 494.) F. P.

The German congregation conducted its school from 1832 to 1868 in the lower room of the church on Walker street. In 1868, under Fr. D. Karl F. E. Stohlmann, they bought the church at the corner of Broome and Elizabeth Streets, and this building was chosen because it had a large ground floor and ten rooms in addition to the actual church room, which were excellently suited for school purposes. Ill Stohlmann died on the

same day on which this church was to be consecrated. Under his successors, the pastors Georg Vorberg, D. Justus Ruperti and Johann Heinrich Sieker, the school was faithfully maintained and reached a number of 350 pupils under the leadership of the blessed director Edmund Bohm. At that time an academy was connected with the school, a college for boys and girls, in which some of the young men got so far that they could enter directly from St. Matthew's into the preacher's seminary. Some of these St. Matthew's pupils are still in the holy preaching ministry in our and other synods.

Here on Broome Street, in the schoolrooms of St. Matthew's Parish, the New York Progymnasium was also started, and later moved to Hawthorne and then to Bronville. Several of the parish school teachers also taught in the Progymnasium, especially Principal Bohm, who became the first principal of the high school and moved with it to Hawthorne.

In 1879 the space in the church building was no longer sufficient, and the congregation built a five-story schoolhouse 25X100 feet on Elizabeth Street. On the ground floor was the principal's office and a large playroom for the younger children. On the remaining floors were ten classrooms and the churchwarden's apartment. As the congregation had a Sunday School of 1800 children at that time, the building next to the church was filled to capacity on Sundays.

Now the time came when Jews, Italians and other non-Lutherans pushed the parishioners out of this part of town, and the school dwindled as a result, so that in 1906 the school building was turned into a factory, and the school moved back into the church. In 1910 the school was finished.

But in the meantime the congregation had established a branch up in the city, and under its first pastor, Martin Walker, a school was also established here. In 1909, kindergarten and the two first grades were started. Under Fr. O. Ungemach the other grades were added, and today the school has 112 children.

The lessons are given entirely in English. However, one hour of German is taught every day in all classes, and the little ones learn German songs and prayers as early as kindergarten. A head teacher, two female teachers and a kindergarten teacher provide the instruction. Every morning the whole school gathers for a devotion, which is held by one of the pastors. The school has the same eight

## St. Matthew's Parish School in New York.

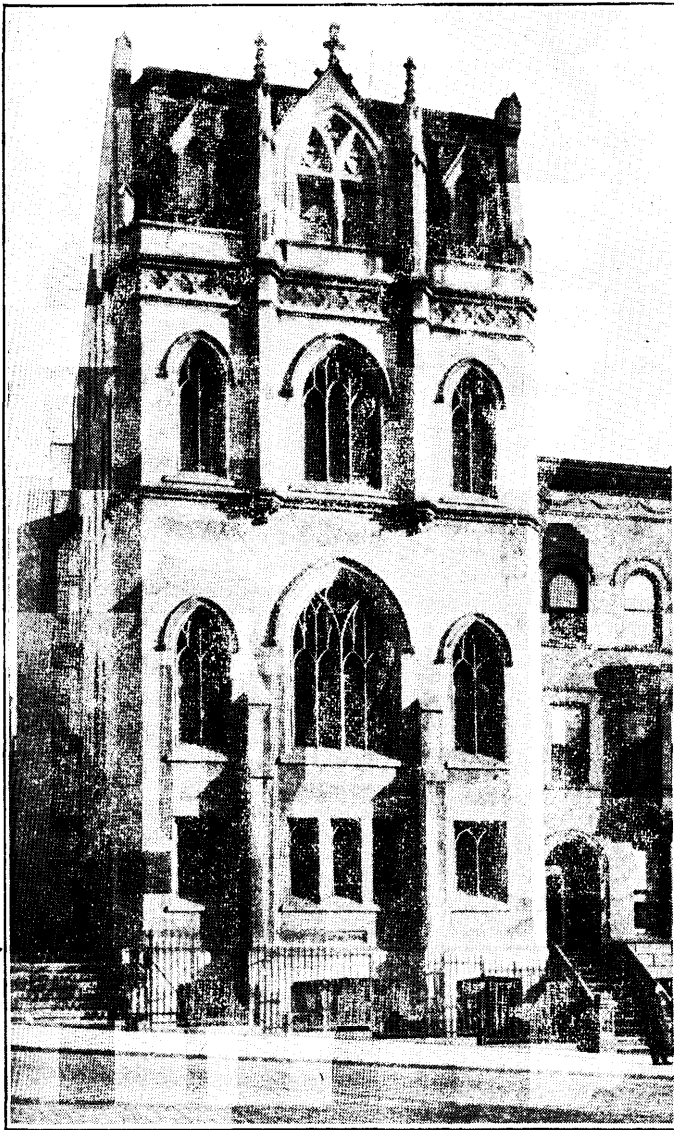
St. Matthew's Parish in New York, which celebrated its 250th anniversary a year ago, has always had the welfare of its youth in mind during these lukewarm years of its existence. And since the very best that can be offered to youth is a Christian education, the congregation established parochial schools early on.

Since the parish encompassed the entire Hndson Valley for the first sixty years, no actual schools were established at that time, although the pastors and parents were concerned about the Christian instruction of the youth. It was not until 1754, under Father J. A. Weygand, that a schoolhouse was built and a teacher was employed, probably at the suggestion of the "patriarch" of the Lutheran Church in America, Father H. M. Mühlenbergs, who had briefly founded the New York congregation.

Grade like the public schools, and the children enter the same without further ado into the city colleges.

Only a few of the students are children of church members. Most of the members live too far away from the school to send their children to it. Others have no children of school age.

Our school, however, is a splendid missionary institute, as we have many children whose parents seldom come to church, and in whose homes the Word of God is little or no



**St. Matthew's Church School, City of New York.**

is needed. These children learn in our school the "one thing that is needful", and we hope that with God's help we will succeed in educating them to become capable members of our or other faithful Lutheran congregations. Many of these children are poor and cannot pay school fees; the school therefore costs much more than it brings in. The cost of the school is met partly out of the congregational treasury, partly by voluntary contributions from the members. Thank God, we have many church members who realize the great value of a Christian school and make very great sacrifices for this purpose.

The school, which is shown here in the picture, is a fireproof building with four storeys, ground floor and

Basement. The front is 33, the depth 100 feet. It is built in the English Gothic style. The framework of steel and iron is covered with granite, rubble stone, and pressed brick. The window cornices are of white marble, the mansard roof of copper. The woodwork is all hardwood, the light fixtures (gas and electric light fixtures) and the door knobs and hinges are bronze.

In the basement is the heating system. On the ground floor there is a gymnasium and a bowling alley. On a gallery of the ground floor is a classroom and a playroom for the little ones. On the first floor there is a kindergarten and a large chapel, where morning services are held, and which is also used for Sunday school, Pasfion services and church meetings. This chapel has high galleries, where sliding doors gain eight rooms for Sunday School classes. On each of the next two floors are two classrooms separated by sliding doors, each of which can be converted into a larger room as needed. All classrooms have light on three sides and are well ventilated and heated. Close to each room are wardrobes and washrooms for boys and girls, so that the children do not have to climb stairs during school hours. On the ground floor there are baths and tumble baths for the use of the gymnasts, and smaller cupboards for the storage of balls, dumbbells, clothes, etc. Each teacher has his own office. On the third floor, in addition to the classrooms, there is a kitchen, a dining room (especially for the children who cannot go home at noon) and a larger room for meetings of the church council and the clubs. The lugendverein also has its library here. On the top floor is a larger room for conversations, lectures, social gatherings and the like. Here is also the apartment of the church servant.

From the roof there is a beautiful view of Long Island Sound and of a great part of the vast metropolis, of a great sea of hens, in many of whom God has His chosen children, whom we seek by our school to win to the Lord IEsu, who purchased them, and to keep them with Him to the praise of His holy name.

### **From our East Indian mission.**

#### **I.**

Instead of shorter news from our mission to the Gentiles, this time we want to share with our Christians three more coherent reports from our missionaries from the three main stations in the northern area. From them they can gain an insight into the daily work of the Gentile missionary, into his joys and sufferings, his hopes and disappointments, and should thereby be moved to include their emissaries in the Gentile world and their fellow Gentile Christians in their faithful, continuing intercession. This is what our missionaries pray for again and again, and it is so necessary in their hard missionary work.

Missionary Naumann writes from our oldest mission station Krishnagiri:

It is very good and beneficial for the missionary, at the beginning of a new quarter, to reflect on what he has done and not done in the last three months and to write a report about it. If I were to write about all the things I have not done, and how much necessary work has been left undone, which in a sense accuses one, it would make for a long report. This time I will content myself with telling what I did from July 1 to September 30, 1915.

a. To the congregation. The missionary is pastor of his church. Therefore, I held services every Sunday with preaching (once in Ambur) and laid out the Gospels to the people. We have Christian teaching during the week, Wednesday evenings at o'clock. We were in early July in: Catechism at the Ascension of Christ, and are now at Preservation in the Faith. One notices every time how little our Christians still understand of the Catechism, and how necessary therefore the instruction is. But why do we not have the catechism exam on Sunday afternoons? On Sunday the weekly market takes place here, where our Christians also do their shopping, and the missionary uses the time to read a German sermon with his family.

Full of the newly baptized, unfortunately, one, Nijanamuttu, relapsed into paganism. His parents and relatives had arranged a wedding for him, and while I was in Ambur for the conference, they persuaded him to renounce Christianity by a very simple ceremony. Several attempts to visit him and talk to him failed. Now he is coming to do some gardening work for me, since he must be hungry. Perhaps God will give him grace to see his grave sin and come back to the church.

b. Catechumens. Actually, the people in Bellampatti can hardly be called catechumens, although I have been going there for two years now; because of the long distance, I only come to the village once a month, and then I cannot give regular, continuous lessons. If I now build a small hall for accommodation, I may be able to put a teacher there temporarily.

Knpnanan, the leader, a Sndra (higher caste member), would like to be baptized in his village "in public," as he puts it. He has also come to church here again, so that one can well assume that he has overcome the fear of the Pariahs and is well on the way to shedding his caste prejudices.

It worries me a great deal that I am not making any progress in Bellampatti; but it is hardly possible to do more. For the construction, too, we must wait for a more favorable time.

c. Schools. The attendance of schools in the last quarter was as follows:

First School (City) .....	809182
Pariacheri School .....	333029
Chettiampatti School .....	171717

July. August. September.

The figures represent school attendance at the end of each month.

Teacher Samuel teaches religion in the first school and a few lessons in the two other schools. I myself visit at least one school every day, give a religion lesson and make sure that the other subjects are also taught properly.

The upper grades, the third and fourth "standards" of the first school, are almost entirely depopulated, so that I have given few catechism lessons, but more Bible history lessons in the lower grades.

d. Pagans sermon. Much more should be done in this area. But where should the missionary find the time? It is almost impossible to go out early in the morning to preach to the Gentiles and then to provide for the schools and whatever other work there is. Only three times have I gone to the villages early in the morning. Higher castes avoid me or only want to speak English. The Sudras are quite comfortable people. What of them live in the country are quite stupid people. Their idols they worship because it is so fashionable, because their fathers did the same. They serve dumb idols as they are led. There is little knowledge of sin, and no fear of death. Therefore, before one preaches about Christ, he must first rouse them from their sleep of sin. They often seem to agree with what the missionary says about their sins, and they admit that God cannot do otherwise than condemn them. "Well, then, we are going to hell as our fathers did," they say, and at that they stop, and the very least of them are interested in what the missionary now says of the righteousness of Christ, of the forgiveness of sins, and of eternal life. How beautiful it would be to preach if there were people who asked, "What must I do to inherit eternal life?"

In the city I gave street sermons several times, usually in the evening. An infinitely dirty alley that led past a temple gave rise to a sermon on dirt and impurity of the heart. Just as the dirt in front of the temple does not fill people's hearts as something common, so they live in the dirt of their sins and do not realize that they should be the temple of the holy God. Just as they have been carrying money debts for years, just as grandfathers have not yet paid what they borrowed at their wedding, so they are not oppressed by the daily increasing burden of sin. How can one be cleansed from sin? 1. not by holy works of their own choosing, such as pilgrimages, sacrifices, almsgiving, and the like, but 2. by the blood of Jesus Christ, the Son of God. So I preach with all kinds of interruptions, which arise because one wants to know about my bicycle, another asks for a tract, or because, which usually gives the sermon a different direction, intermediate questions are asked. Here in this case it was a young Catholic who asked me whether one should worship the son before the mother. What satanic wickedness is involved in asking the pagans to worship Mary! I had to warn the pagans about this after-Christianity of the Roman Church.

At the weekly market on Sunday I soon found a small audience, which quickly increased when a young, richly dressed Mohammedan stepped into the fray to scandalize my sermon. I was preaching about the righteousness of Christ. He, on the other hand, wanted to prove that Christ had no righteousness: 1. because he was not born of father and mother as we are (these fanatical Mohammedans do not deign to besmirch the pure virgin birth of Christ with their filth, even though their own Koran

Mary's chastity); 2. because he was crucified and Mso was an evildoer. I did not get a word in edgewise until the Turk had grown hoarse from shouting so loudly. It was not difficult to show the people that many an innocent man had already been punished, and that crucifixion was therefore no proof of guilt. The Mohammedan shirked when I further showed how he dealt with the truth. First he asserted that Jesus was still in the grave; then he denied that he had died at all. - At the market I got rid of many tracts; also some parts of the Bible were bought by the people.

e. Treasurer's duties. What often keeps me from missionary work are the various secretarial and cashier duties. It doesn't take much time to write the bank orders, but there are so many letters to be written, and every month the monthly accounts have to be checked, and the bank accounts have to be obtained and copied. One's own monthly bill must not be forgotten either. The Vook Depot doesn't do much business, but it does a lot of work. My correspondence includes all missionaries. Since January 1, 1915, I have already written 487 letters and cards, and that in "sleepy India," as a dear relative in America once expressed it!

f. Father Duties. Although these do not belong in the quarterly report, they cannot be ignored at all in India because they cannot be transferred to teachers and others. In any case, if my wife did not wave the school sceptre every day, my children would not be taught enough. Religious education and English as well as arithmetic are mostly left to me. I can devote much more than an hour or an hour and a half a day to my children's lessons, and when I am in class, someone is sure to come to talk to me or to buy a textbook. Where is the time left for studying?

g. Studi um. The remaining time must be bought for study. The translation and revision of the translation of the Catechism into the Tamul language filled many an hour. For this I had to communicate by letter with the other members of the committee. Then I made it my business to read a few lines of Greek or Hebrew in the Bible every day, where possible.

I have had to give up the interesting study of the Hindoo language, because there was no time left; and yet I am always finding out how useful it would be for me to know this language too.

Appendix to "Schools". In deni large pariadorf I have established an evening school for such boys as cannot come to school during the day because they have to work. More than 20 children and young boys have appeared. Unfortunately, I cannot yet devote enough attention to this new institution. The future must also show whether the evening school can be continued.

So far Missionary Naumann's report. L. F.

## News from our missions.

**Interior Mission.** Southern Idaho. In 1901 a beginning was made near Yellowstone Park with the mission iw southern parts of the state of Idaho. Two preaching stations with 80 souls made up the area. Two years after that a second area was added, nearly 400 miles from Squirrel, right on the Oregon border. There we now had five preaching stations, 130 souls, two missionaries. Three years later we had nine stations served by three missionaries. From 1909 to 1912 the number of souls had increased to nearly 500. Many a disappointment came to the missionaries, many a hardship they had to endure, many a temptation came their way, many an obstacle stood in their way, but still the work of the Lord progressed. For already in 1913 we had a beautiful number of souls at our 13 stations, who were served by five pastors to the best of their ability. Visibly the Lord has blessed our missionary work in the last two years. Not only has the number of churches and preaching stations increased to 24, but the number of souls has more than doubled during this period. At present six missionaries are serving more than 1100 souls, and it seems as if the mission is only in its nascent stages. Not only are the climatic conditions almost ideal, but God has not failed to provide extremely fertile soil. Many Lutherans are even now considering settling in Idaho. And whoever knows this fertile plateau cannot thank God enough for the blessings he has showered upon us. We therefore look forward to a felt-founded Lutheran Zion in this state as well. We ask the dear fellow believers who want to buy themselves out here not to settle blindly anywhere, but where we have already gathered a small group, or where there is a prospect that regular services will soon be held there. In these matters, contact any pastor in Idaho. As Samuel once did, so we cannot fail to erect an Ebenezer, a memorial stone, to the praise of God. We confess, "Hitherto hath God brought us by his great goodness"; we give thanks, "Have praise and honor, praise and thanksgiving for the faithfulness hitherto"; we beseech, "Help us also, thou faithful Helper, help us at all hours!" Continue to bless our South Idaho Mission for the glory of your name and the salvation of many souls! F. E. Traub.

**Mission to Poland.** As in all of our foreign-language missions, the Polish Mission also lacks the literature so necessary for missionary work. One of our missionaries spoke about this in a letter to the Mission Commission as follows: "I have started a new mission in P., and God help that it may succeed! The difficulty is that we have no hymnals in Latin print, nor catechisms and Bible histories. For the beginning I have had some hymns printed. - But the most necessary thing is a missionary bulletin in Polish. I presented the need to our C. Conference and asked them for the necessary funds. The Conference has decided to support the cause to the best of its ability. I would therefore very much like to ask the Commission to consider the matter as soon as possible.

All believers must work, not for their own sake, but for the sake of others, that they may serve the same.

(Luther.)

and to remedy this need to the best of our ability. For it is hardly possible to proselytize with great success without these aids. A sheet is indispensable to prepare the field for the missionary. Hymn-book and catechism are no less necessary to instruct the gathered multitude.

"I will tell the Commission an example: I tied up last year in M. with several families who had given leave to the Roman Church. But I had nothing printed to leave them. With one family I left my only copy of the Polish Lutheran Catechism. Reading this catechism awakened the conscience of both father and mother. After a year, the man came to me in C. In lamenting his spiritual need, he asked me for comfort and help. I did my best and am convinced that these people will remain good Christians by God's grace. For lack of anything else, I gave the father some of my sermon manuscripts. How much more would I have done if I could have left something printed for everyone with whom I have already come into contact in my missionary work! A missionary journal is equally necessary to gather the scattered Polish Lutherans and to maintain an inner connection among them. The costs would cover themselves in a short time, if only one had the courage to begin and continue the work.

"I hope the commission will take up the cause with zest. The fruits will not fail to come."

So much for the missionary. What this one says is no doubt spoken from the soul of the other missionaries. The last Synod of Delegates, convinced of the urgent need for foreign-language literature, appointed a special commission to take care of such literature. This is the faculty of the seminary at Springfield. This, no doubt, will at once take up the matter. One congregation, informed of this need, through its church council, immediately approved H60 for the printing of Polish literature. Surely others will follow for the sake of the cause of the Kingdom of God. J. D. Matthius.

## To the ecclesiastical chronicle

The four great German newspapers there have brought shorter or longer reports on **the teachers' conference recently assembled in New York**. The "New York Herald" reported in its manner under the 31st of December, as follows: "Yesterday the annual meeting of the superintendents of the Lutheran schools of the Northeast, held here in the halls of St. John's parish, East 119th street, concluded. Representatives were present from all the larger cities in the vicinity, such as Boston, Philadelphia, Paterson, Schenectady, New Britain, Meriden, Bristol, Kingston, Holyoke, &c. The report showed that nearly all the Lutheran schools in the various places are in full bloom. In many other places, too, the need for this kind of school is becoming apparent. Not that the Lutherans were enemies of the public free schools; no, with pleasure they pay their taxes to maintain them; but these schools cannot give to the children what many of them have.

The spirit of these schools was so well reflected in the first Convention. All the teachers present were native-born Americans and had enjoyed their education in this country, and yet it was generally lectured and debated soon in the German language, soon in English, just as the subject demanded. Even in the burning questions of the present one knew excellently, since one always had a German newspaper in one's pocket as well as the English." (Z. u. A.)

**Purposeful, dignified church buildings.** The General Council has a synodical committee from which congregations may seek advice on church construction. This committee, in its annual report, says: "Perhaps no object has received less serious attention from the Lutheran Church in America than the character of her worship buildings. While she has carefully guarded and preserved her faith, and adopted an order of worship in which her doctrine and faith are beautifully expressed, she has often entrusted the design of the buildings in which that faith is to be preached, and which are to conform in every respect to her order of worship, to men who have neither the necessary knowledge of church architecture at all, nor any understanding of the peculiarities of Lutheran faith and worship. Hence it is explained that buildings have been erected which violate all principles of correct style, and utterly fail to express the idea, if not the ideal, of our church of the form of a worthy house of worship." - The reporter on their synodical meeting looked over the churches of the place, and reports, "The Swedes have a large and handsome church at Moline. The spacious galleries add to the comprehensiveness of the building. The organ is in the right place, facing the altar, but the altar itself almost disappears in its depressed position under the pulpit. Even the Swedish Zion Church at Rock Island, where, though the altar and pulpit have been assigned their proper place in the house of God, yet in its whole arrangement it makes a rather 'unhinged' impression." He erriunts readers that "We have in the General Council an official committee on church architecture." We have no such committee. Not as if there were no field of work for such a one among us. One sees and visits churches at times where such a committee comes strongly to mind, and with more than mere advisory power. Understand yourself: after all, the outward and inward decoration of church buildings is not at all a matter of necessity and conscience. When the papists brought against the Lutherans the childish charge that the Lutherans were the abomination of desolation in the holy place, and that this could be seen, for example, "by the fact that the altars were not covered, that there were no lights burning within, and the like," our confession said: "If it be so, Daniel speaketh not of such things, which are altogether external, and do not belong to the Christian church, but meaneth much another abominable desolation, which is strong in the papacy, namely, the desolation of the most necessary greatest worship, the preaching ministry, and the suppression of the 'gospel.' For the adversaries preach the more' part of the statutes of men, by which the pleasures of Christ are led to their own works and trust. . . . And though it may be said of outward well-being, our churches are better adorned than the contrary. For the right outward adornment of the church is also right preaching, right use of the sacraments, and that the people may be accustomed to it in earnest, and come together, learn, and pray with diligence and discipline." (Apol., p. 259 f.) - Most assuredly, a church in which pure worship in: Skwange gehl, und wenn es eine Blockhütte oder ein Erdhüttlein wäre, ist viel schöner in Gott und

of all understanding Christians than the most splendid, cathedral with its Metzaltar. But yet our Confession thinks it worth while to say this in answer to that reproach: "Though it be not true that we do away with all such outward ornaments." We have a sense of whether a church is furnished "Lutheran" and gives a "Lutheran" impression. Mostly, of course, that is of evil when a church is so furnished that everything comes to the fore and stands out, except the pulpit, altar, and baptismal font. Such a church gives the impression of being a place where preaching and the administration of the sacraments are sometimes done incidentally, which is the work of the church in addition to the prayer and singing of the congregation - or even if preaching and hearing cannot take place in it. These are things worthy of consideration in the building of a church. And they need not involve any special expense at all. E. P.

**Missionary Wiebusch, who has** served as a heathen missionary among the Australian Negroes for over fourteen years, has answered a call to a church in Australia. He will not leave his station until a new missionary has been introduced and has settled into the work to some extent. He himself writes in the "Church Messenger for Australia," "Difficult, very difficult it became me fourteen and a half years ago to decide to accept the calling sent to me by the South Australian District of the Australian Synod as a missionary to the heathen. But as, contrary to expectation, the good Lord has blessed my little ministrations among the Austral Negroes above entreaty and understanding, and has also caused me to gain the confidence not only of the whole Synod, but also of the natives, the work has become very dear to me, and therefore the decision to sever my connection with the Synod and the Mission Station as a heathen missionary has become difficult, very difficult. However, so that my strength in this difficult work is not worn out before the time, but, as far as men can judge, I will remain longer in the church and also in my family; since furthermore a change should take place because of my growing children, so I recognized in the above-mentioned vocations a sign from God and declared myself conscientiously ready to follow this call. My two congregations placed this vocational matter entirely in my hands, and the Values Mission Committee granted me a peaceful dismissal. May Jesus Christ, the great Archpastor of His Church, bless this step we have taken in His name! May He also send a suitable man to the station as soon as possible, so that His work here may continue successfully!

**On the fight against Rome.** In a book advertisement sent to us we find the remark that our "nation" must solve the "problem" of how the pernicious influence of the Roman Church in our country can be resisted. To this it must be said that our nation as such, like all other states, is quite powerless against Rome. At the most, some of Rome's external encroachments can be countered by state laws. And that has a certain value. But the real danger, which threatens human society in general and the states in particular from the side of Rome, lies in the fact that the Pope rules in the consciences of his subjects. They think it is a piece of piety to be subject to the Pope. And against consciences all the orders and all the means of power of the state can do nothing. Only God's word can set consciences free from the Pope. Thus the real solution of the "Roman problem" falls to the Church, because the Church has the task of placing God's Word on the lampstand in the face of all error. The Church must tirelessly and clearly confront in particular two main pieces of the

(1) That God's grace is not obtained by works of man, but only by faith in Christ's perfect merit; (2) That in the hearts and consciences of men neither the pope's nor any other man's word, but God's word alone, should rule. If the Christian Church does this, she solves the "Roman problem," so far as it can be solved at all. F. P.

In **Joplin, Mo.** recently the suit of Catholics against the well-known anti-Catholic paper, *The Menace*, came on for trial. The complaint was that the was sending indecent printed matter through the mail. The trial ended in acquittal of *The Menace*, and the verdict of "Not Guilty" was received with great satisfaction by the audience, who filled the courtroom to standing room. This, of course, caused great annoyance in Catholic papers. We even read that the outcome of the trial was shouted out inflammatorily as a victory of the capitalists over the workers. That is nonsense. As if the editors were capitalists! That's not what the paper looks like. What was decided in Joplin was precisely the fact that we still have freedom of press and freedom of speech in our country. There are also laws against lies and slander. If the *Menace* lies and slanders in its reports about the doings of the Roman clergy, then charge them with it. But to do this, it seems, one dare not.

E. P.

**A multifaceted seminary.** In a Methodist bulletin we read: "Twelve young men will graduate this year from Union Bible Seminary in Manila, who will then preach the gospel in seven dialects from the Philippine Islands. These young men speak English in addition to their native tongue, and some can speak several dialects. One of them preaches in three dialects as well as English and Spanish. In this seminary are trained not only young men of our church, but also of the Presbyterian, United Brethren, and Baptist communions. The different denominations have at all united in their work in the Philippines in a way that is just exemplary of the whole Church." - What astonishes us about this seminary is not the various languages and dialects that are spoken there; for we can explain that. But that candidates for a whole number of ecclesiastical communities can be trained in one seminary arouses our admiration. We have always held that when doctrinal differences exist which make it necessary for church communions to remain separate, they also make it impossible to work together. But if such doctrinal differences do not exist, then the church should not be divided. With, a good conscience we separate ourselves from false doctrine; but then we cannot help spreading error without denying the truth. E. P.

**Of Billy Sunday** the newspapers report that he "converted" 21, 155 souls at Syraeuse, N. Y., 21, "converted" 155 souls, and collected P23,000 for it, or a little over a dollar for each "convert." He is said to have opened his first "service" thus: "He stood in the pose of a ballet dancer, with his leg stretched forward and bent, in the church before about 10,000 people, raised his fist in the air, and shouted, 'Let us give God a Chautauqna salute!' With these words he pulled out his handkerchief from his pocket and waved it through the air. About 10,000 handkerchiefs followed suit." Will God have been pleased with the greeting! The buffoon is very familiar with God; he seems to have no idea of the majesty of God! Such behavior is already no longer silliness, it already borders on



...more of madness. I wonder if the world, if it still has any sense, will not soon be disgusted by such goings-on. But so far does it seem to come that it is thought that a country has had enough of such a fool. In Omaha, Nebr. a Congregationalist preacher wanted to help his decaying congregation get on its feet by Sunday's methods. He introduced his appearance by saying, "Hitherto my name has been Rouse; henceforth it shall be von Hindenburg." Success failed to materialize, however, and the new Hindenburg sought another profession.

E. P.

**That Protestants even work in Rome** and have churches there, the Pope recently spoke out about this in an exceedingly vehement manner. He said: "It is actually superfluous to prove that he who robs the faith truly deserves the name of a robber. But what do those emissaries of Satan do who erect temples in the midst of the holy city, in which true glory is denied to God; who erect pulpits of pestilence to spread heresies among the people; who with full hands spread lies and calumnies against the Catholic Church and her ministers? Such diabolical machinations are as many assaults upon the faith of the sons of Rome, and these assaults are the more dangerous because they are so frequent; and they are the more deceitful because they are only too often accompanied by the lures of earthly advantages. O you poor fathers of families, who are offered the free education of children at the price of removal from the church; poor sons, who are promised a subsidy for the sick days of aged parents on condition that parents and children profess the evangelical sect! It is of no use to describe further the dangers which threaten the faith of the sons of Rome; indeed, it is sufficient to walk the streets of that august city, to see in how many ways the Catholic faith is harassed, and deceitful attacks are made upon it in its very seat. Likewise it is useless to lose many words to point out all the baseness of such assaults, precisely because they are directed at the center of the Catholic religion. Oh, there is no danger of the gates of hell gaining the upper hand! But, nevertheless, who would not lament, first of all, the damage which this holy city itself would suffer from it, and then the scandal which would be aroused in the Catholic world if Luther and Calvin succeeded in pitching their tents permanently in the city of the popes? . . . Now is the time to preserve the faith of our poor fellow-citizens; now is the time to prevent that damnable robbery from being their undoing. It does not seem to us, beloved sons, that our words can be accused of exaggeration when we call all these attacks on the faith of the sons of Rome a true robbery. But the conspiracy of such robbers must be nullified by a strong organization of defenders of the faith, and this you possess in the "Work for the Preservation of the Faith in Ronck." - This vehement outburst of the Pope has generally surprised and alienated. The "A. E. L. K." introduces this outpouring with the following words: "Pope Benedict XV. has, by several expressions of his just and pious way of thinking, won himself many a sympathy even among the Protestants. That is why no one wanted to believe that in the midst of the war, during the solemn address to the 'Work for the Preservation of the Faith' on November 22, he should have pronounced the most serious slights against the Protestants. The newspaper reports about this were thought to be a misunderstanding. But now the 'Deutsch-Evangelische Korrespondenz' of December 13, 1915, brings the complete Italian text with the German translation, which only deeply grieves

can. We do not understand the Pope, and even now we hope for an elucidation. How very differently the noble Bishop Keppler spoke of the peace of the confessions!" - Catholics, too, found this explosion of the Pope unexpected and at the time inconvenient. Under the heading "Aufklärung tut nötig," the "Bayerischer Volksfreund" reprints the Pope's challenging address, and remarks: "We refrain from reproducing the criticism which the "Deutsch-Evangelische Korrespondenz" makes of this report on the Pope's remarks; for we are truly not concerned to stir up new strife at a time when the German Protestants and Catholics are fighting with one accord against a world of enemies, and are putting all confessional disputes to rest. What we want to achieve by this publication is that authoritative bodies should express themselves as to whether the Pope actually spoke in this way, or whether he put these words into the Pope's mouth.

with the intention of creating discord between the German Protestants and Catholics. And if - we hope the contrary - the Pope should really have spoken as the *Osservatore Romano* reports, then the German Catholics and Protestants will be able to reserve for a later time what they will say about these statements." - Strange that one cannot grasp this at all and may believe that the Pope should have spoken in such a way. He has only openly expressed his heart's feelings. That he should think thus in the matter is easy to understand. One can at most ask whether he acted wisely in speaking in such a way in these agitated times. And that the "Burgfriede," which threatened to dissolve almost all differences of faith into general indifference to faith and doctrine, should be disturbed, is no pity. Nor need it do so great an entry to patriotic concord. Catholics and Protestants can fight as countrymen shoulder to shoulder against the enemy of the common fatherland, and yet know that in matters of faith they are divorced people. And the more they know that and talk about it in the trenches, the better it is. And if the true Protestants do their proper responsibility of the hope that is in them (1 Petr. 3, 15), then that is much better for the truth than a lazy "castle peace". E. P.

**The ancient town of Mansfeld**, whose name is familiar to every Lutheran, has recently erected a magnificent monument to its greatest son, Martin Luther. Young Martin spent thirteen years of his life there. His father's house still stands. The monument is a fountain; on a block of sandstone stands the boy Luther, dressed as a student, a staff in his hand, his satchel on his back, ready to travel to Magdeburg. Relief panels, also in bronze, show the portraits of Martin's parents, the posting of the 95 Theses, and D. Luther as preacher of the everlasting gospel. The county of Mansfeld, of which Eisleben is the largest town, extends over mountains, some of which belong to Thuringia, others to the Harz Mountains. The mountains are full of copper veins and are still being initiated. As we all know, Martin's father was himself a miner before he became a partner in a smelting furnace through diligence and thrift.

There were 24 German pastors in **Great Britain** before the war, but only 4 of them are still in their posts today, all of them in London. Twenty have either been interned or returned to Germany. The four pastors still in office conduct services in seven churches, whose congregations have greatly diminished in number. They are also allowed to visit the camps as preachers of the gospel. They report that their meetings are attended by a large number of listeners. (Z. u. A.)

**Dir. L. Schneller among the captured Turkos.** The well-known author of delightful books on Bible lore such as "Do You Know the Land?" "Apostle's Journeys," etc., Dr. Ludwig Schneller, who formerly had a long service in Jerusalem, has now become a "Turko pastor." In a large prisoner-of-war camp he mediates communication with the captured Turkos, who are extremely grateful for it. When he visited the wounded Turkos in the hospital for the first time, there was great excitement among them. They rejoiced like children to hear their beloved native Arabic sounds in enemy territory. One particularly tall **Turko** had a severe lower jaw injury. The doctors restored him with great difficulty and care. When Dr. Schneller asked him what he thought of the Germans, he raised one arm with tears - the left one had been taken from him - and said: "We sons of the Arabs can't believe why they treat us so well here in Germany. You treat us as if we were your own children! We could not have had it so good in our homeland." The unwounded captured Turkos were at first reluctant. But when Dr. Schneller told them of their native land, and proved to them that he knew there, he won their confidence, and they regarded him as their friend. They told how they had been reluctant to go to war against Germany, but had been driven into the steamers with bare sabres; whoever had refused had been shot down. Even in France they had tried to escape the hated battle, but the machine guns had been brought up behind them, and so there had been nothing left for them but to go. (Apologist.)

## The second Christmas of the war.

My dears!

I want to report again today. Nothing new has happened and we are facing the enemy, as I already described in Letter 3.

Our quarters are at the foot of the L. Now it was time to clean up and get one's things in order. There's roll-call with weapons, coats, boots, clean drill, washed linen, etc. There is also all sorts of other things to do. Manure is hauled, potatoes are picked, roads and yards are cleaned. On days of rest, field services are held.

On the 25th our division went into firing position; two batteries were in front. We encamped in a deep wooded ravine behind your village D. Our horses had a large, long stable, baled of wood. We lived in forest huts. In good weather it was quite nice. But in the last few days there was rain, then it was no longer comfortable. In the evenings our battery took up a firing position above the village, so that if the French tried to break through, we could intervene immediately. Three men and a sergeant remained on guard at the guns.

That night we slept in the church; that was no pleasure. It was colder on the stone floor than in the forest. We put straw on both sides. There was a draught through all the cracks, the large windows had been smashed, because an enemy shell had earlier killed us inside the church, while civilians from the village were inside. Twenty-two people, including children, were killed. So the enemy shells hit our own people. We saw the dried pools of blood on the floor and on the wall, and it was not so nice to lay one's head against the bloody wall. On Friday evening

we sang patriotic songs. I lay under my blanket and thought of the loved ones at home. The comrades sang songs of home, of children who wait with hope for their father, but who already lies in the soil of France. One's heart grows heavy. Next to me I heard soft sobs. It was a family man who had a wife and children at home. He was overcome with homesickness. It is not easy when this comes over the warrior. Monday is relief, again it's down to the quarters to V.

When we had been lying in our quarters for two days, news came that the second gun, which we had previously manned, had been hit. Three dead, three wounded. If we had still been there, I and my comrades would have been hit, and I would probably never have been among the living today. Lately I had been ordered to the military hospital for work duty. I was able to give tracts to the wounded. We also had to bury several dead, a reservist from Freistadt and a father of whom we knew that several children were waiting for him at home. On the morning of the 25th we went back into firing position. On the 28th I was just going into the woods when suddenly the enemy infantry started firing hard; the bullets came whistling and humming through the woods. How delicious it is for a child of God to know: I am in the Lord's hand!

On Wcihuachtstag we had *Beschierung*, and in the evening the whole battery joined in the Christmas party. A large, beautifully decorated tree was set up in a barn. We sang the old Christmas carol "O du fröhliche". Then our captain gave a speech in which he said that we were celebrating a real Christmas, namely in a stable between hay and straw, and that 1900 years ago the redemption of the world was also revealed in the stable. Furthermore, he pointed out the loved ones at home, spoke about what lay ahead; then he remembered the loved ones who have fallen everywhere. After the speech, he prayed the Lord's Prayer aloud. The song "Silent Night" was the conclusion. Some sucked with moist eyes. I will never forget this Christmas. I thought of the loved ones back home that night and believe that we celebrated a happier and calmer Christmas out here than some at home.

At four o'clock in the afternoon there were still presents for the French children and adults. You should have heard the people cheering. German soldiers and French civilians were laughing and shouting at each other as if we had never been enemies. Unfortunately, in the evening the order came to march off into firing position. We left the next day with boxes, sacks, and baggage. When we arrived in D., the infantry, which had just been detached from the trenches, was having a Christmas party in the church. All the windows were covered so that the enemy could not see the lights, as the church was not quite two miles from the enemy. There was terror and death in this church some weeks ago; now all was beautifully decorated with green rice and large trees. Many candles lighted the room. It was a wonderful Christmas celebration so near the enemy. When we got to our artillery position, however, I became ill; I had a headache and a twinge in my back. I had to have myself examined by the doctor, who put me in the station for three days. I lay there in D. down in the cellar. The village was always being shelled by the French, and I sat downstairs in the warm cellar on a straw sack. At 12 o'clock a triple hurrah rang out from the trenches. The village came alive, shots rang out; for when the French heard our hurrahs they thought we were about to storm, hence the heavy infantry fire, but it soon died down again.

I was able to get back into position on January 2, and a few funerals were held. Now that there are fewer victims, get

the soldiers a coffin made of planed boards. The coffin is beautifully decorated with fir branches outside, the graves receive beautiful stone borders and crosses; three rifle saloons are then placed over each grave, and the graves are also beautifully planted with fir trees and ivy. The French graves are also decorated and receive crosses. This is all done by us. Also the 22 civilians get a memorial plaque with an inscription in German and French. Furthermore, all streets in the villages are also marked with names. Houses that were shot at etc. have been repaired. Wherever we go, we make order again.

At the beginning of the new year I remember all the benefits of my Creator. Yes, great and wonderful is the Lord who has preserved and protected me during these months of war. And it is in his power to preserve me also further on. But if anything should happen to me, it is well in his will, and I know, and ye know, it is good. "What God doeth is well done, it remaineth righteous in his will"; and should it be decreed that I can write no further letter, we all praise the Lord nevertheless. To all the dear ones in the homeland, too, I give hearty thanks for their faithful remembrance before the throne of grace in intercession and thanksgiving. Also for the bodily refreshment. May the Lord be your blessing! Likewise heartfelt thanks for the leaves and tracts. In spite of all the difficulties in the war, I may say in answer to the question of the Lord, "Have you ever had any lack?": Lord, never any; for the goodness and faithfulness of the Lord are great. May the faithful God keep you all in the new year and strengthen you in his strength; for the Lord is our light and salvation, before whom should we fear? The Lord is the strength of our life, of whom should we be afraid? We need not concern ourselves with agonizing questions: When will there be peace? It is much more important for us to have the peace that the world cannot give. O would that every heart could understand and comprehend this! How many hopeless people there may be at home, and yet Jesus wants to make His entrance into their hearts. Hallelujah! JEsus is victor. Well, God be praised! With heartfelt greetings to you and all dear loved ones in the homeland your

Adolf Hittler, gunner.

## Shock Prayers

are called those prayers which are sent to God quickly and suddenly, as it were like arrows from a bow. Very characteristic of these prayers is the English expression "ejaculatory prayers." Such a prayer did Nehemiah. He had heard from Hanani, who had returned from Jerusalem, that the rebuilding of the city was proceeding with great calamity and much reproach. "And when he heard these words, he sat and wept, and mourned two days, and fasted, and prayed before the God from heaven," Neh. 1:4. His sorrow was not hidden from the king, who therefore said unto him, "Why lookest thou so evil? Thou art not sick? It is not that, but thou art melancholy." With fear and trembling Nehemiah answered the king, "May the king live forever! Shall I not see evil? The city where the house of my fathers' burial is lies desolate, and its gates are consumed with fire." And when the king asked, "What dost thou then ask?" he answered not immediately, but, "Then asked I the God from heaven," saith Neh. 2:4, that is, he made a strong sigh, by which he would say: Touch the king's heart, O Lord, that his lips may utter thy answer!

Nehemiah's example calls us to discipleship; indeed, this

Intermittent prayer should become a custom and practice among us, a habit, so to speak. This would not only be in accordance with God's command: "Pray without ceasing", but we would also be saved from many temptations and from much distress. These prayers also fit so well into our active life, because they do not hinder us in our work and do not take up time like prayer in the closet and family devotions. H.

## With sealed order.

It was said of a warship the other day that it had sailed with sealed orders. Those who were not initiated into the secrets of the navy did not immediately understand this. When a ship sails, her orders must be known to her. Inquiries revealed that the maneuver was, however, practiced, and perhaps still is. The actual and final destination of the voyage is at first unknown to all the ship's personnel, including the captain. A tentative destination is given him, say, the height of Montauk Point. Once there, he has the sealed order to open there and now knows where the voyage is headed.

It seems to me that the somewhat strange manoeuvre is based on a very important idea: a right sailor should be so ready that he can set out on any voyage.

With the right Christian it is just the same. To be fully prepared is always the best thing he can wish for. Not to know and yet to believe that God is a God of love, even when the journey at first goes into the unknown; yet to believe that God's thoughts about us are thoughts of peace and not thoughts of sorrow, even when he inflicts the bitterest losses upon us - that is the Christian way, that is the meaning and sign of a true child of God, who trusts in all things and even when the order is sealed in the one who has never provided anything in his regiment.

## Repentance and grace.

The poet Schubart (died 1791) had been imprisoned in 1777 by Duke Karl von Württemberg for insulting his majesty at the fortress of Hohenasperg. In the dark dungeon he came to the knowledge of his sins and was tortured by violent agonies of conscience. He himself told of it: "Hell seemed to be in my heart, for I felt its scorching flame and more than once implored God, my judge, only for a drop of water - a paltry drop of consolation. Not for averting, only for relieving my torments, I begged him. ... So in the greatest despair, close to death, I once reached for the Bible, opened it, laid my glowing head on the opened place, and without reading it, I cried out: 'So let me die, Wide Judge, with the Fucrgeseß under my temples!' As I stared at the passage with my eyes pressed forward, it was the lovely story of the Prodigal Son (Luk 15), which so gloriously promises a free, full grace to the repentant sinner. I read it with a devouring heart of the Spirit. God's invisible power penetrated my soul, my heart, the marrow of my bones Of coming hope, as on wings borne, my spirit lifted. 'Perchance thou stretchest out thy arms to me! Yes, I have sinned!' I said. 'I am not worthy to be called thy son. Oh, perhaps you will have mercy on me!'

Streams of tears then rushed from my eyes and wetted the Bible. After long weeping, the light of God's grace spread through my soul, and I rose from my guycr floor in divine peace. I had found salvation." -

### A blessed child.

The pious Johann Heermann -- he wrote the beautiful song "Herzallerliebster JEsu" --- lived for a long time in the house of Valerius Herbergen. From this dear house he now tells a charming story:

It was a long time ago that a godly church servant had a little girl about six years old. The child fell into a dangerous illness and prayed very diligently, so that men were amazed at it. When at that time his mother asked him what he was doing, he said: "O mother, I would like to see Jesus. "Where wilt thou see him, dear child?" said the mother. The lad answered, "In heaven, in life eternal." The mother further asked, "When wilt thou go there?" "O very soon, very soon," said he. "Now then," said the mother, not without tears, "what hath Christ done for thee, that thou shouldest thus comfort thyself?" The lad stretched out both his arms, saying, "Dear mother, so he died for me on the cross!" And under such stretching out of his arms he blessedly fell asleep.

### Eternity.

A company enjoyed all kinds of games and jokes. At last they gave riddles. An old Christian asked: "What is the longest word?" The others guessed all sorts of words, for example, "Oberlandesgerichtspräsident, Obertelegraphenassistent," and so on. But the old man would not accept any of these words. At last they asked him, "Well, grandfather, what is it?" Then he told them, "The longest word is 'eternity'" "And what is the shortest?" Again no one found the right one. "The shortest word," said the old man, "is 'now,' because it only lasts a moment."

Let us all remember to use the "now", the fast-moving time, in such a way that we do not have to be afraid of eternity!

### Obituary.

From the last issues of the "Lutheraner" we have seen that God has called many a faithful servant of the Word to Himself from among us. I, too, have been commissioned to report on the death of a faithful pastor. It is our dear brother Fr. Georg Mohr, whom God has taken from us after an illness of only five days. The same was born, baptized, Christian schooled and confirmed in Schaafheim, Hesse-Darmstadt, Germany, on November 22, 1846. As he was a bright and gifted boy, his parents wished him to prepare for the school office. He was also so far advanced in his! He had already progressed so far in his studies that he was able to serve as a substitute in an institution. In the house of Mr. Aebenbach, a brother of our blessed Fr. L. Achenbach, where he frequented, he heard of Fr. Wyneken's "Emergency Call", which described the great preaching ministry in North America. This "distress call" moved him to emigrate to America and serve the Lord in his church "there. At first he attended Brunn's

Institution in Sweben and studied there for three years. With several young men from that institution he emigrated to America in 1867 and entered the theological seminary at St. Louis. After passing his examination well, he took charge of the congregation at Purcells, Ind. and was ordained and inducted there in the summer of 1869. Four years he presided over this congregation. He then accepted a call to the Lutheran congregation at Holland, Ind. and officiated there two years. In 1875 he was called by the congregation at Stacers, Ind. There he ministered the longest, 27 years. Owing to illness he had to resign his office here. After a year he recovered sufficiently to accept a call to a church near Champaign, Ill. Here he continued to minister for seven years. In 1910 he had to resign the office again. He removed to Evansville, Ind. where he made his permanent home. Here he often filled in for the pastor in the two local churches. On the 7th of January he was taken ill with influenza. On January 11 he received Holy Communion, his condition did not seem so dangerous. But after a few hours he took a turn for the worse, foreshadowing an imminent dissolution. His last hours, in spite of the agony, were heartbreaking for the bystanders. Early in the morning of January 12 he fell asleep. He brought his age to 69 years, 1 month and 22 days. He leaves behind his grieving widow Luise, née Boßecker, with whom he lived 46 years in happy wedlock. He was given a Christian burial on January 14. At the funeral service his old friend, Rev. C. A. Frank, officiated in the house and delivered a sermon on Gen. 48, 21. In St. Paul's Church the undersigned preached the funeral sermon on 1 Cor. 15, 55-58. Rev. W. G. Polack preached in English on Dau. 12, 3. At the graveside the body was blessed by the undersigned. God comfort the widow left behind!

O Jerusalem, you beautiful one, Oh, how brightly you shine! Oh, how sweet the sounds of praise are heard there in gentle peace! O of great joy and gladness! Now the sun is rising, Now the day is dawning, Which may have no end.

E. W. Heinicke.

### New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House, 8t. Tonis, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Synodical reports of the year 1915.** 8. Southern Illinois district. 92 pages. Price: 18 Cts. 8 u. Kansas - District. 60 pages. Price: 12 Cts. Concordia Publishing House, 8t. Tonis, Llo.

The judgment of the Lutheran Fundamental Confession, that is, the Augsburg Confession, upon the Roman Sacrifice of the Mass, has been very thoroughly presented to the Southern Illinois District by the speaker, Prof. W. H. T. Dau. From the symbolical books of the Roman Church, as well as from the most read and certain old and new Roman sources of a more private character, he has shown how the Roman Church celebrates its daily sacrifice of the Mass, and wishes to have it regarded and honored as the highest service of God, but how, according to the word of God, it is in reality done to the dishonor of your suffering and merit of Christ, who, with his one sacrifice on Calvary, has perfected for eternity those who are sanctified. Every Lutheran Christian who lives among Catholics can learn here what an antichristian faith it is to which his Catholic neighbor adheres. - And what it is about the struggle of the Spirit against the flesh, he dons in the beautiful paper of Kansas?

Districtt, which has been recommended to him by Pros. M. Gräbner at Winfield. In his first thesis he describes the contending parties and shows what, according to the Holy Scriptures, is spirit and what is flesh; in the second he indicates where the battlefield is, nowhere else than in the heart of the born-again man; and in the third he characterizes this battle. It is severe, incessant, fluctuating, dangerous, and can only end in a blessed death or in the expulsion of the new man. Thus far the paper lies before us, of which two theses are still outstanding, which I hope will come up for negotiation in the present year, so that this beautiful, fine work may be complete. K.

**COMFORT FOR THE SICK.** Edited and published by Rev. B. P.

Nommensen, 1231 Kinnickinic Ave, Milwaukee, Wis. Monthly 2 pp. 5x8. Price per year: 13 cts; 5 copies: 30 cts; 25: H1.00.

Fr. Illommenseu's "Krankentrost" in German has been known for years as an excellent aid in the pastoral care of the sick, and no doubt the leaflet will also prove beneficial in English, wherever it goes and is read. We give it our warm recommendation. L. F.

**Through adversity and death to victory.** No. 8-10. Zwickau. Published by the Schriftenverein. Price: 10 Pf.

The collection of war tracts already repeatedly displayed in this place has been increased by several more numbers. No. 8 contains a sermon by 14 H. G. Amling on Ps. 65, 24: "On the Anniversary of the Beginning of the War"; No. 9 a sermon by 14 M. Hempfug on Ps. 118, 21: "Sermon of thanksgiving at the turn of the year of war"; No. 10 a sermon by 14 O. Willkomm on Isa. 38, 17: "That we Christians in no distress should despond and lament desolately." - All serious, forceful, comforting writings.

The same publisher has published some more special comfort tracts, "Be of good cheer! Fear not!" (5 Pf.) and a "Christmas Greeting to our Brothers in the Field: Come and Let Us Honor Christ!" (25 Pf.) Both writings equally recommended. L. F.

**Encounters with God in the Great War.** Field letters, excerpts from war diaries, and experiences of field preachers," collected by Rev. 1-m. Neuberg and 14 IN". Stange. Dresden 1915. published by C. Ludwig Ungelenk. Six deliveries, each about 50 pages 5x8. Price: 50 Pf. each.

In these booklets, two well-known pastors of the Saxon regional church share all kinds of confessions and experiences of those who are on the front lines and face death every day. Even if we do not want to call all the messages encounters with God, many things are shared in these beautifully designed booklets that testify to the power of the divine Word, to the conversion of many an indifferent and apostate person to God, so that one can only read them with movement and emotion of the heart. The editors arrange the individual communications in groups, which by their titles indicate their contents. We will name from them the following: "Hungry Hearts. In the Last Struggle. The Church rediscovered. Lay preaching in the field. The dear old hymn. Christmas in the warrior's heart. The prayer. Last greetings. The secret of strength. War as reconciler. At soldiers' graves. Word of Scripture come alive. Miraculous preservations." L. F.

**A Reaper Only.** Memories from my life by D. M. Gen sichen, retired Director of Missions. Second edition. Hamburg, Rough House Agency. 268 pages 512X8. Price: Ll. 3; hardback: 51. 4.

D. Gensichen has been at the head of one of the largest German mission societies, the Berlin Mission Society I, for over eighteen years, having previously held the pastorate in two places in Pomerania for twenty-eight years. As mission director he also undertook a two-year visitation trip to South Africa. After reaching the age of seventy he retired and has now used his after-work hours to write his memoirs. The title is taken from a verse by M. Feesche, which stands as a motto on the title page, and which Gensichen always keeps before his eyes in his description of life: "On thy holy spur, thou eternal sower, I am but a reaper." The whole account is simple and straightforward, but for that very reason very attractive, and no one will read the book, which tells of the student days, the parish ministry, and especially of the missiological directorship, and always includes many practical observations, without interest, benefit, and manifold stimulation. About half of the book deals with his activity in the mission; these chapters are at the same time a contribution to the history of the newer

Heathen Mission and give an insight into the organization of a great mission and its mission house. The Berlin Mission belongs to the Uniate Church. Gensichen is a Lutheran in the Union, and his lined viewpoint is often evident, for example, in his defense of the guest admission of Reformed to the Lutheran Abendmahl table (p. 100). But it is a book of manifold experiences of life and work. L. F.

**CONSTITUTION OR POPE?** Why Alien Roman Catholics Cannot be Legally Naturalized. By Gilbert O. Nations. Cincinnati. The Standard Publishing Co.. 43 pages 414X724. Price: 50 Cts.

In its extent it is hardly more than a treatise, but it contains important proofs antz Rcchtsautoritäten for the recognition of the temporal power of the Pope in international law and also on the part of our government. It is concluded from this that no immigrant Catholic can become a citizen without having recited to the Pope the duty of a subject. With this evidence it is not quite evident why the author stops at the immigrant Catholics and does not demand on his premises that also native-born Americans who belong to the Roman Church should declare that they recognize the Pope only as spiritual head, but not as temporal ruler. There is a lack of evidence for the book's statistical claims. G.

**THE RESPONSORIES.** Musical Setting by Max Reger. A Volume in the Series of Service Books, edited by Harry G. Archer and the Rev. Luther B. Reed. Philadelphia... General Council Publication Board.. 1914. 88 pages 524X824. Price: 50 Cts.

In the so-called Common Service, a number of responsories are provided for the evening services in the liturgy before the sermon, instead of the collection, which consist of scriptural passages and are adapted to the church year. In this book the responsories for Advent, Christmas, Epiphany, Passion, Easter, Ascension, Pentecost, and Trinity, as well as for the ordinary services and for funerals, are presented. The text is that of the Responsories in Common Service , set to music by Max Neger, a noted German composer who has done outstanding work especially in organ music. The set is for four voices for mixed choir. The compositions are all in the strictest ecclesiastical style. G.

**Funeral March for the Organ** by Bro. Reuter, 126 X. N. Washington St., New Ulm, Minn. 5 pp. 1014X1314- Price: 65 Cts. To be obtained from the Concordia Publishing House, 8t. Uoui, Llo.

We feel the same way about funeral marches at funeral services as we do about wedding marches at weddings: We cannot make friends with them and think that both occasions demand a different kind of music. But if it is to be a march, then at least use this piece, which does justice to the peculiarity of the organ. L. F.

## Introductions.

On behalf of the respective District Zpresides were introduced:

On the 2nd of Sonnt, n. Epiph: 14 W. H. Cordts in his parish at Naper, Nebr. by 14 Joh. Dcwald. - 14 E. Hempel in St. Paul's parish at Sumner, Iowa, assisted by Händschke, Krcutz and Deubert by 14 H. Schaller.

On 3 Sonnt, u. Epiph.: 14 W. Möller in his churches at Farmingtou and Macedon Center, N. P., by 14H . Th. Stiemte.

On the 4th of Sonnt, n. Epiph . : 14I . H. Deyeinseiner Gemeindezu Covington, Ill, with Assistance 14E . Koch by 14N. Jben.

On 5 Sonnt, n. Epiph . : 14W . School interest of a parish at Vernon, Tex. of 14 C. M. Beyer.

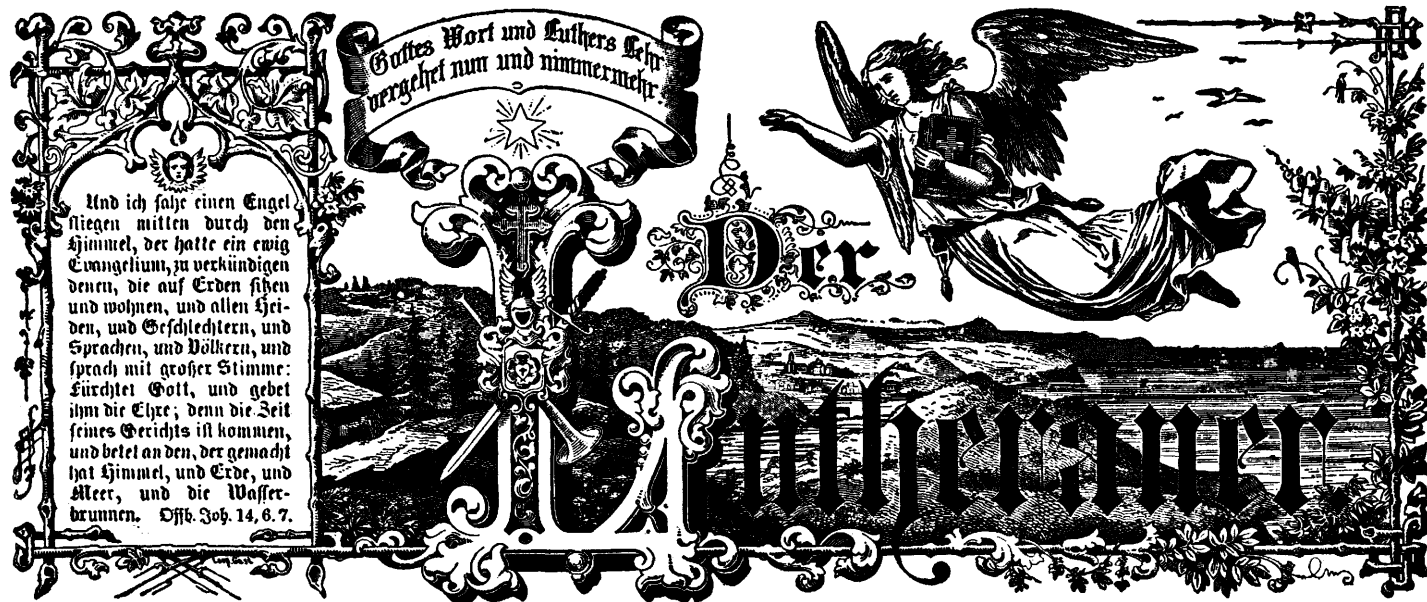
Introduced as teachers in parochial schools were:

On 3 Sonnt, u. Epiph.: Teacher L. D ii u z e r as teacher in the school of St. Matthew's parish at Rochester, N. P., by 14 F. T. Ruhland.

On the 4th of Sonnt, n. Epiph. teacher O. H. Brauer as teacher in the school of St. John's parish at Laporte, Ind. by 14 P. Eickstädt.

## Inauguration.

On the 4th of Sunday, Epiphany, the Christ Church at S a n t a F e, Isla de Pinos, Cuba, dedicated their new church (44X36 feet) to the service of God. Preachers: ?14 Hrtel and Hafner.



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### Some of the holy matrimony.

#### 1. of the godly order of the same.

When God had created Adam, it was soon found that he lacked something. And God said, "It is not good that man should be alone; I will make him a helpmeet to be with him. So God created Eve, a woman, and brought her to Adam and blessed her. Adam then said, "Surely this is bone of my legs, and flesh of my flesh. She will be called male, because she was taken from a man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." In these words of Adam the will of God is expressed, as the Lord Christ tells us Matth. 19, 5.

It is therefore God's order that people live in marriage. God created them for this purpose. The Lord Jesus refers to this order of God Matth. 19 and confirms it. He also accepts the invitation to your wedding and thereby shows his heartfelt pleasure in this order of God. So it is God's will that people enter into marriage. It is right in his sight and pleases him.

And he promises his divine blessing to the married couple. He says of a godly husband in the 128th Psalm, "Thou shalt feed on the work of thy hands. Blessed art thou, for thou art well pleased."

God has also said what the rules are when people enter into marriage. A man and a woman are to be joined together. And they must not be too closely related. Also, the fourth commandment must not be forgotten in this. The engagement or union in marriage must have the consent of the parents. Those, then, who have come into marriage according to God's order, are to remain faithful to one another and not to divorce until God separates them by death. But God will judge the adulterers.

Considering all this, it must be said that the married state is a holy order of God and a blessed state.

But who believes this in our time? No state has now fallen into such contempt with the world as the married state. It is well known how lightly many marry, and after a short time dissolve it again. Marriage is laughed at and mocked at, and made the subject of merry conversation and ribald jests. God says it is not good for man to be alone, unmarried. The world maintains that it is better to remain single; one can enjoy life better. To prove it, it points to the unhappy marriages. In the meantime people live secretly or openly in fornication and all kinds of impurity of the flesh; they are persuaded that this is natural, beneficial, and therefore cannot be a sin.

How they scoff and laugh at the doctrine that marriage is indissoluble! Free love is now regarded by many as a principle. When carnal affection is extinguished, it is quite right to separate and seek another union. Rude unbelief everywhere! Insolent rebellion against the word of God! No trace of the knowledge that marriage is a holy and inviolable order of God. -

But we Christians must refresh this knowledge in ourselves again and again, lest we also be led astray. You Christian spouses, rejoice in the knowledge that you live in a state which God has established for you and for your benefit, and in which he is well pleased. Young people, believe not the words and opinions of the unbelieving world, and be not deceived. It is right and good for you to marry. There are special obstacles here and there. There are cases where it is a sacrifice of love if one does not marry. But the rule is that those who are capable of marriage should also become married. Only remain in the fear of God, that ye enter into marriage in a godly manner. Remain faithful to your betrothed, and do not soon part if all does not go as you wish. Do not think that marital happiness depends on external things. It comes from God's hand, and He gives it to His own,

## The danger of the slide theatre.

I.

That among the places where the world indulges in the lust of the eyes, the lust of the flesh, and the arrogant life, the theater is in the first place, has often been said in the Lutheran. Nor can it be said too often; for it is not better, but worse, that the theatre has become since our church first raised its testimony against it. There is only one difference between the grand opera and the lowest burlesque show in this respect, namely, that in the latter the police intervene and forbid the performance if a certain measure is exceeded. Certainly the theater of today is one of those opportunities and preschools for fornication that a Christian will avoid if he seeks the salvation of his soul with fear and trembling and does not want to become a cause for others to be lost.

While there is no uncertainty among us about the perishability of the modern theatre, here and there people have been divided about the danger of the slide theatre. Where did this come from? It can be explained by the development that the moving picture has undergone. As little as a voice coming out of a phonograph is in itself harmful, so little is the viewing of an action in a moving picture in itself sinful. What matters in the case of the phonograph is what has been spoken into it, and in the case of the photograph what kind of recordings are made in it. And the first recordings, it must be said, were of a quite indecent kind. Soon after the invention of the photograph, views of the Paris World's Fair were shown; one saw the crowd at the exhibition, Cossacks on horseback in the racecourse, and so on. Who would see anything sinful in that? But what had already made the arcades with vitascope (kinetoscope, biograph, mutoscope, they were also called) shows disreputable, namely that indecent episodes were presented in them, was soon to be seen in the light pictures projected on a white wall, i.e. in the moving picture in the

today's sense, an ever more frequently recurring phenomenon. Whereas in former times a short farce was added to the presented views from nature or from daily life only as a special spice, which, however, was mostly already of an ambiguous character, now the photodrama (photoplay) has come to dominate. The changing image has developed so rapidly, and stands before us in such a completely different way than in its earlier years, that one can well explain why even conscientious Christians are not yet quite clear about the matter and do not know whether we are dealing here with a danger - a danger to the soul, to spiritual life - or not. Since the light picture itself must be counted among the middle things, and was really still harmless enough in the first period of its development, one may reasonably ask: What should a Christian's attitude to the light picture theatre be today? Should he regard it as an opportunity for innocent pleasure or avoid it as an opportunity for sin?

In and of itself, we hold, a conception of moving pictures is as little sinful as the exhibition of pictures that do not move. It depends on the

The object of the painting is the same as the object itself. If, for example, scenes of folk life, processions, gatherings, inaugurations, are shown in the living image, this is, of course, as little sinful as it would be to observe these events in life. No one, therefore, will consider it a wrong to attend a demonstration of pictures from nature, such as pictures taken by a traveler who explains the pictures by oral recitation. There are marvellous pictures of life at sea and in harbour towns, the hustle and bustle of large cities, views of factories and large shops, of coal mines, silver mines, spinning mills, of zoological gardens, of the animal world of Africa and India, for example, which the photographer has captured with his wonderful apparatus, and even scenes from the region of the North and South Poles, which present the viewer with a clarity that almost allows him to see and experience what is being shown. How instructive such presentations are, how educating also for heart and mind, especially the illustrations of life in foreign countries, which are inaccessible to most of us. We would not know how pictures of this kind, if not accompanied by unseemly accessories, can be counted among sinful pleasures.

But how many such educational "films" are still being shown in our day? Either they are recordings of a professional lecturer - and then the entrance fee is usually set so high that most of our parishioners can hardly or only occasionally afford the costs for themselves and their families - or they are these better, harmless films, views of current events, which, however, are far more often not shown independently, but only as an interlude in the presentations of a photodrama. Often one tenth of the performance is harmless and nine tenths of questionable value. There is no longer any question of visiting a "movie" theater merely to see something from natural and contemporary history that is educational for the mind and spirit, or to see something that is harmlessly entertaining. Before us is a list of the movies shown in the state of Kansas from April to October, 1915. For this period, there are over 2200 different films listed, each containing one to seven reels. Of these, about 100 films are so-called "weeklies," that is, showing the latest in daily history. Reckoned by reel (rolls), there were about 130 that presented daily events, and six thousand that presented so-called photodramas. The average length of a reel is 1200 feet; so daytime history accounted for 150,000, while photodrama accounted for 7,142,400 feet of film! As the same companies of film producers operate in all the states of the country, and the ratio of "weeklies" to photodramas for the different states is will vary only by a small amount, it is quite clear that our judgment as to the harmfulness or harmlessness of the light-picture theatre must depend on the character of the photodrama, which comprises about 97 per cent of all film.

Let us first hear the testimony of one of the greatest film producers in the country, Karl Lämmle, president of the Universal Film Co. He writes in the *Motion Picture Weekly* of November 20, 1915: "A few weeks ago I asked the owners of movie theaters in America to tell me what kind of films they preferred, those that were decent,

or those that contain smutty images. I have found out that more than half, maybe 60 percent, want to have ambiguous, dirty films. I am personally opposed to such shows, but where the demand for them is so overwhelmingly great, we bow to the will of the majority." In what follows, we will provide evidence that this overwhelming majority of exhibitors who want schmutzfilms is indeed being fully and completely complied with by the producers.

A year ago a committee of citizens made the rounds of the movie theaters of Schenectady, N. Y. The report reads, "A large proportion of the pictures were worthless, vulgar, or downright immoral, having as their subjects silly love stories, brawls, drinking bouts, robberies, murders, accidents, acts of violence, mockeries of the police, pity for criminals, marital infidelities, and fornications."

The West Virginia State Board of Education examined the motion pictures in the town of Charlestown and reported that three-fourths of the performances were part "back" and part "very bad." Shootings and acts of murder occurred in half of all films, cheating, betrayal, or acting jealousy in at least forty percent.

Before a committee of the House of Representatives at Washington, D. C., it was testified by H. N. Pringle, an official of the International Reform Bureau, that throughout the country every day there are exhibited in the light picture acts of murder, robbery, assassination, thievery, and, above all, indecent acts, in which marital infidelity and fornication are jested about.

Major Funkhäuser, second assistant superintendent of the Chicago police department, who is charged with the supervision of the convertible picture theaters of this city, publicly declares, "Crimes of every kind and degree of heinousness are shown every day in the light picture. The whole scale of folly, vice, and crime is run. Lately they have even fallen to showing the interiors of disreputable houses and their operations."

It should be noted that the testimonies cited do not "proceed" at all from the standpoint of Christian morality, but only express what is reprehensible and shameful even according to the natural knowledge of the law. How must the conscience of a Christian, who carries the image of his suffering Saviour in his heart, be wounded by what he sees in these latest cavortings of the flesh!

But one might ask: How is it possible that such a high percentage of inferior film is being sold, since there is a national authority that has to exercise censorship over the rolls of photographs produced in our country and imported into it? The answer to this is that such an authority does exist. It is called the National Board of Censorship and has its headquarters in New York. The name also sounds as if we were dealing with a government agency, and this impression is reinforced by the note that 98 percent of all films used in the United States are viewed by this National Board of Censorship. But there are several things to be noted here. In the first place, no film producer is obliged to

roles to this authority. Further, no producer or agency will be compelled to consider the decisions of these sensors or to obey their orders. For - thirdly -- this authority was created by the motion picture producers themselves at a time when the motion picture theatres in the city of New York so generally exceeded the measure of foreign countries that the then Mayor McEellan closed all the moving picture shows in the city at one location. In order to prevent such overans harmful interference with the operation of the five-teen theaters in the future, the large: producers themselves have appointed an authority to exercise censorship over the motion picture reels before they are shown. From the: Producers are also disputing the cost of this censorship.

The main question is: What principles does this board follow in its handling of censorship? This is the subject of an article recently published in the *Churchman* by Mr. Orrin G. Cocks, Advisory Secretary of the National Board of Censorship. Mr. Eocks says, the people want something, but only not an education (oduoation) in the nickel-show. When objects of an educational nature are the basis for films, even if they are of a high artistic value, the audience will unmistakably express its disapproval. The producers, says Mr. Eocks, are therefore dependent on the film drama if they want to make money. As to the moral principles which serve in judging photodramas, Mr. Eocks then cites from the Board's official publications, among others, the following: "The Board condemns the showing of photodramas which present a complicated and intricate plot detailing the lives of an adulteress and her male companion if they are portrayed in an attractive manner and as successful." ("The National Board of Censorship will condemn the presentation of complex and intricate themes presenting the details of the life of the so-called 'wanton heroine' and her companion when these are shown as atti\*ac- tivc and successful.") From this it is quite clear that these sensors are not even thinking of keeping marriage dramas out of the movie theaters: Film theaters to keep away. Only if all the above conditions are met, that is, only if the plot is complicated and involved, and if the lives of the adulterers are described in detail, and if, in addition, they triumph over virtue and justice at the end of the play - if all these conditions are met, then the play falls under the judgment of the authorities! This explains the large number of SchundfilmS which come before the public in spite of this "censorship." Explicitly Mr. Eocks says that the public does not want to be instructed and taught, but wants to be "amused, entertained, distracted, excited, and inspired." If, then, dramas dealing with marital infidelity, murder, robbery, theft, forgery, fraud, and acts of violence are approved by this authority, as is very often the case, this is done on the assumption that the audience does not want to be instructed about the sinfulness of these things, but rather wants to be amused, distracted, excited, and even inspired (!) by them. To what extent the film producers meet this need of their audience will be elaborated a little further next. 0.



## Annual Report of the General Inspectorate.

It is time for the General Oversight Board to report to the dear Christians of our Synod on the activities of this Board in 1915.

We have again been earnestly endeavouring to carry out the orders of the Hon. Synod according to the rules made by it. The greatest undertaking of the year has been the building of the new residential band for the Grammar School at Winfield, Kans. The contract for this was issued to the builders in the summer, and the exterior of the building is now completed. God grant that it may continue to be completed without accident!

Otherwise, there were minor and major damages to be repaired and other improvements to be made at almost all institutions. Some of these were determined by the Synod itself; others were requested by the supervisory authorities concerned as being unavoidably necessary and were approved by us after conscientious examination and in one case after obtaining the advice of the Assembly of Presidents. Everyone can be assured that nothing unnecessary has been done, and that all the money spent on it has been well spent.

In addition, quite a few old debt post taxes, on which interest was payable, were ordered to be paid. Namely, the P12,000 due during these three years on the professors' apartments at Vronxville, N. Y., were paid off. It may well be necessary, however, to incur new debts occasionally instead. This payment was made in order to save interest.

In Seward, Nebr. a new dwelling is being erected for the Director of the Seminary, as there was no suitable dwelling for rent. When the Synod representatives hear, God willing, a description of his present home in 1917, they will unhesitatingly approve of our action in this matter.

Two institutions are still eagerly awaiting the execution of the buildings granted to them by Synod. For Springfield, the synod granted 15,000 euros for the erection of a new farm building. It is certain that change must be made there. It is unbelievable how kitchen rooms and dining rooms are housed there. Those who have not seen it can have no idea at all. - For a new teaching building at St. Paul, Minn. 230,000 was appropriated by the Synod from the General Building Fund, and it was left to the districts which this institution serves to raise another P31,000. An attempt is now being made there to raise 70,000 instead of 30,000, and reports good progress in the collections. St. Paul is also in urgent need of this building. If only the building fund had its P70,000! Besides, there is still old debt to pay off.

The dear Christians will see from all this that we still have to cover the building fund abundantly if we are to hear the report at Synod in the great Jubilee year: "Everything has been carried out that was decided, and all the debts of the building fund have been paid."

With the most respectful regard:

Benjamin Bosse. Karl F. May.  
Wm. Hagen.

## From our East Indian mission.

### II.

Missionary Kühle in Ambur also takes care of Missionary Freche's mission station Vaniyambadi during his vacation time, since we were unable to place our own missionary there due to the war. In his quarterly report he gives an insight into the situation of this Gentile Christian community, and we share the following from it:

"In the past three months I have been here in Vaniyambadi about six times, and though many a distressing thing has occurred, yet on the whole I cannot complain. The most distressing thing besides tardy: Church attendance by some was a threatening outbreak of quarrel between the two teachers Vethamamani and Vethanaicham, the latter having been dismissed by Brother Freche for drunkenness. He had a grudge against Vethamamani on that account and sought to blacken him. But I do not wish to set it all forth, as it mostly fills in Brother Freche's term of office. On the day before I distributed the Lord's Supper here, I took both of them seriously, and they shook hands. Then I brought Vethanaichen from Velliampattu, where he had his residence together with Vetha mamani, to Ambur and employed him there in the compound school. I want to give him another opportunity to prove himself. For the purpose he should be as near to me as possible so that he may avoid the opportunity of drinking. He is a skilful teacher, and I must say he is also very keen on the evening school.

"Besides this teacher, who originally belonged to Vaniyambadi, there are now four working in this ward. Jovan at Turayeri and Vethamamani at Velliampattu are much engaged in evangelistic work, and then in teaching the catechumens who fall to them as the fruit of evangelistic work. There are now studying in Velliampattu in the evening school about half a dozen adults, including four Goundan youths (lower Sndrakaste). Some of the pariahs who used to study have gone away, partly to Penang, partly to the goldfields. Then, at Konamedu, a mile away, a larger pariahs of about 60 to 80 houses, a decent family, consisting of husband, wife, and a ten-year-old girl, is learning. I say decent, for although the woman does scavenger work in the municipality, she does not make a bad impression, and the father of the house does not belong to the scavenger caste at all, but feeds himself by farming - a nice man. Then learn in the von: Kalanthurei, a mile away from the mission homestead. One of them is a doctor and magician, related to Vethamamani. The other is in the service of a Sudra farmer. Both have two or three children each. They are not yet quite determined to be baptized. We hope, however, that the word will penetrate them during the ongoing teaching and persuade them to convert. They are being taught by Jovan.

"In the Konamedu I mentioned earlier, nns people have been asking for a school for a long time. I have been there two or three times now and talked to the people. They are willing to contribute to the construction. It is important that we start here, because otherwise the municipality will build a school without religion, and then there is little chance of getting the people to come.

Christianity. Besides, at present we have only one decent school in the Vaniyambadi district (the one in Velliampattu), so for that reason alone we should do more in this regard. School work in such a paria-dors is extremely important. A pagan sermon now and then cannot have such an effect as the continuous activity through and in the school. Vethamamaui, who has often preached there, expects much from the work in Konamedn. Under his supervision the work at Velliampattu may very well be done by his wife, and the newly employed Murukusau, so that he may preside over the school at Konamedu. This is the fourth teacher - let us rather say assistant to the teacher; for he is to become a teacher first. This young man is half orphan, has completed the sixth or seventh standard in Kolar and then came to us through Vethamamani's mediation. Cr is still a heathen, but wants to be baptized and is now taught by Vethamamaui.

"The school at Turayeri is a matter of general regret. In spite of the fact that the zealous John is in charge of the school there, the attendance has steadily declined, so that only 6 children come. These are Christian children; Gentile children do not come at all. It is a pity in Turayeri: the heathen are so obdurate, and the Christians, with a few exceptions, are not such lights as the Lord desires. Well, we can only exhort, publicly and privately, and pray for them. The Christians have many a thing to suffer there from the heathen. But Jovan tells me that the heathen are improving, at least outwardly. May they take advantage of the time of grace! I especially entrust Turayeri to your intercession.

"In Tirumanjoli, Friday evening services are held in the inner courtyard of the house of Teacher John. The last time I preached there about the gout-ridden man, I couldn't help but think of Peter's house in Capernaum, where the event took place. In a house built in the same way I was able to tell the story to the people - it was also a large crowd. It was also a large crowd.

"Before returning to Ambur, I visited the landowner from whom the land for our new church in Velliampattu was purchased. Brother Freche will have already written to you about the nature of this land and why the building did not go ahead. Well, I'll be brief. With tank against God I write to you that the landowner has given his consent to the construction of a solid building at about 300 to 500 rupees (P100 to \$165). He was rather buttoned up on my first visit, but very friendly on the second. He is a North Indian, and his ancestors got this land (2000 acres) from the government as a reward for valuable services during the war against Tippn Sultan about a hundred years ago under Cornwallis, the same one who took up arms at Yorktown. As a North Indian, he particularly reveres Ranea, who came 'to the destruction of the wicked, and to the salvation of the good'. After this I was able to preach a sermon to him about Jesus, who came not to destroy the lost, especially the wicked, but to save them. He and the bystanders listened without protest.

"So now we can soon begin the continuation

of the construction. The foundation has already been laid. The construction is very necessary.

"If I were to summarize my overall impression of the state of the work in Vaniyambadi, I would say that in addition to some distressing things, there is nevertheless growth inwardly and in the spirit. As far as I can see, the work is not yet suffering for lack of close supervision by a missionary on the spot. But how necessary is not the permanent occupation of a station! Oh, that our candidates would "wake up", love India and sacrifice something for India!

"I would like to tell you about another pleasant incident, to show how even a layman can be concerned about the spread of the Gospel. Paul Christian (baptized Pentecost 1914), who lives in Velliampattu, had to move to a village six miles away, where his brother owns a field, but which he left in full seed and went to Penang (a nice example of Tamul headlessness). Now lest the seed should be spilt, Paul Christian went to take in the harvest. So he dwells in the "dispersion" but lets his light shine. He gathers the young and the old around him, and tells them, as best he can, of the 'way.' The other day he got a blackboard to do his work better. Vethamamani goes there weekly to look at it and to give Paul Christian spiritual food at his own request. This is a great frende to me. It is only when Christianity is thus spread by the laity and not by paid missionary servants that the Gospel will begin its triumphal march in this dark land. May God make that time come soon!

"I commend to you and to all the Heünatschrislen the field in and around Vaniyambadi with the wheat, the weeds, the thin and the full seed of the heartiest intercession."

So far the report of Missionary Küchle. L. F.

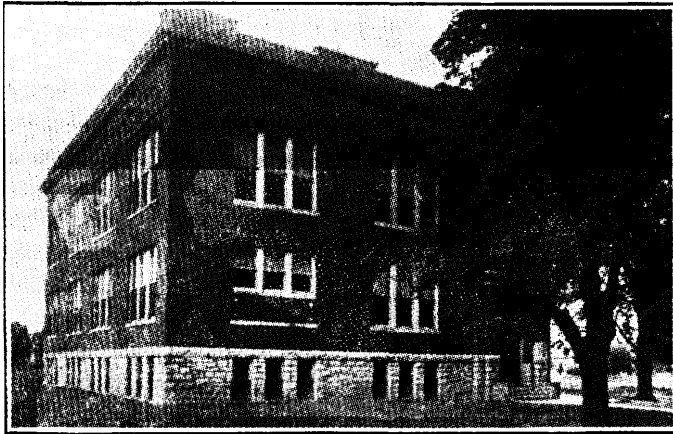
## Staunton Zion Parish School, III.

Wherever there are Christian parents, there are also people who are concerned with the question: How can we best educate our children in the discipline and admonition of the Lord? There is an educational institution that has proven itself, that our fathers cultivated, that they willingly sacrificed for, and that we do not want to be deprived of: the Christian parochial school. The Lutheran Zion Church at Staunton, III. also has, thank God, such a parochial school, and I have been asked to report something about it.

It was in the year 1847 that Blessed U. F. Lochner preached the Gospel to the few German Lutherans in this area. In the following years, 1848 to 1850, the small group was served with Word and Sacrament by the pastors J. G. Birkmann and K. Schliepsiek. An eventful time followed; for the existence of the newly founded congregation was threatened by sects and false brethren. But before the congregation erected its first church, a log building, there had already been made provision for a Christian parochial school.

cared for. To maintain and build up this school has always been the endeavor of the local Lutherans, and the good Lord has remained with us with his blessing.

We now have a school property worth about twenty-five thousand dollars, three teachers - there should be four - and two hundred children. Of course, we still have debts on our school, and we knew that we would have them when we built the school some years ago. A congregation of 130 members could not raise \$25,000 under the working conditions that have prevailed in the mining districts here in recent years. But we went cheerfully to work. First signatures were collected; some gave ten, others a hundred, some even five hundred dollars. Then money had to be borrowed; many a willing Christian submitted interest-free loans to the church. Each communicant church member is given an envelope for each month of the year, and is thus able to make a contribution, however small, toward the payment of the debt. Thus our debt grows smaller and smaller, and it does not oppress us.



**Lutheran Zion School, Staunton, Ill.**

So we have a spacious, purpose-built school building with light, airy rooms, a ground floor where children and adults can play, and a large meeting hall with seating for about 400 for Bible studies, church meetings and social gatherings.

And the most beautiful thing is: all members of the community without exception send their children to the community school.

And what is being done in the school? Go into the principal business part of our city, go into the banks, go into the business houses of all kinds, and ask the best business men and their clerks: Where did you go to school? and everywhere you will find people saying, In the Lutheran parochial school. But that is the lesser thing. When we Christians pray, "One thing is needful, O Lord, teach me to know this one thing," we know that our children learn this one thing in the Christian parochial school, and that is why we love our parochial school so much.

Cl.

## News from our missions.

**Mission to the Jews.** The work of the mission to the Jews, which our Synod is carrying on in the great cosmopolitan city of New York through its appointed missionary, N. Friedmann, continues by God's grace in spite of all obstacles. It is true that an anti-missionary league has formed here among the Jews, which has offered and is still offering all means to destroy our mission. But their efforts have been in vain. It is true that their agents keep watch at every service in front of our mission house in order to keep away those who enter, but the services are well attended. The Jewish press is brimming with attacks on our mission, but the result is an immense demand for New Testaments. People want to see for themselves whether the Gospel of Christ really teaches the abominable things that are attributed to it by its enemies. Before Christmas, the Jewish press accused all those who attended our Christmas service of the same sin that Esau committed by selling his firstborn for a lentil dish. People would only come for the sake of Christmas presents. How astonished the agents were when they saw that the visitors of our Christmas service left our mission house without gifts, empty-handed. And the service was so well attended that there were not enough seats. Even from far away, from Brooklyn and the lower borough, families had come.

It goes without saying that the energetic hostility, persecution and coaxing of the Anti-Missionary League made some visitors to our mission shy at first. Our missionary has also been forced to bring the gospel to the individual more than before, through home visits and private conversations. During the past year he had 563 religious talks in private homes, where several families gathered for this purpose. He also visited 982 families. He had 984 private conversations with such as he received in the mission-house or in their own homes. He distributed 1470 tracts, 437 catechisms, and 484 New Testaments. Many of the catechisms and New Testaments are paid for by the recipients, others are lent against deposit of the value, especially when people do not want to give their name or home.

That is a lot of work, and the fruit is hardly noticeable on the outside. It is, after all, a work of hope. Through such work a kind of leaven first comes into the Jewish mass. There are a large number of Jews here who do not openly convert to the Christian Church, but remain among their own people, but who, as the Jewish press complains, "make Christianity kosher among the Jews. Surely these can only be those who have at least come to this realization through the service of the mission. It is precisely the dissemination of anti-Christian writings, of which the Anti-Missionary League makes a point, that has had the opposite effect to that which was expected. The distribution of the book "The Difference between the Jewish and Christian Ideal of the Messiah in Relation to Freedom, Education, and Humanity," in which the Lord Christ and His Apostles are shamefully blasphemed, and the New Testament is perverted and misquoted, has done much to cause so many Jewish hands to reach for the New Testament, and so many Jewish ears to hear Christian sermons, because the

If schools increase, it is well, and the church remains righteous, if also the teaching is pure. Young pupils and students are the seed and source of the church.

(Luther.)

Their own minds convince them that the things published in the book of shame cannot possibly be taught in Christendom. And it is just such Jews who, probably out of mere curiosity at first, acquaint themselves with the New Testament and Christian preaching, come to the conclusion that they have been deceived by their brethren. They still remain among the Jews, but it is they who "make Christianity kosher among the Jews".

The Jews themselves must admit this in grim hostility. An article in the Jewish "Morgenjournal," which Missionary Friedmann translated from the Yiddish language for this report in the "Lutheran," contained the following words on January 13 of this year: "Although the Jews in general, that is, such people as rightly deserve the name, believe that Jews never convert to the Christian religion out of conviction, it would be a great mistake to deny that a large number of the present generation are approaching Christianity. This fact, which we can see if only we do not close our eyes to it, should be an urgent reminder to every Jew who is faithful to his religion to remember always that the time for greater readiness and vigilance has come for us. Otherwise, not a single Jew can be sure that his children will be among the band of faithful Jews who have saved Judaism in the past in every crisis similar to the present one. The danger threatens us not only and most of all on the part of the professional missionaries to the Jews, although most of them possess an extraordinary ability and are capable of transforming the Christian religion in such a way that it even becomes an ancient Jewish religion. But since we know where they have their nests, we can guard them and warn our people against them. On the contrary, the greatest danger threatens us on the part of such people who do not openly go over to the camp of our enemies, but mingle with us and seek to make Christianity kosher among us. We must strive to enlighten the deceived and seduced, and to save what can still be saved."

Certainly, with such a sour fermentation of the gospel among the Jewish people, the actual goal of our mission has not been achieved. Therefore we need our prayers and our faithful work, so that God may save the rest of Israel through our ministry.

On behalf of the Jewish Missionary Commission

P. Rösener.

## To the ecclesiastical chronicle.

**Praeses F. Pfothenhauer** arrived safely in Porto Alegre, Brazil, on 17 February.

G.

**The Lutheran Education Society of Chicago and vicinity** was able to look back on five years of activity in January. This activity has been confined almost entirely to the teachers' seminary at River Forest. The treasurer of the society has collected and expended \$78,000 for the seminary in five years; but this does not include the sums collected by Chicago congregations for the buildings at River Forest (individual congregations collected \$3000, \$2000, etc.). The forty-acre property cost some

Since then, \$10,000 has been spent on taxis and special assessments, and \$8000 on the completion of the grounds, footpaths and driveways, plantings, etc. The association has about 800 members, and annual fees for the benefit of the Seminary amount to \$5. The society numbers about 800 members, and the annual dues, benefiting the Seminary, amount to \$5. Wealthier members, however, often contribute larger sums; one member, for example, has given annually \$1000 or more, in all \$7000. Besides money, the Lutheran Education Society has received other gifts for the Seminary, for example, from Concordia Churchyard over 200 trees, ranging in age from fifteen to twenty-five years, representing a value of several thousand dollars. Professors and students urgently desire a gymnasium. In the meetings of the Lutheran Education Society there has also been talk about it

But since the Lutherans of Chicago are now in the process of raising \$80,000 for the nearly completed Lutheran High School, and since the Lutheran Hospital Society in Chicago is planning to raise funds for a hospital in the near future, the society is taking a wait-and-see attitude toward the construction of the gymnasium. - Since the founding of the Lutheran Education Society, there has been quite a significant increase in giving in Chicago in general. But the most important work of the society has been the awakening of a greater interest in Lutheran education and its promotion. As Fr. Succop said in a speech, "The Lutheran Education Society has brought teacher seminary closer to the congregations, closer to the hearts, minds, and spirits, closer to the individual members of our congregations. More has been said about our teacher seminary in one year than before in ten years." P. S.

**The well-known Dr. Carroll** is back with his statistics on the churches of the country. According to his report for the year 1915, the number of adherents to a church has increased by 654,000 persons. At the top are the Catholics with an increase of 188,000, followed by the Methodists with 144,000, the Baptists with 131,000, the Episcopalians with 25,648. To the Lutherans Carroll attributes a decrease of 11,000 members and about 1000 congregations. He himself adds: this is how the report looks, "perhaps in consequence of defective counting." Then he says again: "Quite inexplicably, the Lutherans stand with a loss of 1000 churches. That may be explained by faulty reporting." The rightly says, instead of "perhaps" Carroll should say, "of course." The *Lutheran* reports for the General Council

alone an increase of 43,460 members, 187 congregations, and 220 pastors. We are now in a position to say that the report of the stock of the Lutheran Church in America cannot but be deficient. For our Missouri Synod, the largest of the Lutheran Synods, no one could have the figures. No census was taken there at all, because our "Statistical Yearbook" was not published at all, but only every third year by synodical decree. That we have neither declined in pastors, congregations, nor members, we know even without a census. The *Lutheran* also emphasizes that the *Lutheran congregations are*

The author notes that in the last fifty years the Lutheran pastorate in the United States has increased sixfold, the congregations fivefold, and the membership more than sevenfold. As for the future, he notes, "And what is even more encouraging is the fact that the Lutheran population, unlike other large communions, is growing rapidly. There are no such signs of race suicide, which has so depopulated most other churches in New England, and is now breaking in with force elsewhere. Moreover, the teaching of its members in the

Catechism everywhere a steady growth." But we do not want to overlook the fact that the so-called racial suicide is no longer an unknown thing in the Lutheran Church, even in our circles. Serious pastors complain bitterly about the conspicuous decrease in infant baptisms, about the large number of childless and child-poor families, and cannot persuade themselves that this happens naturally in all cases, without sin and shame. Nor are the Lutheran churches always so well attended as they should be. We still have the teaching of catechism, praise God, in the schools and in confirmation classes. But there is no lack of people who want to shorten it more and more in the school; and in how many places have the old Lutheran Christian doctrines fallen, merely because the people no longer joined in with them! E. P.

**During the negotiations on the justification of America's present arms deliveries to England**, it has been repeatedly asserted that Germany also sold arms and ammunition to England at the time of the Boer War. "Gesetz und Zeugnis," a German paper, writes: "If it is true that we really supplied the English with war material against the poor Boers, and it seems to be true, we are now receiving our punishment according to the word of the Lord: 'With what measure you measure, they will measure you again; a full, pressed, shaken and superfluous measure will be given into your bosom.' But what a terrible judgment will then fall upon North America!" - Woe to us if, after God's doom, the time should come that we should have to write, "If it is true that we have really supplied the English with war material against hard-pressed Germany, and it is undeniably true and true to an appalling degree, we are now receiving our punishment according to the word of the Lord: 'With what measure ye sowed, it shall be measured to you again.'" According to the so-called international law, nations recognize it as a right of a neutral nation to supply war material to a belligerent nation. And the nation which is in a position to carry on the profitable trade sees in the matter only a legitimate business and the welcome profit. But the people to whose disadvantage the trade is done learns from experience that trade is after all something else, namely, a participation in war by a people who after all are not involved in war and have no reason to wage war. Such a delivery of goods is to be placed on the same level as an unjust war, i.e. it is unjustified killing of human beings, in German murder. We read in a newspaper the apt expression: "Our arms trade is an appallingly legal trade." Of course, there must be no sham that behind the cry of moral indignation sympathy is hidden for the country of our fathers, which in this case has to suffer precisely from the supply of arms, but we would have to judge in exactly the same way if the trade were conducted for the benefit of that country. Otherwise our reproach of an immoral act would be henpecking before God and man. E. P.

**A clear example of how false teachers play hide and seek**, and at the same time how to deal with such people, is given in the following story. The *Continent* reports: In Lynn, Mass. missionaries of the Mormons wished to commence their labors, and sought permission to preach in the streets. The city council held a meeting to consider the matter. The Mormon preachers were asked, "Do you hold with polygamy?" Then one answered, "How should we hold with polygamy, which is dead?" The other said, "No, we do not approve of polygamy." Some in the City Council were satisfied with the answers given. But the mayor of the city, who knew the wiles of the false apostles, namely, that they were fond of speaking in indefinite and equivocal words

and put to them the unmistakable question, "Do you think polygamy is wrong?" Then both confessed that they did not, and began to explain what a wonderful institution polygamy was. - This is often the way false teachers do when they want to make their false doctrine known, or to make others believe that they have let go of their error; then they use vague, ambiguous ways of speaking, which the right-believer understands correctly, but in which they hold fast their error. Then it is necessary, like that mayor, to clothe the question in clear, unmistakable expressions. Luther called this coaxing the foxes out of their holes. Thus people who held fast to their Reformed error in the doctrine of the sacrament, and yet for various reasons sought external union with the Lutherans, could make such speeches that simple-minded people who heard them thought: they have let go of their error. Then they could emphasize with great importance: Certainly we receive Christ's body and blood in the Lord's Supper, and we must say of our own Zwingli: it was shameful of him to say that the sacrament was an empty sign. But they understood it thus: while on earth, in the sacrament, one receives merely bread and wine, faith soars up to heaven, and there spiritually receives Christ, just as faith always does, even apart from the sacrament. But when the question was put to them, Does one receive Christ's body and blood here on earth, in the sacrament, with the bread and wine, and that with the mouth, and does the unbelieving communicant, that is, every one who receives the bread of which Christ has just said, "This is my body?" then they answered: No; Christ's body and blood is in heaven, is as far removed from the sacrament as the highest heaven is from the lowest earth. Simple-minded, well-meaning Christians are often very credulous in this. When they hear When they hear people use the word "nedeir" who understand it correctly, they cannot help thinking that the other person understands it in the same way. They often consider it quarrelsomeness and petty quibbling if one insists on certain ways of speaking. This is often necessary to keep the doctrine pure, and it is not at all contrary to love, which turns everything to the best and believes and hopes for everything. If the other really has the right opinion, he will not and cannot resent it if, in the case of an ambiguous expression, one asks in all friendliness: "You understand that in such and such a way?" and then uses a clearer expression for it. But often the ambiguous expressions are chosen on purpose. There is then no unity in truth, but a gluing together that is neither right nor lasting. E. P.

**The dishonesty of sectarianism** is nowhere more evident than in the names given to the various communities. The largest and oldest sect, the papal sect, leads all others in this matter, too, by reaching directly into the creed of the old church, taking out of it the beautiful word "catholic" and posing as the old, "universal" Christian church. But even the newest churches, religious associations, and verbiudations are masters in the misuse of language, because they are looking for a name for their society. We have the "Latter-day Saints of Jesus Christ." This is the name of the Mormons, who, with their polygamy and other abominations, have excluded themselves not only from the congregation of the saints, the Christian Church, but also from decent human society. The beautiful word "Zion," with which the Old Testament already prophesies to the church of the New Testament, is used by the Dowieites, that enthusiastic sect, which deals with lying signs and wonders in a manner similar to that described by the apostle in 2 Thess. 2. "Church of Christ, Scientist," is official

Name of the Eddyistic fellowship usually called "Christian Science Church," which teaches neither a personal God nor a divine law, and therefore has no need of a gospel. Quite simply "Church of God" is the name of a Baptist sect, and such names as "Disciples of Christ" (that is what the Campbellites call themselves), "Christian Church," "Bible Christians," and "True Disciples of JEsu" testify to similar presumption. What intolerable spiritual arrogance comes out of these appellations, as if only in their circles were to be found "Disciples of JEsu" and "Bible Christians," and as if they had a monopoly on the appellation "Christian." Another fine word, which often recurs with injustice in the denominations of religious communities, is the word "evangelical." The Gospel is the doctrine of JEsu Christ of the redemption of the world by His blood. A church that holds to the beatific teaching of Christ and His apostles in all things rightly bears the name "evangelical." The rains "evangelical" were attached by the writers of the Formula of Concord to those who confessed with them the pure doctrine of the Gospel in opposition to the Papacy and the enthusiasts. Luther would have liked best that the church of the Reformation should have taken the name "evangelical church." First scolded by its enemies as "Lutheran," the church of the pure evangelical confession then attached this name to itself as a name of honor, is not ashamed of it even today, but calls itself the "Evangelical Lutheran Church." Since the introduction of the unfortunate Union in Germany, the Uniate Church has preferred to call itself the "Evangelical Church." But wrongly; for it certainly does not correspond to the Gospel when the contrast between Reformed and Lutherans, which by no means appears only in the doctrine of the Lord's Supper, is blurred and ignored, and one unites into one church over it, contrary to the Word of God. But not only the "united church" calls itself "evangelical," but many other communities have adopted this designation, for example, the Albrechtsbrüder, who are again divided into different sects. This is done especially to attract Lutherans immigrating from Germany to their congregations. (Sometimes, by the way, the Uniate Church is confused with these "evangelicals," and an unintended injustice is done to it. We now learn that the complaint about unbelieving pastors, which, according to a note in the "Lutheran," resounded from the united-evangelical church, did not refer to this church, but to the "Evangelical Fellowship" - which was not implied in the note we had). The matter becomes even more vexed when such "evangelical" congregations do not deprive themselves of adding "Lutheran" to their name. On the west side of Chicago, thirty years ago, one could read the name "United Lutheran St. Peter's Church," although that congregation had as little right to the appellation "Evangelical Lutheran" as the Papal Church had to the appellation "Catholic." In Madison, Wis. even a so-called "free" congregation, served first by Congregationalist, then by Baptist preachers, attached to itself the name "Evangelical Lutheran." At the protest of the Lutherans, this little sect has dropped the "Lutheran" and is now emblazoned with the name "evangelical," to which it has just as little right. It cannot be well with congregations and churches that must adorn themselves with false names, nor draw the people to themselves.

G.

A Catholic family magazine gives a **genuinely Catholic teaching on marriage** in a reflection on the Gospel of the wedding at Cana. It says: "Marriage was already instituted in Paradise when God created Eve and brought her to Adam so that through her the human race might be propagated. To this natural bond of marriage Christas gave a

higher, religious consecration by elevating marriage to a sacrament. The essence of marriage is now so sublime that, according to the teaching of the Apostle Paul (Eph. 5:32), it represents the union of Christ with the Church. In more recent times, however, nations have fallen away from Christianity and, as a result, have substituted civil marriage, that is, a civil marriage, for the sacrament of marriage. Marriage was to be no more than a civil contract. The state arrogated to itself the legislation and the office of judge over marriage and took it away from the church. This was quite contrary to the ordinance of God; for since Christ has raised marriage to a sacrament, the Church is the only legislator and judge in matrimonial matters. The State may regulate the property relations of the spouses, and the other civil relations and effects of marriage; but marriage itself remains the exclusive province of the Church, so far as its members are concerned. If, then, marriage is not a matter for the State, but for the Church, it follows that all laws which a State enacts concerning the marriage of Christians are null and void. They are as void as the nullity of a man who professes to be a judge, but is not a judge. Likewise, when a marriage is divorced by a secular judge, it is not a real divorce, but only a suspension of the civil effects. For a marriage consummated among Christians cannot be divorced at all, except by death. Hence the Gospel says: He that taketh a divorced woman committeth adultery, Matt. 19:9; and this is true not only of Catholics, but of all the baptized. Marriage, then, is something immensely sacred and important; no bond binds two people together so closely and for life as the bond of marriage. In consideration of this, on August 2, 1907, Pope Pius X, by a decree of the Congregation of the Council, issued a law regulating the contracting of marriage. The decree contains two chapters. The first deals with marriage vows, and requires for their validity a formal written declaration before the proper minister, together with the signature of the persons concerned. The second concerns marriage. The Council of Trent required for the validity of the marriage that it be concluded before the competent priest or his deputy and two witnesses. Now, however, this provision applied only where the law of the Council had been published. Now Pope Pius X decreed that throughout the Catholic world marriage, in order to be valid, must be contracted before an authorized priest and two witnesses. The Catholic should not forget that marriage is a sacrament, and it is the spouses who administer this sacrament to each other. Therefore, under grave sin, they are obliged to conclude the marriage also in the manner prescribed by the Church."

**A few remarks on this.** The whole of what is wrong with the account is based on the proposition that marriage is a sacrament to be administered by the church. And this is what the Lord Christ is said to have made marriage. He is said to have "conferred a higher, religious consecration on this natural bond of marriage, by asking marriage to be elevated to a sacrament." It is a pity that the Gospels do not tell us anything about this! They tell us how the Lord, when questioned, spoke about marriage and divorce. But they say nothing at all about his having made marriage a sacrament; in fact, the Lord did not order anything new in the matter, so that marriage "now" would be something different from what it has always been. On the contrary, when he speaks of the nature of marriage, he goes back to God's original order. "But he answered and said unto them: Have ye not read, that, dcr in the beginning made man, who made," etc.,

Matth. 19, 4. He distinguishes God's original order from what Moses did as a worldly ruler because of the hardness of the people's hearts: "But it was not like this from the beginning", v. 8. 5:32, "the union of Ehrifti with the church," does not make marriage a sacrament, any more than all vines, doors, fishing nets, fields, virgins, wise and foolish, and many other things, become sacraments by the Lord's using them in various relations as parables of dilligens of his "kingdom of heaven." A whimsical sacrament also, which "the covenanters of matrimony administer to one another." The "natural bond of marriage" is just a natural bond, an ordinance of God in the kingdom of nature, and not as something special to the kingdom of grace, Christianity. What God instituted in the beginning among men as men, He has preserved among all nations. And when this natural order of God was torn down or profaned, he also punished heathen nations for it, and if it were the godless Canaanites. (Deut. 18.) And when the apostles went out into all the world and founded the Christian church, they did not say to the people who had come to repentance and faith in Christ: Now I must also tell you this: you must all receive the sacrament of Matrimony. You do not know what this is. They rather found people in marriage and left them in it, and acknowledged the existing marriage as right. Even if the spouse was pagan and wanted to remain so, Paul says 1 Cor. 7:10-15, the Christian spouse should not divorce him. - As about such an external, natural thing, therefore, the authorities also have something to say about marriages and divorces of their subjects, and all authorities on earth say something about it and will not let the right be taken away from them. The authorities do not need to be told this: "that all laws are null and void which a state makes concerning the marriage of Christians. They are as void as the sentence of a man who claims to be a judge but is not a judge." And it is of no use to emphasize the "for a Christian," for Christians also belong to the "every man" who, according to Rom. 13:1, are to be subject to the authorities; they are to be so before others. That God's word also has something to say about marriage, and that when the state enjoins something against God's word, Christians then come into the position that they must obey God more than men, that goes without saying. - In regard to divorce. What is written about this, of course, "does not apply only to Catholics; it applies to all the baptized," and the other "baptized" tend to take what is written much more seriously than the Catholics. In our time, when frivolous divorces have reached such a degree that all respectable people perceive it with horror, the Roman Church likes to pose as the guardian of the sanctity of marriage by proclaiming to the world: "We absolutely do not permit divorce. In this way it goes beyond the word of Christ, who in his prohibition excludes the one case: "except for the sake of fornication". And secondly, we know how by papal annulment, dissolution of marriage, so-called dispensation, sufficient back doors are open. An authority can and must permit divorces which God's Word does not approve. According to Christ, Moses did so, and the Lord does not punish him. Among the stiff-necked and hard-hearted people he, as a temporal ruler, has indulged in many things, for instance, he has permitted the very bill of divorcement, of which Christ says: "But from the beginning it was not so"; this is not God's order. Because the state has to deal with all kinds of - mostly unbelieving - people, because the state is not there to take care of them.

The state does not see to it that the people walk according to God's word and will and are saved, but only orders the external cohabitation of the citizens, which is why it often has to divorce marriages in order to prevent greater harm. Of course, the state can go so far as to make a mockery of itself and of marriage. For Christians on the other hand God's word is valid, for example what Matth. 19, 6 says about it. They are also obedient to the authorities. There is no state on earth that commands or even desires divorce. - That marriage is called a sacrament which can be administered only by the Church, of course only by the Roman Church, that marriage, in order to be valid, must be entered into before a Catholic priest, is to say to the face of all those who are otherwise married that they are not regarded as real spouses. That declaration of the Pope before Easter 1908 has therefore not been published by many authorities in their countries. If marriage is a sacrament, then it occurs to a Protestant whether this "sacrament" would not also be good and salutary for priests, monks and nuns. The Augsburg Confession firmly believed this, and could refer to "a great and mighty lamentation in the world among every man, of high and low estate." E. P.

**Scientism (Christian Science) in Court.** The recent trial in Berlin of two followers of Mrs. Mary Baker-Glover-Eddy ended with the two faith healers being sentenced to six months in prison each for involuntary manslaughter. This conviction is also a conviction of Scientism. The prosecutor stated that Scientism is undoubtedly based on a misunderstanding of philosophical thoughts and starts from completely wrong premises, that it stands in direct opposition to Christianity and cannot claim to be considered a "science" at all. One could not even call the activity of the Scientists craft-like; for that would be a degradation of the honorable craft; Scientism had to be called downright mischief. If such people as the defendants were let loose on mankind without knowledge of the individual diseases and without diagnosis, this was downright outrageous. In the reasoning of the verdict, however, it says: "The Court considers the Scientist doctrine to be a mockery of every Christian faith. The Scientist doctrine has not the slightest thing in common with German thought and feeling and with the Christian Church." - Christian Science not only makes a mockery of German thinking, but of all rational thinking, and it leaves nothing at all to be said of Christianity. And yet these people emphatically call themselves "Christian" and "scientific"! E. P.

## "Let him this year!"

Narrative of the great war. By A. PB.

### I.

The farmers of Grotenbeck were satisfied with the hay harvest, at least to some extent, as they said among themselves. However, when they went to ülsen with their baskets of butter and eggs, they "looked at the townspeople with rather worried and pained faces. They should not think that they had it in abundance in the country. Then they would immediately set their prices higher, or they would scold the "greedy" farmers. But in any case the hay harvest was good. That much was certain. No one denied it to himself. But they had to let it get sour too, much sourer than the townspeople behind their

...and in their secretarial pools... Today had been a particularly difficult day. They had brought in the last cartload at the Lünenhofe. It was Saturday, after all, and it was to be finished before Sunday. On holidays they did not work on this largest Grotenbeck farm, not even when the sun was shining from every corner. And by Monday the weather might have changed. So it was quite late in the evening when the day labourers from the Lünenhofe returned to their homes.

Fritz Bruns did not have far to go to his home. It stood close to the courtyard, a cottage from very old times, a "Kate", as it was called. But it was homely inside. And they had space, too. The farmer had the house extended and enlarged. So Fritz Bruns was able to keep a cow and a few pigs. They were enough for him, and he was better off than many a man who had his own house, by the way, he had been born in this house. His parents had lived in it as long as they had been married. And his father didn't want to go out either. He wanted to die in the house, as his wife had died in it. It wouldn't take much longer, given his seventy-nine years.

When Fritz came home today, his old father had long since gone to bed, and Trina had already gone to bed with the children. Fritz had already eaten dinner at the farm. So she was not needed when he came. But she woke up again when the lock creaked. "Well, Fritz, are you there at last?" "Go back to sleep in silence, Trina!" the man replied, throwing off his skirt. "I'll be along in a minute, too. Tired to death." Trina turned back around. "It's just as well it's Sunday to-morrow, Fritz. You can sleep an hour longer." Fritz nodded and mumbled something that sounded like agreement. For the rest, however, he no longer felt like talking. No sooner had he lain down than he was asleep, and did not wake again until the sun shone in the window on Sunday morning. In the meantime Trina had taken care of the cattle, and Adolf, who was to be blessed at Easter, had been a faithful helper to his mother. He had to work hard at all. Fritz Bruns said that he had also had to do this when he was still at school, and it had done him no harm. And his old father nodded.

Marie had to earn her own bread. She had left right after her confirmation and was now in her third year of service at Petershof. Then there was little Anna, who was only twelve years old. And then - yes, there was another one, Wilhelm, who was now twenty years old. But they didn't like to talk about him. He worked in a factory in Harburg. He had left the village three years ago. He had no desire to work on the land, and above all he wanted to get out of his father's strict supervision. There had been hard times with the father, and finally the son had left. Fritz Bruns and Wilhelm had never been on good terms. The boy had been a good-for-nothing even as a child. It was only because of his bad behaviour at school that Kantor Töbing had not put him in first place, which he would have deserved because of his knowledge.

Wilhelm Bruns was the terror of the village, the terror of all respectable, orderly people. They were all glad when he was happily out. Now their young people were no longer in danger of being infected by him in all wicked ways. Yes, they were happy to let him go, very happy. Now at last the wild goings-on had come to an end, and all the mischief that the wicked mob had played on the peasants. Fritz Bruns also felt relieved. Now and then Wilhelm came to the

Visit to Grotenbeck and then threw money around in the "Krug" and acted big with his exploits in the city. Then the boys of Grotenbeck opened their mouths and ears.

Yes, today was Sunday and the sun was shining quite warmly. It finally lured Fritz Bruns out of bed and into his Sunday best. And when the bells rang, they went to church. Only Grandfather and Anna stayed at home. Grandfather could no longer hear well, and Anna went to Christian instruction in the afternoon. Otherwise, however, going to church was part of the old, firm habit on the Lünenhofe with master and servant.

When the three of them came out of the church, they heard talking in the cottage. So there must be visitors; for grandfather and Anna usually did their work silently. And right! When they looked in through the open door, they saw Wilhelm, who had made himself comfortable on the sofa, smoking a big cigar, as if "little people were baking. His suit was impeccable, and even a white shirt and tie was emblazoned on his "hero's chest". He also had a ring on his finger, and the watch chain looked almost as if it were of gold. Fritz Bruns and Trina looked at their fine son for a while after greeting him. "Boy, how you look!" said Trina. Wilhelm took a puff from his cigar. "You learn all that in town, mother. You can't go worse than the others, can you? And what do I earn all this money for, too?"

Fritz Bruns had put his hymnal in the closet and hung up his black Sunday skirt. At home, even the old one was still enough. Then he stood in front of his son. "Tell me, boy, how much do you actually earn now? That can't be very little." "Four marks fifty," replied Wilhelm. "It's not exactly the highest wage, but it's enough to get by." The father nodded. "Well, well! So you can get by on that. But you have nothing left. I still have your savings bank book from before. Nothing has come in from you in these three years." Wilhelm looked past his father to the window. "I don't know why you're starting on that right away today. Once I come to visit, surely we can talk something better. Everything is expensive in the city if you want to live decently. You don't know anything about that here in the country." The vein of anger on his father's forehead wanted to swell, but Trina looked at him pleadingly. Then he calmed down again and sat down. "It's all the same in the end. You've never been one to guess. Have to see for yourself how far you get. We can't get you any other way. We've tried enough. At least don't do any bad tricks, lest something worse happen!"

Wilhelm blushed and wrapped himself in impenetrable tobacco smoke. But the mother had seen something. "Wilhelm, why are you blushing? What has happened? Tell me the truth!" Then the lad sprang up, tore his hat from the wall, and started for the door. "Why, it's too great! Someone comes from Harburg to visit you, and then the questions start, as if you were the biggest criminal. I'd rather get away again." His father turned him away, and the wrinkle in his face became more threatening. "You can go right away again if you don't like it here with us. We won't hold you. But first answer! What has happened?" Wilhelm stood defiantly, his hand in his pocket. "If you really want to know, then so be it! I won't lie about it. I recently served a few days in the hole for disturbing the peace at night and for gross mischief. That's what the warrant said. You want to know more?"

Then the arms of the strong man sank down, and he



let herself fall on the chair. And Trina put her hands in front of her face, while Anna cried silently in the corner. Adolf looked at the fine brother with wide, horrified eyes. "Trina, these are the evil fruits that are coming now," began the father. "So now it will go on from one step to another, down and down. But the Lord knows that we did not sow this. The weeds were too powerful. No power of man could help it." Then Trina pulled her apron from her face and looked at her eldest. "Wilhelm, can you answer for this before your HErrgod, that you bring such shame to your parents? What is to become of you, boy? You'll end up in prison if you don't change your ways and turn to God."

Wilhelm had already put his hand on the door handle to put an end to this very unpleasant appearance for him. Then he turned back once more, and it sounded sharply into the little parlor. "Stop that silly talk of God and responsibility, mother! No one believes it. What we like, we do, and what we enjoy is allowed. You just don't have to let yourself get caught. That's the main thing." That was too much for the father. He would not let his God be offended. That had not yet happened in his croft; that had not yet been heard by the oak beams, old as they were. Threateningly he stretched out his hand towards the door. "Out with you! Go your way alone. Our patience is at an end. May our Lord hermnkriegen thee, if he can. We cannot." And the lad turned, without another glance back, and went out of the croft, striding through the oak wood toward the village street, the way toward the station, lost to home and father's house.

And inside the others stayed behind. Sunday was spoiled for them, and the sun shone so warmly from the sky for nothing. In the afternoon Trina took the hymn-book and read quietly to herself a few good old hymns of the cross and of comfort. They had comforted her sometimes, when the poor heart was despondent and did not know how to help or advise itself. Then she became a little calmer. But the thorn still remained in the mother's heart, and the worry about her son, who had never wanted to go the way that God and his parents had shown him, and whom she nevertheless loved so much. The more his father turned away from him, the more she felt that Wilhelm was, after all, flesh of her flesh, and that she could not refrain from loving the unborn and lost one with a motherly love that believes everything and hopes everything. "Lord, let him become good! Thou canst turn men's hearts as it pleaseth thee. Bring him hermn, my William, my child!" (To be continued.)

## Obituaries.

Early in the morning of December 24, 1915, the Lord of the Church gave a long-time worker in His vineyard the blessing of a day of rest after many years of service. On the day mentioned, after an illness of nine days, gently and blessedly passed away U. Bruno Ernst Mießler, former faithful pastor and pastoral caretaker of Zion Parish in Carlinville, Ill. His illness was caused or hastened by his falling twice on the black ice that had set in while walking into town. Although he returned home without feeling any ill effects, severe pains set in during the evening. The doctor who was called in diagnosed intestinal constriction. The children who were called by telegraph were all able to find their beloved father still alive and fully conscious. Also the twin brother, I\*. Theo. Mießler of Des PereS, Mo., and

the brother-in-law, Prof. Streckfuß of Springfield, Ill; were hurried to the sick bed. In spite of loving care on the part of his own, the strength of the sick man dwindled, and on the date mentioned the dear Saviour delivered his servant from all evil, and bade him enter into his joy. His age he brought to 74 years, 4 months, and 11 days. The deceased made glorious confessions of his faith during his illness, and delicious were the words of comfort and exhortation which he addressed to his family after he had strengthened himself with his own by partaking of Holy Communion, remembering also his former parishioners. The funeral took place on December 27. The funeral service in the house was conducted by Prof. Streckfuß. In the church, Praeses I. Kleinhans preached a consoling sermon on Hebr. 6, 10, and the undersigned, the successor of the deceased, addressed the congregation in particular on Hebr. 18, 7. In the Lutheran cemetery the tired body of the deceased was buried to the earth, and here it awaits the joyful resurrection. - Father Mießler was born at Rothwasser, near Goerlitz, Germany, August 13, 1841, emigrated to America in 1855, and settled with his brother Gustav, then an Indian missionary at Gratiot Co. Mich. Later he entered the high school at Fort Wayne, and then the theological seminary at St. Louis. In 1866 he passed his examination, and in August of that year was ordained and inducted in the congregation at Macon City, Mo. - Two years later he accepted a call to Palmyra, Mo. which congregation he served for eight years. On the 3rd Sunday of Advent, 1876, he was introduced by the Blessed Prof. H. C. Wyneken to the Zion congregation at Carlinville, Ill, which he served faithfully for 31½ years, until his resignation in 1908. He then served the congregation at Girard, Ill, every two weeks until his blessed end. F. G. Wyneken.

On January 3 of this year, the Lord again told one of his old servants in the school to call it a day, namely teacher Johann Kurz. He was born in Monroe, Mich. on February 2, 1846, the son of Heinrich Kurz and his wife. His youth therefore fell in the time of the formation of our Synod, and he knew how to tell of many a hard thing that those times brought. He first attended the parochial school in Monroe, where the later Professor Simon, who has now also gone home, was active, and was confirmed by the blessed Father Hattstädt. Thereafter the richly gifted boy entered the teacher's seminary then located in Fort Wayne, Ind. to prepare himself for the profession in which he was to be active until the last weeks of his life. After first serving the school at New Melle, Mo. as a substitute, he was called to Carondelet (now South St. Louis) after completing his studies, and later served in turn the schools of the communities at Frankenlust, Detroit (St. Paul), Roseville (now Halfway) and Detroit (Immanuel). At this last school he labored for nearly 34 years, while in all he was granted nearly 52 years of continuous service. His end came to him unexpectedly quickly after only a fortnight's indisposition without a bed of sickness. But it did not find him unarmed. His consolation in death was the eternal Gospel, which he recited to himself with a faltering voice in the often-tried verse "Christ's blood and righteousness," etc. and "My God, I pray through Christ's blood," etc., which was also promised to him by his quickly summoned pastor. - May his memory remain in blessing! Win. Hagen.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, 8t. Douis, Hlo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**AT EVENTIDE THERE SHALL BE LIGHT.** Jubilee Cantata for the Celebration of the Four-hundredth Birthday of the Blessed Reformation. Libretto by F. IV. Herzberger, 3619 Iowa Ave, St. Louis, Mo. 8 pp. Price: 25 Cts. Also to be obtained from Concordia Publishing House, 8t.. Toni, " ^lo.

P. Herzberger was, as far as we know, the first to create a text for a larger musical work to celebrate the anniversary of the Reformation. He has succeeded well in content, form and structure, and if the right composer can now be found, it will become a beautiful work whose performance by our church choirs will bring joy to themselves and many others. The main points of the work of the Reformation have been picked out, Luther's person is the center of attention, the chorale of the century of the Reformation comes into its own, and the whole thing closes with "Ein feste Burg ist unser Gott. Composers may contact the author. L. F.

**New Peace Wishes.** Four booklets: 1. Are the sacrifices of war too heavy for you? Is God love? 3. does this war contradict the love of God? 4. Is praying in war in vain? By Prof. D. W. Walther in Rostock. Price: 10 Pf. per issue.

These booklets are indeed war literature, but they contain, especially the last three, answers to questions that always stir in a Christian heart, not only at thoughts of the terrible war, but of all the sufferings of the time. E. P.

## Introductions.

On behalf of the district presides concerned were inducted: On 3 Sonnt, d. Adv. 1915: 45 F. N i e d n e r in Trinity Parish at Atchison, Kans. assisted by 4'P. Dick, Jung, Harre and Th. Jüngel by 45 A. J. Soldan.

Am <>. Sonnt, n. Epiph.: 45 G. A. Trömel in his parish at Mitchell, S. Dak. by 15 A. Sauer. - 45 J. G. N ü c h t e r l e i n in St. Paul's parish at Frankenlust, Mich. by 45 J. Schinnerer.

Introduced as a teacher:

On the 6th of Sonnt, n. Epiph.: Teacher Th. E g g e r s as teacher at the Emmaus School, Fort Wayne, Ind., assisted 45 Ph. Wambsganß' by Bro.

## Initiations.

Dedicated to the service of God were:

Churches: On the 4th Sunday, Adv. 1915: The new church of St. Paulsgemcinde at Sheboygan Falls, Wis. Preachers: PP. Tiemann, Schulz and Czamanske. The dedication was performed by 45 J. Biehuse. - On the 2nd Sunday, u. Epiph.: The new church of St. Paul's congregation at Amherst, Colo. Preachers: ?15 Heitseld, Obermcier and Bekemeyer (English). The consecration act was performed by 45 E. Drinkgcm.

School: On Sunday, New Year's Day: The new school of the Bethlehem congregation at Berkeley, Cal. Preacher: Prof. Jonas. The dedicatory prayer was said by Father B. W. J. Lange.

## Conferenceaiyeigen.

The O s t - W a s h i n g t o n - District Conf creuz will meet, w. G., March 28-30, not in Kennewick, but in Spokane, Wash. Registration requested. I. Gihring, sec.

The General Mixed Lchrerkonfrcnz of Minnesota and Datota will meet, w. G., from the 26th (9 a.m.) to the 28th of April at Teacher Bodc's school, Vernon Center, Minn. On the 0. 8t. 15 L1. L O. railroad, trains leave Minneapolis at 7 and 4. 2n i>. >". and arrive at Vernon Center nm 11. 37 and 9.05 n. Ll. respectively. Indicate "nit which train you intend to come. Please send your comments to teacher H. Bode before April 1.

F. Burandt, Secr.

## Election Results.

Teacher O. F. Rusch has been elected to the vacant professorship at River Forest.

Chicago, Ill, February 10, 1916, C. Werfelmann,  
Secretary of the electoral authority concerned.

## Synod Calendar.

The "District Synod" shall meet this year, as follows:

1. the Brazilian District in March.
2. the Southern District from the 1st to the 7th of March at New Orleans, La. English paper: mio l'rosenk-dn^ Ni^ion ok bim Oüuraü: 45 -O. Wismar. German paper: 45 R. Th. Fehlan.
3. Atlantic District, May 17-23, at Brooklyn, N. NRefcrat: The Beneficial Influence of the Reformation on Education: Prof. N. W. Heintze.
4. the Northern Illinois District, June 14-20, at Chicago, Ill. paper, Of the Prophetic Ministry of Christ: Rev. H. Harms.
- 5 The English District, June 14-20, at Pittsburgh, Pa. Paper: Um Cnblmrliood ok 6od and bim Lrobimriood ok Llun: Prof. H. B. Hemmeter.
6. the Oregon and Washington Districts (if possible), June 21-27, at Portland, Oreg. Paper: The Testimony of John the Baptist of Christ according to John 1: 15 W. Janssen.
7. the Eastern District, June 21-27, at North Tonawanda, N. P. Paper: The Reformation by Luther a Work of God (continued): 15 F. C. Vermiede.
- 8 The Michigan District, June 21-27, at Detroit, Mich. Paper: the work of the Holy Spirit - sanctification: 15 I. Höneß.
- 9th Minnesota District, June 21-27, at St. Paul, Minn. Papers: 1. The bodily care of church servants: 15 H. Meyer. 2. the doctrine of excommunication: 15 H. Baumann.
10. the South Dakota district in the latter part of June to Howard, S. Tak. Paper: Ilnio T1v8bi<cm: Prof. R. Pieper.
11. the North Dakota and Montana District, June 28-July 4, at Hillsboro, N. Tak. Paper: Luther's Christ: Prof. W. H. T. Dau.
12. the Wisconsin District from July 5 to 11, at Milwaukee, Wis. Paper: the nature of the Reformation, treated according to its three fundamental principles: Salvation Principle, Scripture Principle, Church Principle: F- H- Egers.
- 13 The California and Nevada Districts, July 19-25, at Orange, Cal. Paper: What Stands in the Way of the Unification of the Lutheran Synods of America? Pros. F. Bente.
14. the Texas District from July 12 to 18 in Hill County, Tex. (Paper and speaker not yet decided).
15. the Middle District forward August 2-8, at Fort Wayne, Ind. paper: the main principle of the Reformation: the Holy Scriptures alone: 15 H. M. Zorn.
16. the Central Illinois District, August 16-22, at Springfield, Ill. paper: the fifth article of the Augsburg Confession.
- 17 The Iowa District, August 23-29, at Lowden, Iowa. Paper: The chief prophecies of Christ in the five books of Moses (continued): 45 Th. Haussen.
- 18 The Kansas District in October at Alma, Kans. Papers: 1. Ter struggle of the spirit against the flesh (conclusion): Prof. M. Gräbner. 2. on the knowledge of God: 45 P. Stvlp.
19. the Siid-Illinois District in mid-October at Belleville, Ill. paper: our church's doctrine of authority, treated following Luther's writings of 1525 (Peasants' War): Pros. Th. Gräbner.
- 20th The Western District, Oct. 18-21, at St. Charles, Mo. paper: Luther's struggle against Zwingli, etc.: Pros. by E. A. W. Krauß.
- 21 The Nebraska District. (Time and place still undetermined.) Papers: 1. The right use of the law and the gospel (conclusion): II W. Mahler. 2. Is it only duty of mercy, or also duty under the fourth commandment, for a church to provide for the relatives of its deceased pastors in the earthly? II Joh. Meyer.
- 22 Ter Canada District in the last week of August in Ottawa, Out. Lecture: Life after death: Fr Th Hügli.

Fort Wayne, Ind, Feb. 15, 1916, J. W. Miller, ,  
1st Vice-President of the General Synod.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 72.

St. Louis, Mo. March 14, 1916.

No. 6.

### Passiontide.

Lent - in holy silence God's will of grace is put to our hearts.  
The cross and death of Jehovah are laid to our hearts.  
Bless, O Lord, the hours of consecration, Lock us in your wounds,  
When sin, death and the devil stir.

Let us gladly walk with thee, Thy torture road see, Thy wondrous love's glow!  
No man's mouth can tell What thy heart bore for us, Till it broke in deep flood of death.

May the world rave in lust  
And to toil for earth's sand:  
O Lord, you alone are our treasure and our glory! You satisfy our deepest longing,  
give us peace, dry our tears - accept us as your eternal possession!

O. R. Hüschen.

### Some of the holy matrimony.

#### 2. the purpose and fruit of the marriage state.

When God blessed the first couple, he said to them, "Be fruitful and multiply and replenish the earth." Through the marriage state, God wants to reproduce the human race on earth. He created mankind in such a way that children are born in their married life together. God wants to give the married couple children as the fruit of their womb. They are to regard them as His gift, His gift, and rejoice heartily in these gifts, as we read Ps. 127: "Behold, children are a gift of the LORD, and the fruit of the womb is a gift." As God promises the fruit of his labour to a godly husband in the 128th Psalm, saying, "Thou shalt be

nourish thy hands' labor," he also promises him that his marriage will be blessed with children. "Thy wife shall be as a fruitful vine round about thy house, thy children as the olive branches round about thy table."

God wants to use the married couple as His helpers in the work of preserving the human race. They are to be his helpers, his representatives, are to bring up children for the Lord. They are to render all services to them and not let any effort be wasted - are to render all services to the children that are necessary for their care and development in body and soul. They are to become parents, father and mother, the husband and wife, and thus perform a high office, honored many times over by God. This wonderful, glorious work is the purpose and God-intended fruit of the marriage state.

But who still believes this in our time? Who looks at the purpose and intent of the marriage state in this way? The wise men of this world have devised quite different doctrines and principles concerning the purpose of marriage, and the world has fallen into line with them and does not fail to act accordingly. That children are the natural fruit of married life is well recognized, but it is taught that it is up to the husband and wife to decide whether they will place themselves in this order of nature. How much discomfort, anxiety, and worry does the mother have from this, that even her life is put in danger by it! How much burden and trouble, labor and worry, does the care and education of children cause both parents! Can we not avoid this, not hinder the natural course of things? One wants to live, to enjoy life, to be glad of life. Why not avoid the burden and escape the complaint of bringing up children? ' So asks the unbelieving world. And now it seeks artificially, contrary to nature, to enforce childlessness, not even shrinking from murder, infanticide.

Some married couples have been denied child blessings by God, and they feel this painfully. Christian spouses recognize it

They often ask him to take this cross from them and also to give them children, as we read of Hannah, the mother of Samuel, and other pious women in Scripture. Some worldly-minded wives, on the other hand, rejoice when they can be without children, and spare no means to bring this about.

One reads and hears a lot now about the one-child system and the danger it poses for the cultured states, namely the danger of extinction. But who cares about this? Thus the world, in defiance and mockery of the Lord who instituted the married state and determined its purpose and fruit, tells him to his face that it asks nothing of his will.

Who would be among those who thus despise the Lord and provoke his wrath? How he stands by such abominations can be learned from Genesis 38:9, where we read that God killed Onan for the sake of such sin. God may well look on this life of vice for a time, as he did with Israel. But he says to Moses, "I will surely visit their sin when my time comes to visit."

But is it not terrible that Christians are also among these transgressors? Christians who know God's Word, who have learned to praise God's grace that has saved us from sin and its curse, who have learned to fear God and keep His commandments, read and hear the ungodly principles of the unbelieving world and are persuaded by those who do not fear God, and now also fall into the same terrible sin and depravity. The signs of this are increasing terribly, even in our circles.

God forbid that his Christians should fall into this vice. One cannot do such things and go unpunished. One cannot violate nature without suffering the evil consequences. Those who in this are like the godless, carnal-minded world, live with the world in gross sin, and if they do not repent and amend, they lose their blessedness. Those who live in a sin for which God has caused whole nations to perish cannot hope to escape punishment. C. E. Schmidt.

## The danger of the slide theatre.

### II.

We have made an investigation in order to be able to put the character of the film theatre in its proper light by means of figures and with a more detailed indication of the content of certain ropes. What we are about to say is based on the official report of municipal and state censors. Such have been found necessary despite the existence of that National Board of Censorship. We will limit ourselves to the reports of the censors of the city of Chicago and the state of Pennsylvania.

Of fourteen meetings of the Board of Censorship of the City of Chicago we have the official reports. They contain the result of the inspection during the recent

of the three or four months that have passed. What has been the result of these tests? We have counted. The interior of a gambling-joint is shown: 23 times; theft figures 19 times, robbery and robbery-murder 16 times; there are 29 shootings, nine persons are slain, eight stabbed, one poisoned, one strangled, a number drowned. In addition, there are five homicides, which are not detailed in the report. Five persons commit; commit suicide; eight corpses are shown; five women are physically maltreated (pulled by the hair, beaten, kicked, etc.); mutinies on board a ship there was one, executions one; an escape from prison is shown; an arson, the interior of an opium den is shown, and quite a number of drinking bouts. Indecent exposure takes place in twelve plays, including women in the bath several times. Unchaste gestures are noted in six plays, there are five seductions of girls, three forcible abductions, five rapes of women and girls, and seven times the trafficking of girls and the interior of whorehouses are shown. Marital infidelity, fornication and seduction are standing subjects in these films. The cases reprimanded by the censor are only those in which vice is portrayed too palpably and too seductively. It should be noted that in the present lists the showing of only three photodramas has been completely forbidden. In the others listed here, only the most objectionable passages are reprimanded; the entire remaining plot, which leads up to and follows the aforementioned crimes and atrocities, remains unchanged, except that the audience is now left to imagine the rest. The cut-outs ordered by the censor very often refer to only a few feet of 'film' in a reel that covers over a thousand feet. In other words, the degrading drania itself has stopped after the crudest parts have been erased. In cities that are not under any state or city censorship of movie theaters, of course, movie dramas are screened without deletion of even the most objectionable parts. What the Chicago censors found fault with 143 photodramas in the fourteen sessions whose results are before us is being shown without any cuts in thousands of cities throughout the country to the onlooking public who, after all, according to one major producer, want to see 60 percent trash films.

One might say that for a large city like Chicago the agencies order an unusual number of bad film dramas; elsewhere, especially in small towns, the result of an investigation would be more favorable. To this it must be said that, in the first place, in cities which have picture scenes, no attempt is made to show the worst photodramas, since it is known from the outset that costly changes in the reels would be ordered before the play could be shown. Z Next, for the very purpose of gaining a survey of I the photodramas shown in an entire state, in small as well as in large centers of population, we have taken a closer look at the official report of the censorship board of one i state, the state of Pennsylvania. 4 The result is this. During the week of January 3 to z 8, 1916, 76 photodramas were examined. In these

there were nine depictions of robbery and assault, nine of theft, five shootings, twenty-two cases of brawling and physical abuse, and once the forgery of a check was presented. Four suicides, five close-ups of corpses, ten maltreatments of women, fifteen unchaste exposures, seventeen cases of indecent acts, seventeen cases of seduction, rape, fornication, and adultery are named in the censor's report, and three times trafficking in girls and the interiors of disreputable houses have been brought forward. Here, too, it should be noted that producers and agencies certainly do not send their worst films astray to a state where censorship prevails. Then, too, the present report gives some indication of how inadequate the work of the censor is to a Christian patron of the motion picture theatre. In the drama "The Prisoner at the Bar" a wife runs away with another man. The censor orders the caption to be added: "Mrs. Allen, after having been persuaded to secure divorce, marries Stanton." Then it gets decent - only first get a (divorce somehow! Even if the woman had been entitled to a divorce, her husband therefore being an adulterer - is this an item to be paraded in all its details, up to and including the murder of the seducer, to the gawking crowd? In the films reviewed by the Pennsylvania State Censorship Board, again, the standing theme of the plot is either violence or adultery.

The result summarized here is compiled from a report covering only one week. What a flood of filth and crudeness this gives to a single State in the course of even "one year," which pours down upon the people through the changing picture! The statistics here given, moreover, it must not be overlooked, reflect but a very small portion of the turpitude of the pieces examined in a week. This authority, too, does not judge according to Christian principles, but only censures what is offensive to the decent man of the world. Then also here only the grossest is eliminated; the plays themselves with their course of action based on fraud, murder and adultery remain standing. Nor do the present reports name every shameless or criminal act, but usually only state between which: points a part should be eliminated, without saying what the eliminated parts contain. The whole play, "A Parisian Romance," is evidently set in the vice of Paris. The censor well deletes certain passages, but with what defective thoroughness, it appears from this arrangement: "Reel 4, C. Eliminate views of man and woman on couch, where he kisses her arm, - and they blow smoke into each other's face. Make five feet of this entire scene to indicate his rising to leave her." With express notation, "Passed by the Pennsylvania State Board of Censors," thus "A Parisian Romance," which takes as its subject the goings-on in the: dens of vice in Paris, after deletion of a few too shameless passages, will also be publicly screened in the: aforesaid States.

There are no less than 18,000 moving picture theaters in: country. The daily attendance is estimated at about 16,000,000

Persons calculated. Fully forty percent of these are children. That immeasurable damage is done to the minds and hearts of American youth by these theaters cannot be denied. Not only are the minds of boys and girls shattered by the exciting scenes so massed before them, not only do they lose their taste for quiet home life, wholesome reading, and good entertainment, but the first seeds of crime and lust are sown in their hearts. In a recent photodrama the principal characters are a number of ten-year-old criminals who stage robberies, for example, assaulting a laborer, robbing him of his week's wages, binding him, and then laying him on a railroad track to be crushed by the next train. What such pictures result in, the officials of our juvenile courts can speak a word about. It is reported from Cleveland that some boys there recently robbed a free school with quite strange skill. They confessed that they had seen "how to do it" in the light-picture theatre. In Pittsburgh two boys made a robbery of the conductor of a street-car; they shot a policeman who tried to apprehend them. When in custody they confessed that they had written the instructions to the: attempted robbery in a: photodrama. They had seen there in full detail the preparation and execution of a railroad robbery. In Philadelphia, a girl visits a motion-picture theatre, where she sees a play which had for its object infidelities of bride and groom; she steps out and looks at her fiancé with another wench: Poor; she did what the "heroine" in the photodrama had done - drank carbolic.

And what mischief is wrought in the childish heart by the shameless gestures and exposures, even where the course of the adulterous plots is not yet quite clear to the youthful mind. We recently observed a stream of men, women, and children pouring into an illuminated theatre. The displays in front of the theatre were such that any not quite jaded mind must have been outraged by the influx of youthful spectators into this den of immorality. Among other things, there was a naked female person and a man watching her from a window. Two blocks away a similar play was shown. Young and old were admitted. A child's mind must be damaged by such a performance, and it cannot be repaired.

And it is precisely the children who are targeted when such disgraceful plays are advertised. In front of us are two playbills that have been thrown around, inviting people to visit two movie theaters in our neighborhood. In one: of the plays advertised, the answer is to be given to the question, "Should a girl suffer all her life because of a misstep?" "Every man, woman, boy, and girl in the city should see this groat photo-play," it then read. The other note had this imprint in huge letters, "The Stain of Dishonor. Miron Lengfinwell's Powerful Moral (I) Play of a Woman's Shame. Children under fifteen not admitted unless accompanied by parents, guardian, or some older person. "There shall be a child of

under fifteen soon calculated that, accompanied by a fifteen-year-old sister, it would be allowed to see the play!

The situation in other countries must be similar to ours. In Germany, complaints have been made for years about the "trash movies" and the corrupting influence of the cinema or cinema theater, as the movies are called there. A decree of the Magdeburg preachers describes the cinema in itself as excellently suited for the uplifting of public education and as one of the most valuable means of instruction of the future, but then continues: "At the present time, however, the cinema, with its often quite questionable, brutalizing and immoral influences, unfortunately means more of a misfortune for our people and has chosen the slogan: Everything is permitted that pleases. Thus, in 250 cinema dramas tested for their content, there are: 97 murders, 51 adulteries, 19 seductions, 22 kidnappings, 45 suicides, 176 thieves, 25 prostitutes and 35 drunkards. The greatest harm, body and soul, is borne by the children, who form the great bulk of the attendance."

In Australia, too, people are well aware of the dangers, especially for young people, of the cheap and widespread projection theatres. In the Synodal Report of the South Australian District of 1914 we read the following passage in a paper on youth care: "The invention of the moving picture is in itself a splendid one, and affords a splendid opportunity for the teaching of all sorts of subjects from one's own, almost direct, view. But our youth must be warned against visiting the usual picture shows as against a great danger to the soul; for it is an undeniable fact that these performances are not intended to serve useful instruction, but sensuality and the sensual flesh. After all, one can attend almost no such picture show in which robbery, murder, adultery, suicide are not presented in a tempting manner, if not exclusively, then at least interspersed between instructive pieces. . . How many reports of cases in which young people, even children, have committed atrocious crimes which can be directly traced back to the influence of such picture shows have not already appeared in the newspapers! No wonder that not only renowned preachers and teachers warn again and again against the attendance of these picture shows, especially on the part of the youth, but also judges have publicly condemned them and called them a great danger for the youth."

What has been said here about the character of the German and the Australian light-picture theatre and the danger which threatens from this side above all the youth, finds its application, as we have seen, also to America. The light-picture theatre, which is now dominated by the photodrama, constitutes a danger to our people, against which especially our youth cannot be warned seriously enough. Hardly any other recent invention of the human spirit has forced the father of sin into his service as this one has.

G.

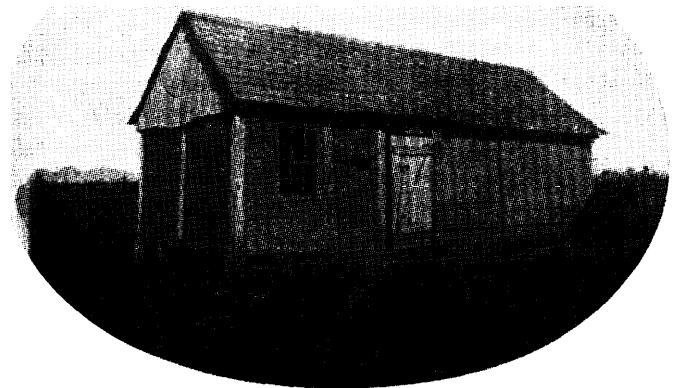
Satan seizes upon these lusts [carnality, lust of the eyes, and the life of vanity] as a means of bringing us by them out of remembrance of how much God has loved us.

(Luther.)

## The Seminario Concordia of Porto Alegre, Brazil.

In last year's issue, the dear readers of "Lutheran" were shown the ecclesiastical teaching institutions of our Synod in North America in words and pictures. I am sure that the hearts of many were filled with joy at the goodness and kindness of God, who has done so great things for these institutions and through them for our entire church. Our synod also has a school for prophets in South America, the Seminario Concordia in Porto Alegre, Brazil, which is intended to serve the training of preachers and teachers for our South American Lutheran Church. We ask our dear readers to follow us in spirit to the south of Brazil and to see how the Lord has done great things for us and especially for our Brazilian Concordia.

"S. Lourenco. An institute for the formation of teachers and preachers. The above title designates a work that is only in the making, but through which, we hope, streams of spiritual blessing will flow over our Church in this country.



First institute building to Bom Jesus, Brazil.

be. The purpose and aim of this enterprise is to give gifted young people so much theological and scientific instruction that they can serve as teachers or preachers of the church in their own country. . . . For the present, the place for this institute is within the parish of Bom Jesus on the colony of S. Lourenco. A modest place will be prepared to receive a number of students." So it can be read in one of the first numbers of the "Ev.-Luth. Kirchenblatt für Südamerika" of the year 1903. And soon it could be reported: "By God's help we have now come so far that on October 27, 1903 the beginning could be made with three students. . . . The beginning is small and small, and whoever would like to could mock us for it. But we know that it is a work pleasing to God, and we are certain of his blessing." Father Hartmeister, who had written the above words, taught classes six afternoons a week, after having taught parochial school in the mornings. On a shed on the parish property at Bom Jesus, a small addition of half-timbering with only one window had been prepared for the Institutszöglinge. In it were a pair of storage places, one above the other, like in a ship's cabin; a table and the wooden suitcases of the pupils were stored.

The more than modest equipment was completed by the children. The pupils spent their mornings on the communal land, which they had to work on, or doing all kinds of kitchen work and also looking after the children.

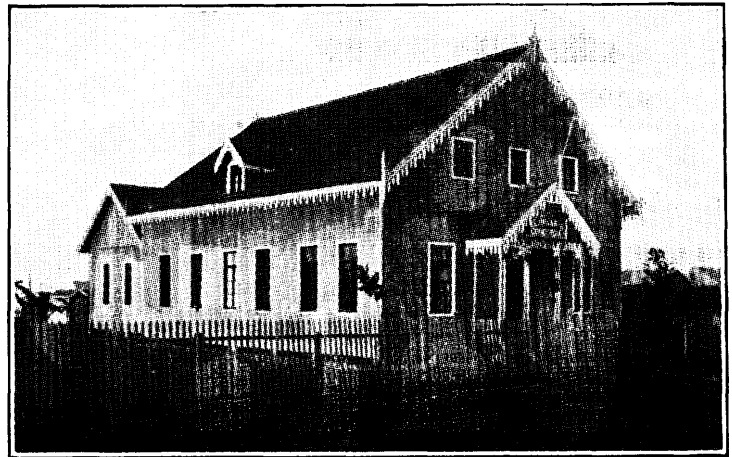
That was the beginning of our Brazilian Concordia. Scribe of this knows the old log cabin in Perry Co, Mo, the cradle of all the splendid teaching institutions of our church in North America, but our first institute shed was yet lesser. We could at most compare it with that small mud hut standing among ancient acacias on the church hill in Lobetal, South Australia, in which the theological students of the erudite Father Fritsche once lived, whom he trained to become capable pastors of the Australian Lutheran Church. But our institute was also in Vom Jesus on the colony of S. Lourenyo! Did not the dear baby Jesus also once lie in a manger in a stable? And did not St. Laurence, in the poor, widows and orphans of his parish, demonstrate to the enemies the treasures of the Church? Lowliness and poverty are by no means the worst way to begin.

Unfortunately, this institute temporarily closed in 1905 due to Fr. Hartmeister's return to North America. The pupils kept school for years. Two of them were subsequently trained as pastors for Brazil in Springfield, Ill, while the third, God willing, is to take his exams next Christmas at the Seminario Concordia. In May, 1905, the Synod at Jaguary decided to move the Institute to Porto Alegre, the capital of the Brazilian state of Rio Grande do Sul. But the reopening was delayed until May 1, 1907, for lack of teachers. A suitable rented house was found on Avenida Patria, in the working-class district of Navegantes, and Fr Mahler gave the lessons while his assistant preacher, Fr Wegehaupt, administered the housemaster's office. The latter entered upon the actual work of the Institute in November of the same year. The Synod of Delegates at Fort Wayne in 1908 decided to allow the Brazilian Teaching Institute "to continue as a District Institute, but to place it under its General Inner Mission Commission as Superintendent and to provide the means for the prosperous continuation of the Institute." Prof. Wegehaupt was elected director of the "Ev.-Luth. Concordia-Seminar" or "Semiuario Concordia", as its name was now, and Prof. Böcke! was added to him as assistant teacher in Portuguese.

Already at the beginning of the school year 1908, a second residential building had to be rented in addition to the first due to a lack of space. But when the number of students increased to 19 in 1909, the supervisory authority felt compelled to rent a larger building to house the seminary. One was found on the Rua Voluntarios da Patria, on the beach of the Guahybastrom, the residence of a former Portuguese governor from colonial times. At the beginning of the year 1910 our Concordia could happily move into it.

But the building was damp, dilapidated, and impractical; the rent consumed much money. So, in God's name, the plan of a seminary building was approached. A joint-stock company, consisting mostly of pastors and teachers from our church, had been formed, which purchased a plot of land next to our church in Porto Alegre cheaply with money it had raised itself.

and just as cheaply left to the oversight board. Dir. Wegehaupt traveled to North America in 1911 and presented the matter to the Synod of Delegates in St. Louis. Instead of the requested sum of H25,000, the Synod granted H5000 for the seminary building, at the same time instructing Dir. Wegehaupt to collect as much of this sum as possible through lectures in North America. This was done by Dir. Wegehaupt did this with great success. During his absence the lessons were given by assistant teachers and by Prof. Frosch, who was newly elected in place of Prof. Böckel. By the grace of God, enough money came in to take over the property and begin construction. The lot is about 425X120 feet and has street frontage on three sides. With interest and transfer tax, the purchase price was about ^2300. This was a ridiculous price, as land in this area of town has since risen to three times its value. The corporation, by its unselfish action, has saved our synod a large sum of money. Ground was broken on July 2, 1912. The ban of the Seminary and Wirt-



**Seminar on Porto Alegre, Brazil.**

With God's help, the purchase of the synod building went quickly. Thus the Synod in Porto Alegre has a property which cost about ^7000, but - taking into account the above increase in value and the present fall in the exchange rate - is presently worth \$8600. With praise and thanksgiving to God, the seminary was consecrated and occupied on September 29, 1912.

Dear readers can imagine that for this sum, which includes the purchase price of the land, no magnificent building could be constructed. Perhaps one day the good Lord will provide us with a more worthy home for the planting place of our South American church than this "wooden hut". For both the institution and the farm buildings are of wood, without any internal plastering with lime or gypsum, made of simple, roughly single-oiled boards nailed to the wooden frame construction. The result is great heat in summer and very noticeable cold in winter, especially as there is no heating. There are no massive foundation walls with a ground floor, but the buildings rest on granite stones placed at certain intervals. The main building measures 40X48, the smaller farm building 24X26 feet; both are connected by a covered walkway. On the east side of the buildings is the vegetable garden, which is cultivated by the scholars,

on the west side the playground. A corridor runs through the main building, on either side of which are three classrooms, the dining room and, in between, three smaller rooms which serve as a print shop, faculty room and reading room. The first two classrooms can be converted into a single hall, measuring 40 x 18 feet, by means of sliding corridor walls, and are used for festive occasions as well as for the meetings of the Ingendverein. The common dormitory is located in the converted attic. The utility building contains the kitchen, a pantry and three living rooms for the matron's family. The laundry room is located between the institution building and the utility building. In addition, on the east side of the property there are sheds, a henhouse, a pigsty and a well. For the rest, rainwater from the nearby church roof serves as drinking water.

<Slub, "M S. Kunstmann.

### News from our missions.

**London.** (Letter to the Chairman of the Mission Commission.) We may also boast of the second zeppelin attack on the evening of October 13th of last year: God kept his protecting hand over us, so that we remained unharmed. After the weekly service I was still with an old parishioner. In conversation he mentioned that the bombs thrown here were only fireworks compared with the hellish dread he had been told about from the Dardanelles, when we were suddenly surprised by crashing thunder. I did not long for the Dardanelles. As soon as the storm had cleared a little, I hurried home. Heavy and fiery above me stood the beam of a searchlight; I breathed a sigh of relief when the glowing giant arm moved a little to one side.

Near the church I met a Christian neighbor who was overcome with such trembling that her daughter had led her out into the fresh air. The girl was indignant at the nocturnal disturber of the peace. I tried to reassure the mother by pointing to God's protection. Yes, she said, her husband had also talked like that during the first attack and had gone to bed. That's how it is: some lie down quite firmly and consciously on their ears, in order to dream away all the noise of the battle in their first sleep, while others can hardly get out of their clothes. I found my family safe and sound in the living room. Frightened people had joined them from the upper floor of the house. The little ones had been taken out of their beds and were resting on the sofa.

Several members of our congregation know of striking preservations. A mob was gathered in front of a shop, about to break in and plunder the place. Then a voice rang out, "Stop; this is a French company!" The crowd zo\$ on. In the immediate vicinity of another shop a bomb went down, but it failed, and everything remained intact. When this proprietor hurried to his brother, whose house was besieged by the mob, he was recognized, chased, and pursued; but though the stones knocked him down, no projectile was allowed to hit him, and an omnibus driver let the fugitive go a distance with

although he grumbled, so be it to the Germans.

God has also granted us the protection of the secular authorities. At the time when the Anti-German League threw the unholy torch of racial hatred into the German church services, we were thankfully protected by policemen keeping watch, without our intervention, while a representative of that association was brought before the court and ordered to keep the peace. And how often has the angel of the Lord been around his God-fearers and helped them out, while our eyes were held!

It is true that we cannot deny that the heat of affliction often makes itself felt quite unpleasantly, and that the tribulations sometimes threaten to paralyze our strength. The attacks of the airships and the constant fear of coming greater calamities, of which the newspapers are so full just in these days, shake nerves and minds.

Enormous are the losses which many of my church members have suffered in hard-earned earthly goods. Furthermore, our mission has to lament the loss of its two-class school. The number of church members has been reduced to about half, and the church income has fallen to a quarter. In Tottenham the doors were bombed during a service; they wanted to suppress the German singing in particular. But since the good Lord, as we well know, likes to hear a song to His glory in all languages and tongues, and since a service in the familiar sounds of the mother tongue tends to bring greater blessing to the participants, we remained with the old service. We would willingly obey an order from the authorities to use the medium of the English language, but why should we actually give way to the mob? A report to the police then also prevented any repetition of the regrettable incident. The building suffered no damage, the windows there are carefully covered with wire mesh.

We are feeling the pinch. As the Prime Minister said in Parliament a few weeks ago, the cost of living has risen by 30 per cent, and prices are still rising. Those who do not receive a war grant, or who earn even less than before, have to live on two-thirds of their former income. We have drawn the consequences and imposed noticeable restrictions on ourselves. The tax burden is becoming more and more oppressive; and it should not be acceptable, in imitation of the wife whose husband was imprisoned, to refuse to pay taxes on the grounds that "the income is interned."

Unfortunately, it is to be feared that after the war many will be forced to emigrate. For our mission, of course, such a general exodus would be very regrettable. I only hope that God, with peace, will give a reconciled spirit to the now struggling peoples and put to rest all our fears, save your dear mission from complete dissolution and not let the sacrificial work of the Missouri Synod perish completely, but preserve a church of the pure Word and unadulterated sacrament in the great city of the world for the glory of his wonderful name and for the support and consolation of many a dearly purchased soul.



Yes, the support and comfort of the firm and infallible word of God - where would we be now if we did not have this treasure above all treasures? How the dear brethren from captivity complain that they must do without the one sermon! Repeated attempts to preach the gospel in camp have not brought me permission. I can visit a few now and then, but the others I can only cheer up by letter and encourage them in their trust in God. By the way, at Christmas, with the help of American support, we were able to give the interneers a little joy and refreshment, for which they, and we with them, sincerely thank the values of our fellow believers over there.

How wonderful God is in the holy ministry of preaching to the hearts of his faithful, had to become so clear to my church members in the time of the destruction of their shops. God arranged for me to preach a sermon on the war on the Sunday that began the week of the trial, and this strengthened their faith. Then when the blow fell, it did not strike them unprepared; they now considered what had happened in the light of the word, "To them that love God all things must be for the best." At the Wednesday evening service immediately preceding the last airship raid, I had read a psalm of consolation. This psalm had stuck in the mind of one listener to such an extent that he had to occupy himself with it throughout the evening, asking himself incessantly what God might have wanted to say to us with it. When the first bomb burst in his neighborhood, he knew; now the terror had lost its sting for him; he rested in the shadow of the sanctuary. Yea, verily, if thy law had not been my consolation, I should have perished in my affliction.

One can feel unspeakably sorry for the poor people who, under the dejection brought on by the war with its bitter blows of fate, the darkness of the streets in the evening, and the disappearance of cheerfulness, seek amelioration and oblivion by reaching for a glass of brandy, a tankard of beer, an opium pipe, or by saying to a gold nugget: "Thou art my consolation!" or even letting themselves be comforted by preachers like the present pastor at the City Temple, Campbell, for whom room was recently found in the bosom of the Church of England - not with the comfort of the resurrection of the flesh in glory, but with the delusion as if they could still continue to consort with the brave loved ones fallen on the battlefield. God keep us in mercy from drinking of such foul water! May he help us, in this dark hour of the midnight of the world, to keep to the water of life and the light of grace, and to persevere in prayer:

Receive and let us hear Thy  
word that makes blessed, The  
mirror of Thy honors, The light  
in this night;

That this fountain may water us,  
The celestial dew may net us,  
That this guide may direct, The  
honeycomb may delight!

And the eternal, strong God, who is and will be our refuge for ever and  
ever, hear also our supplication:

In storm and tempest thy company  
keep, but let not Our wind and weather  
fall, Steer thy ship thyself, and right thy  
course.

The course, that we may reach  
the ford after time, And help us  
set sail in blessed eternity!

With the warmest greetings and New Year's wishes for you and  
the honorable commission

Yours faithfully, K. Knippenberg.

## To the ecclesiastical

*The Lutheran* points to our Synod as a particularly conspicuous example of the fact **that the churches that take their doctrine seriously, and** not those that hang their cloaks to the wind, also have the greatest outward growth. He says: "Those who are so anxious that the Lutheran Church should lose membership and influence by not going along with every movement of the men of faith, would do well to look to the Lutherans of the Missouri Synod and Synodical Conference. They have 518 students in their two seminaries at St. Louis and Fort Wayne, and in percentage growth for the last twenty-five years they rank first with 130 per cent, the Roman Catholics second with 125, the strict Southern Presbyterians third with 118; the other denominations are far behind. The church that stands for something and knows it stands for something must grow." - And yet, in doing so, some in our own midst must be thinking, wonder how our church could attract the masses if it would ease up on this or that bit of doctrine and practice, and not take it so strictly. Shy of reason, this is foolish. It respects no one in his heart, not even the unbeliever, to have a church that says to all the false teachers on the right and on the left, "You may be right too, and so are you, and perhaps we are all wrong with each other. The thinking unbeliever expects people who pretend to have God's word and truth to hold to it; and if they do not, he thinks, They must not be sure of their own cause; it is not worth while to hold to them. Besides, and above all, in our case, to yield out of complaisance to men, and out of all sorts of supposed prudent considerations, would involve a denial of divine truth. And this, of course, God could not bless us with. We have no other explanation for the prosperity of our Synod than that God has blessed His own Word, as it is said again and again in the Acts of the Apostles, "The word of God grew and multiplied." Let us not, after all, fall into the delusion of wanting to build the Church by shortening the very means by which alone the Church is built!

E. P.

**Rome and the freedom of the press.** The Roman Church, having made vain efforts to shut up by legal action such papers as the *Menace* and the *Jeffersonian*, is now again attempting to put a stop by national legislation to the free criticism of Roman doctrine and practice. A Bill has been introduced in Congress similar to those described in the "Lutheran" a year ago (1915, p. 84), and which have been rendered harmless in time by the protest of the non-Roman population. Protest has already been made against the new bill from some quarters of our Synod, but in the present political turmoil it may be advisable that as many of our Conferences as possible, and also congregations, should make themselves heard in this matter. While the whole interest is taken up in this matter by the American position on the war, such a Bill can easily become law before it is quite known what it is. If this bill becomes law, any free judgment of the Roman heresy and the doings of the clergy may lead to the suspension of the journal in question. It is expressly stated in the Roman *Sunday Visitor* that the "Lutheran" and the *Lutheran Witness* are also targeted. Protests against the Bill

should be sent to the Congressmen as well as to Postmaster-General

A. S. Burleson to be sent in.

G.

**Theatrical performance of a Lutheran youth club**, about such a one the *Lutheran* reports, to him was a program too

The Hieran continues: "Then follow the parts and names of the actors and a summary of the three performances. The Hieran continues, "Then follow the parts and names of the actors and a synopsis of the three performances. Nothing more. There is nothing on it to indicate where this comedy from your domestic life was to be performed in the name of the Lutheran Church. We only wonder if perhaps the program committee was ashamed and therefore omitted the name of the place." - After all, we allow our young people to participate in many events, including performances of dialogues. Pastors and congregations should exercise due diligence in supervising such things. It is one thing to allow young people harmless amusements, and even to provide them, but it is another thing to cause trouble. The "Lutheran" often receives complaints from readers who are annoyed by such things that occur in congregations, sometimes even in their own congregation. It goes without saying that such people punish such annoying occurrences where they happen. Then the offence can be resisted, or where there was nothing reprehensible at all, but they only took offence out of weakness, they can be given the necessary instruction. But there is such a thing as bringing the world under the young Christians out of enthusiasm to keep them out of the world.

E.

P.  
**What a difficult position our fellow believers in Australia** have in these times of war, and at the same time how brazenly unbelief appears there, and how cowardly and spiritually dumbfounded the so-called church is, is shown by the following word of the "Lutheran Church Messenger for Australia": "Unbelief and the war. We German Lutherans here in Australia are regarded, especially at the present time, as foreigners who can at best be tolerated here. As such we refrain from any communication in our 'Kirchenbote' about the present state of war. But we must not neglect the duty we have as Christians to raise our voices in our church organ against the sins of the country. Unbelief is raising its head ever more boldly in our day, and if Christians do not testify against it, it will soon overflow everything. Now it is so today: If a man makes a statement that makes his patriotism seem a little suspicious, such a clamor is raised against him that one would think he intended to destroy the whole human race. If, however, any one indulges in the most stupid drivel about the 'German danger,' or preaches the most frightful unbelief, almost nowhere does a voice rise against it, but one applauds. We have been very much struck by the fact that no ecclesiastical periodical, no political paper, but only one Socialist paper, raises a protest in this country against the incredulous utterances of a high-ranking military official. General McCay, who recently returned from the Dardanelles and is now seeking to enlist recruits, said in a public speech: 'The soldier who fell at Gallipoli, even if he were the greatest scoundrel, has by his death reconciled himself to God, and with him it is right; but, by the God that is above me, the truants (shirkers) and those who forget what we do for them, and what we have sacrificed for them, shall surely go to hell.'" On this the paper mentioned remarks: 'Such language . . . yet reveals great ignorance in theology.' According to McCay, he who will sacrifice his fellow

People do not want to help slay, be damned. It does no harm how good he is as a citizen, God will reject him. This is against all reason, and against the teachings of Christ. . . . The man must have had instruction in Mohammedanism. The Turks believe that however great their sins, if they fall in battle they go straight to Allah and eternal bliss. . . . Never have we heard a white man talk like McCay.' It is sad that it must be left to the socialist paper alone to castigate such dreadful language as that of Mr. McCay. Do the Australian people really believe it? And the ecclesiastical papers, which are silent on the subject, do they also believe that whoever falls in this war against the Turks or Germans will be blessed thereby? This war has all kinds of sins in its wake, especially that so many lose all spiritual sobriety in their patriotic enthusiasm. "

E. P.

**about the "professional": evangelists who** go through town and country with great spectacle, forcibly "converting" much of the people, and in so doing are not at all bent on fleeing as men of God the desire to be rich, as St. Paul exhorts 1 Tun. 6, 6-11, the *Methodist Protestant* says: "According to the estimate.

of a careful man who travels much in the United States, the number of traveling evangelists has increased by three or four hundred in the last three years. It has become a sort of madness. Among these there are very gifted and able people. But most of them are little spirits. Some of them have the gift of popular address, and if they go away again before they have exhausted their stock of speeches and tales, they probably attract the crowd and make an impression on them. But the momentary fondness for the evangelist with his singer and with his powerful equipment will not last. It is a way of preaching the gospel that is wearing thin. The calm deliberation of churches, after all, holds it with pastoral preaching and pastoral care. Every pastor has the drive to get the gospel to the man. They are not all equally capable, but they can all be successful. And it is still very much a question whether in the long run a pastor's faithful labors are not more fruitful than this kind of gun-attack which is just now enjoying such popularity. At any rate, its successes are more lasting." Yes that is "richt" iur "very much the question," but that is certainly so. E. P.

**How the prayers at "public" meetings and occasions** are usually constituted, of which D. Reinensnyder gives a sample in the *Lutheran*. When President Wilson made a speech in New York, he was to "say the prayer" when "richt Cardinal Farley sent a deputy. It was arranged that the prayer should last only one minute. At the "last" moment, "Father" Martin arrived to say the prayer on behalf of the Cardinal. Remensnyder reports: "Nnn I must also tell of" Father Martin's wonderful prayer. It was actually, as D. Goodel called it, a political stump-speech. It was arranged that the prayer should last one minute. Instead he delivered a communication from Cardinal Farley, addressed at times to God, but chiefly to the clergy present, wherein he informed him [God] and her [the clergy] how much the Cardinal "nit Wilson's government pleased fei. When at length he once stopped, he himself seemed to have quite forgotten that, after all, it was to be a prayer, nor did he conclude with an Amen." D. Remensnyder then goes on to relate, "There happened another farcical incident. Father Martin, still all excited over his political prayer and perhaps angling for" an expression of appreciation for his performance, asked me what I would have prayed" who"" I would have had to step in. I told him: 'O, I had nothing original. I

had picked out for me an old church prayer for peace that would have lasted about three-quarters of a minute and been decent and churchy at that/ That was a sting he had yet to take." - That on every occasion, and if it be a chicken show, prayers must be said before your mixed pile, is an American mischief. The so-called prayers are then usually after that. To use prayer merely as an opening formality is to degrade prayer. There are sufficient unoffensive ways of declaring a meeting open. E. P.

**How the population of Europe could be helped again** after it had been so terribly reduced by the dreadful war, was the subject of much thought. The thought was also expressed as to whether it would not come to pass that polygamy would be permitted or even encouraged, as had happened in Germany after the Thirty Years' War. This last historical statement, however, is now called a falsification of history. The "Katholische Glaubensbote" (Catholic Messenger of Faith) reports: "The /Politisch-Anthropologische Monatsschrift (Political Anthropological Monthly) published in its June issue a note on 'Polygamy in Christian Germany after the Thirty Years' War,' and some American newspapers have thoughtlessly reprinted it, as it was delivered to them in translation from England, probably convinced of its accuracy. It tells of a Franconian district council which took place in Nuremberg on February 14, 1650, and at which, in order to remedy the depopulation caused by the Thirty Years' War, the resolution was passed: 'For the time being every man shall be allowed to marry two weybers' etc. Since the anecdote is likely to continue to pass through the press, it should be remembered that years ago the Munich historian Dr. N. Paulus investigated the matter and published the result of his research in the "Literary Supplement" of the Kölner Volkszeitung, No. 39 of September 29, 1903, in the article: The alleged introduction of double marriages in Franconia in 1650/ The main result is briefly stated that this famous district council never took place, that a district council was held in Bamberg in 1651, at which, however, such things were not discussed at all, and that the district council records of the years 1648 to 1652 do not contain the slightest hint about the matter, as the Nuremberg royal district archivist Dr. Schrötter expressly points out in a letter to Dr. Paulus. The alleged resolution of this district council, which was never held, first appeared in 1790 in the "Frank. Archiv"; no one knows it before that, and the editors of that archive do not reveal with a syllable where they got this knowledge. Then, in 1795, the editor of the *Siecle*, A. Michiels, communicated it anew, and enriched it with ingredients of his own; he knows to report that on that occasion the .Archbishops\* of Bamberg and Würzburg, which did not exist in the seventeenth century, had committed their clergy to marriage. Thus the matter has become more piquant, but therefore not more true. For for 1650 the Bishop of Wuerzburg was the Elector of Mainz, Johann Philipp von Schönborn. He has earned no small merit by putting an end to the abuses that had occurred, and he has especially taken pains to bring about a reform of the clergy, thus proving without further ado the inner impossibility of Michiel's story.

**Prof. S. Herguard of Copenhagen**, who has hitherto been regarded in his Danish fatherland as the vocal leader of the deniers of God, makes the following remarkable confession in the second edition of his textbook on pedagogy: "It is only with a feeling of the deepest melancholy that I remember the days when I began to write this book, for at that time I had no idea of the sorrows that I would have to endure.

that fate will prepare for me. Through the experiences of life in its sufferings and pains my soul has been shaken, and the foundation on which I formerly believed I could build has been shattered. In sincere faith in the glory of science, I thought I had found in it a safe resting-place for all cases. This conceit passed me by; for when the storm came, and my conscience was wrapped in grief, the ropes of science broke like threads. Then I seized the help which many before me have seized: I sought and found peace in faith in God. Since then I have not given up science, but I have given it another place in my life. When it becomes dark before the inner gaze, and all hope seems to be extinguished, then, according to my firm conviction, one has only one anchorage: the simple but living Christian faith. Happy is he who does not let it come to extremes, but casts his anchor in good time on a firm foundation!" (Z. u. A.)

### "Let him this year!"

Narrative of the great war. By A. B r.

#### II.

A month ivar passed. It was the last week of July 1914, and in Grotenbeck people were busy harvesting rye. The sun was shining warmly from the sky, and the first full barrels of rye were entering the barns. But in spite of the blessings in the fields, people made anxious faces. Where two came together they talked, and always it was the same thing. "What do you mean, Fritz? Will it start?" He shrugged his shoulders. "Who can know? Threatened it before, and it's always passed. Why shouldn't it this time?" "Don't you believe it," the first replied. "It was never so alarming as now. But it was bad. Just think how many people would have to leave our village! You and I, too -> away from wife and children, from Halls and farm! One mustn't even think about it. And whether one will come back home again, who knows!" The other laughed. "Well, for the present it is not yet so far. But if it must be, and the Emperor calls, it won't help. We have had peace for a long time." "And will, God willing, keep it," replied the first, and went on with his work.

And yet, things turned out differently than the trusting people thought. The pessimists were right this time. The German Reich's hour of destiny had come.

The first of August was approaching. It lay on all the German districts like a sultry thunderstorm. Even in Grotenbeck, the Heidenorse, the people felt as if a thunderstorm would break out at any moment and lightning would strike. The people passed each other in silence, hardly daring to speak. Any moment now, the old people thought, someone would come chasing from the town, as he did in the year seventy, and shout across the village street: "War, war!"

But no, it was no longer done that way. The mobilization orders had been ready at the post office for a long time, and all that was needed was a single word, shouted over the telephone, the one fateful word: "Mobilization!"

And the word came. Like wildfire, the call spread through the village. It came upon the people like a deliverance, like a liberation. And then they grew quiet, very quiet. Only a few cheeky lads couldn't stop making a racket. But otherwise they all felt the weighty weight of this hour of destiny. -

Fritz Bruns sat quietly with his Trina in front of the Kate in the evening. They were alone today. Grandfather was in bed, ihu was not much interested in war and war cries. Adolf and Anna had sent them to the village to see if there was any news. Fritz didn't like the taste of his pipe tonight. He'd lit it a few times, but it always went out again. Finally he hung it up and put his hands in his lap. "Yeah, Trina, that much is certain, we've had the good years now." Trina shook her head. "I wonder what you want, Fritz! It won't be so achlimm. What can they do to us here? No one comes here, after all." Fritz Bruns listened closely. "Woman, don't say that so lightly! Weren't the French on our heath a hundred years ago? Don't you remember how lins last year the pastor told us about it at the family evening? And this time it's not just the French. There'll be all the others, too." Trina shrugged. "Our Lord will make sure they don't come here. You know how it is written: 'He who dwells in heaven laughs at them; the Lord mocks at them.'" Fritz nodded. "You have good faith, Trina. That may be so! But who knows? Has it occurred to you that Wilhelm must go with you?" "He doesn't have to," Trina replied. "He is set back, after all. But I think he will go with us. He won't let himself be held."

Fritz Bruns tried once again to get his whistle going. He succeeded. Then he took a deep breath and said: "You're right! He'll go along. He's volunteered, as far as I know him. That's what he wants to do. - Trina, you know, I thought about it right away today. God sent the war for our Wilhelm. I don't mean for him alone. But it can take his mind off things when he gets there." Trina shook her head. It didn't quite make sense to her that the terrible war should be good for something. But Fritz knew how to prove it to her so clearly with all sorts of scriptures that she was at last half and half convinced. Finally, as a result of these sayings, they both concluded: "He has 'away' all along, he does not lack means."

The first week of mobilization passed. Grotenbeck's young crew hurried to the flags. Trains left the ülsen station to the east and west. The newspapers wrote of an unparalleled enthusiasm, of a unity that one would never have dared to hope for. A million war volunteers were said to have already enlisted. Most of them would be sent home, they said. They couldn't use that many.

There was still no news from Wilhelm. He had not written since that appearance in June. He did not write now either. Whether he was still in Harburg or had already joined, the parents did not know. Fritz Bruns did not want to be the first to start again. He had also forbidden his wife to do so. One should not run after the children; that was against all custom. But Trina couldn't let it go. Motherly love was greater than obedience. But it was no use. There was no answer.

Finally, after a long time, it was already September, a card arrived, thrown in fleetingly; it was apparently written from the station shortly before the train left. Wilhelm told his parents that the training period was over; they were now going to France. That was all. With that the parents had to be content. Apparently his comfort was not yet broken. "Did you perhaps think so?" asked Fritz Bruns of his wife, as she held the card in her hand and could not restrain the tears. "Trina, don't give it so soon, if it can be done at all. That's how easy our HErr

God won't do that to him. It's going to take a lot before he converts. Don't cry, Trina. It won't help. We have to be patient. That's all we can do. We can't even write to him, as he hasn't given his address. Just pray, Trina, always pray!"

Trina did this faithfully and honestly. She had never failed to do this from the beginning, and even more so now. She sang: "When misfortune has befallen you, when you are in fear and distress, you must pray diligently to God; prayer helps in distress and death."

### III.

Wilhelm Bruns had already enlisted as a war volunteer in early August and was fortunate enough to be accepted immediately. After a training period of six weeks, the most capable were sent to France, among them Wilhelm.

Laughing and joking, they had boarded the train, and when they left, they had been entertained and given presents by the ladies of the small town in central Germany where they had been educated. Then the train had started to move. Singing and wreathed in foliage they had departed. Most of them gave no thought to the uncertain future they were facing. Into the fresh, happy war! - that was their only thought. That they might arrive at the right time to take part in the triumphant march to Paris, which in the days of August and into September rolled on at an unimagined speed towards the capital of France. And then they had travelled and travelled again and again, cheered everywhere at the railway stations by the enthusiastic population, given gifts of love to the point of abundance.

Now came the border! All at once the picture changed. Instead of the flourishing villages, there were shattered villages, collapsed church towers. It was not long before they had to leave. The railroad was destroyed, the bridges blown up. Now they continued on foot into enemy territory. After a few days the message arrived that the advance on Paris had ceased and the armies were in retreat. This was a bitter drop in the sweet cup of enthusiasm. Already the songs no longer wanted to cross the lips so happily.

But worse was to come. The regiment with which Wilhelm Bruns was standing belonged to a newly formed army corps which was destined to relieve another corps in the Argonne Forest. After a march of a few days they had already arrived in that woody mountainous region which was to become their abode for a long time. As they marched westward through the Argonne Forest, which shone with autumnal beauty, no one could have imagined the protracted and bloody battles that lay ahead of them.

Only a few major roads cross the Argonne region. Here in this section they were completely absent. On the other hand, the forest was already thick with undergrowth, which was an immense hindrance to military movements. The regiment at first confined itself to occupying and extending the trenches laid out by the earlier detachments two hundred yards from the edge of the forest. On reconnaissance it appeared that all the forest roads were blocked by entrenchments, trenches, and barricades. An insight from the flank brought the news that enemy infantry lay in several cleverly arranged entrenchments one behind the other in the woods. There was not much to be done at first. They had to make themselves at home in their trenches, as good or bad as they could. From the abandoned villages behind the front they gathered all sorts of things they could use to equip their burrows.

Once, when they were in the best progress of arranging their apartments, they suddenly heard a sharp

Hissing in the air. Then followed a terrible bang that knocked those standing nearby to the ground. When they rose to their feet they were confronted with a horrible sight. Five of their comrades, who had just been talking and joking with them, lay with torn limbs in their blood. A shell had struck, throwing their pieces of iron about. Wilhelm, too, had an injury on his left hand, which, however, turned out to be harmless and was bandaged afterwards by an ambulance man. But this event, which had occurred so unexpectedly, had struck them with paralyzing terror. They were, after all, the first victims of their regiment, the first blood.

As they sat in their dugouts in the evening, no real mood wanted to arise. Everyone looked ahead and thought about what could come. Only Wilhelm didn't let himself be misled. He had lit one of the love cigars and was steaming away merrily. "I don't know what's the matter with you, sitting there in such a stupor. Did you think the war would be any different? Blood must flow. That's the way it is. Let's sing one instead!" And he began: "I had a comrade." But the others did not join in, and one said, "Stop singing, Bruns! If you don't feel that it doesn't suit you today, then you must be told." Wilhelm wanted to start up, but the sergeant agreed with the other, and looked quietly ahead of him. He also had a wife and child at home. One of them even dared to take his little hymn-book out of his knapsack. Then two others got courage and did the same. The first suggested: "Shall we sing 'Harre, meine Seele'?" Wilhelm was about to start: "Man, what fills -?" But the other had already started singing, and several others joined in. The sergeant too. And when those in the neighboring dugouts heard it, they began too. Then Wilhelm got up and went outside. But he could hear the singing there too, even the words.

(Conclusion follows.)

## Obituary.

On January 10, the remains of the former Father Johannes Casparius Himmler were laid to rest on the Elm Lawn graveyard near Elmhurst, Ill, as a noble seed for the day of the resurrection of all flesh. The deceased was born on April 27, 1835 at Großhaslach, district of Middle Franconia, Bavaria. After he had finished his schooling, he was moved by the cry of distress of Father Löhe to take up the study of theology, in order to later serve the Lutheran co-religionists in America as a pastor. He completed his studies in 1862 and was ordained and inducted in the same year. Through hardships and discomforts he served faithfully and diligently in the following places and churches: Prairie du Ehen, Township of Harrisburg and Oshkosh, Wis. and Bah City and Town Sherman, Mich. and Wellsville and Cohocton, N. Y., and Humberstone, Dashwood and Liberty in Canada. He then returned to the States and served as pastor at the following congregations: at St. Joseph, Mich., Blue Island, Ill, Burlington, Lyons, Town Maine and Clifton, Wis. His last congregation was at Helenville, Wis. and here he was finally compelled to resign the office so dear to him on account of nervous breakdown. - Since the death of his beloved wife, the deceased resided alternately with his sons, and during the last few years with his son at Chicago Heights, Ill. He was a man who loved God's word. He proved this, among other things, by the fact that even in his last years he diligently attended

and regularly in the house of God. He lived, as it were, in the word of God. Although he prepared himself daily for his end, it came unexpectedly quickly, but beautifully. While taking his midday meal on January 6, he complained of pain in his chest and back. With the help of his son he lay down on the sofa standing nearby, and here he soon fell asleep gently and quietly. On the following Sunday the funeral services were held. In the house the undersigned officiated, and spoke words of comfort on the ground of Simeon's words, "O Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour." The body was then carried into the church by officiating brethren. After the singing of hymn 262, Praeses F. Brunn preached a heartfelt and comforting sermon on Gen. 24:56: "Stop me not; for the LORD hath given grace unto my journey. Let me go, that I may go to my Lord!" During the night the body remained in the church, and on the following morning it was brought to its final resting place. The deceased brought his age to 80 years, 8 months, and 9 days. - Remember your teachers, who have told you the word of God; which end look upon and follow their faith!"

G. Bauer.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House 8t. Louis, Llo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### Synodical reports of the year 1915. 9th Nebraska District.

92 pp. Price: 18 Cts. 9 n. California and Nevada Districts. 72 pp. Price: 15 Cts. Concordia Publishing House, 8t. I,oni", iVlo.

The Nebraska District at its last meeting dealt with the right use of the law and the gospel. The speaker was Father W. Mahler. In five theses this highly important doctrine was clearly and forcefully treated. It will scarcely be necessary to commend the report to the churches of the Nebraska district; those who have listened to it will certainly see to it that all the members of the church reach for it, and will encourage them to read it diligently and thoughtfully. But also to the Christians of all our other districts a lesson of the difference and right use of the law and the gospel is useful and necessary at all times. These doctrinal discourses run to nearly 60 pages. Also the last synodal address of the Rev. Pres. C. H. Becker, who resigned the presidency after fifteen years of blessed service, and what is said in the last pages concerning finance and the proposed division of the district, will interest every reader. - In the California and Nevada District, Rev. E. Nudnick dealt with home worship. He elaborated beautifully: By home worship we mean the faithful contemplation of the divine word and right prayer outside of the public worship of pages of the Christian family or individual Christians. He shows: the thing signified by the word home worship has been commanded by God and practiced by believers in the Old and New Testaments. He answers the important questions: how the home service is to be arranged, and by whom it is to be conducted; who is to participate in it, when it is to be held, how long it is to last, what books are to be used, and other questions. And at the end the speaker speaks of the great spiritual blessing that comes from it. Is not this an important part of the home life, the home service? No Christian family man will be able to read this account without taking away wholesome memories in his soul. X.

**Letters of C. F. W. Walther** to his friends, synodal comrades, and family members, edited by L. Fürbringer. Volume two. Letters from the years 1865-1871. Concordia Publishing House, 8t. iUni5-, iUn. 1916. 236 times 5X7^". Price: tzUOO.

Volume II of the letters of Blessed v. Walther is now published in the same style as the first volume. It comprises 130 letters from the years

In his introduction, Prof. Fürbringer, who was responsible for the publication, says: "These letters also offer valuable contributions to the history of our Synod and also contain many other useful and beautiful things, so that every reader will find something for himself in them. . . . Each letter is a stroke on the overall picture of Walther." Even a cursory perusal will convince the reader that this judgment is quite accurate. In these letters Walther speaks out on a large number of questions which are also of great importance for our time. We find there judgments on important "time and church questions," on synodal and ecclesiastical work, on pastoral practice and difficult church matters. Who would not like to hear what Walther has to say about the task of Lutherans among the English-American public, about synodal unity, about sick support associations, about official appeals, about state school taxes, about difficult marriage cases, about petitions for dismissal from the congregational union, about the secrecy of confession, about the insurance system, about the ordination oath, about suspension from the Lord's Supper, and about excommunication? And these are only some of the matters dealt with. Above all, the events between our Synod, the Iowa Synod and the Buffalo Synod are considered in these letters, and whoever wants to understand that time, that is, the end of the sixties, will find rich material here, indeed, one lives through the significant events of those days together with Walther. Also in this volume, as in the first, Walther's fear of God, his sincerity, humility and patience, but also his great knowledge, his practical wisdom, his determination, his energy come to the fore, so that one gets a better impression of Walther's greatness than is possible by reading a biography, precisely because one gets to know Walther here in his more intimate relationships with his co-workers and family members. Prof. Fürbringer, in his prefatory note to this volume, says that younger pastors of our Synod in particular, who were not Walther's pupils, have assured him that they have read the first volume "with great benefit, interest, and blessing." No doubt the same judgment will apply to the volume now published, and we join in the editor's wish that "the second volume may also find as many attentive readers as the first, and the memory of the great theologian and childlike pious man, to whom the Church

owes so much, may be kept fresh".

G.

**THE REAL TRUTH ABOUT SOCIALISM.** A Treatise by E. C. L. Schulze, Schenectady, N. Y. Concordia Publishing House, St. Louis, Mo. 1916. 86 pp. 5X724. Price: 40 Cts.

The author of this book is Rev. E. C. L. Schulze, President of the Atlantic District of our Synod. Partly the chapters are translations of articles published in the "Lutheran" some years ago on Socialism, partly they appeared in the "Zion Bell" before. The translation into English has been done in an exemplary manner by Father G. Albert Schulze, son of the author. Praeses Schulze resides in a city which is to be called a principal hotbed of Socialism in America. He has therefore been for years in very close touch with the propaganda of the Socialist party, and therefore speaks in this writing from his own experience. In addition, however, he has studied the literature of Socialism very thoroughly. He has an extremely rich collection of Socialist books and periodicals, and has now extracted from these writings what every Christian should know in order to form a judgment of the Socialist movement, its principles and its aims. Of the 86 pages of his writing, by far the greater part is devoted to these extracts; indeed, whole chapters consist of evidence from Socialist literature, to which the author sometimes only very briefly appends the judgment which a Christian is bound to pass upon the doctrines here presented according to God's Word. It is these masses of evidence from socialist authorities that make the present writing so exceedingly valuable. Whoever has it need not fill whole shelves with the writings of this party - Father Schulze has done that for him - but will find here compiled in concise form all that is necessary to know in order to understand the party and its aims. It is quite clear from the material compiled that Socialism rests on an unbiblical, even anti-Biblical foundation. Objections that can be made in defense of Socialism are considered and convincingly refuted. The following chapter headings characterize the content and structure of the book: "Is Socialism merely politics? Are there diverse kinds of Socialism? Socialism defined. Socialism and religion. Socialism has no room for faith in God. Socialism rejects the divine moral law. Socialism attacks the divine ordinance of matrimony. The Socialist Party of the United States teaches genuine, atheistic, Marxian Socialism. Socialism is utterly unscientific. Socialism is unreasonable." We wish the book the widest possible circulation. *The Real Truth about Socialism* deserves to be counted among the works on Socialism.

G.

**Easter catalog and index of confirmation certificates.** 1916. Concordia Publishing House, St. Louis, Mo. 48 pages 6X8U.

This year's Easter Catalogue of our publishing house contains, besides the advertisements of German and English Bibles and hymnals, a list of suitable gift books for Confirmation as well as of Confirmation postcards and Easter cards, English and German, in rich selection. G.

## Introductions.

Introduced on behalf of the respective District Presidents:

On Sunday. Septuagesimä: Fr. O. H. Schmidt at Christ Church, Minneapolis, Minn. assisted by ck. Huchthausen and Schlüter by Bro. Th. Kohn. - P. F. Stelzer in his congregation at Black Jack, Tex. assisted by P. G. Falsken.

On Sun. Sexagesimä: P. A. H. Janke in St. John's parish at Budsiu and in St. Paul's parish at Newton Tp, Wis, assisted by P. W. Albrecht from P. W. J. Plischke. - F. Stelzer in his parish at Shiner, Tex. assisted by P. F. W. Siebelitz.

Introduced as a teacher:

On Sunday. Septuagesimä: Lehrer A. Scherer als Lehrer an der Schule der St. Paulinsgemeinde zu Strasburg, Ill., von P. C. F. Keller.

## Inauguration.

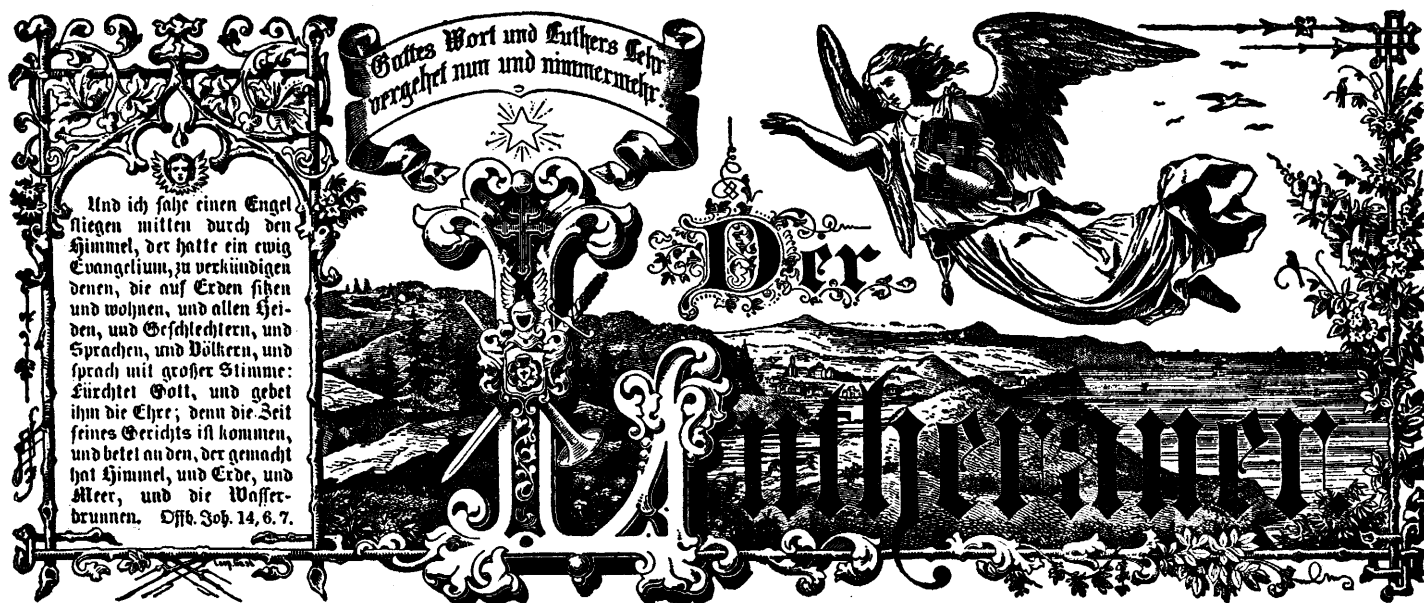
Organ: On the 6th of Sunday, A.D. Epiphany, Christ Church, Mellowdale, Alta. dedicated their new organ to the service of God.

## Konfrenzanzgrn.

The Mixed Pastoral and Teaching Conference of Southern California i a will meet, w. G., from the 25th to the 27th of April, at the church of P. Wynekens, at Lang Beach, Cal. Old work has been done by the kk. J. W. Tisza and Tietjen. New work: Church organ playing, choral singing and liturgy in our churches: Teacher Battermann. Horv to Tegob 8 "eular llistoiv rvitiout Orouin^ a >VronZ Impression ok War: Teacher Schmid. Exegesis on Hebr. 6: P. H. Michel. Points of comparison in the biblical stories cited in the Catechism: Teacher Wiegmann. The Passion of Christ (chronological): Fr. Lebahn. Sermon: Fr. A. E. Michel (Fr. Smukal). W. F. Tröger, Secr.

The Southern Indiana - Pastoral and Teaching Conference will meet, w. G., from April 25 to 27, at Father E. H. Eggers' church at Seymour, Ind. service: Tuesday evening. Preaching: Rev. Polack (Rev. Heidtmann). Au or sign out is requested by April 12. Also, the local pastor asks that the time of arrival be given because of pick up. Work for the joint conference: JEsu's intercourse with his disciples after his resurrection: Teacher Koch. What dangers threaten the Lutheran parochial school, and how to overcome them? Teacher Stellhorn. How is our church to face Socialism? Fr. Katt. Catechesis on the introduction to the Lord's Prayer: teacher Wilde. How should religious instruction in our schools be organized in order to take into account the change of language that is taking place? Teacher Nahn. - For the Pastoral Conference: The various herod cses: Father Diemer. Difference between hardening and sinning against the Holy Spirit: P. Schulz. Exegesis on Matth. 13: Fr. Wambsgantz. The convent at Schmalkalden: Fr. Frank. Exegetical-practical work on the term "false prophets": tE. Ziegler. Can it be reasoned from God's Word that the Eiuzckelch should not be introduced? To whom not, why should the same not be introduced? jP. Firnhaber. Does the Jewish Sabbath commandment in the Decalogue apply to the Christians of the Renen Testament (with special reference to the 8c-v "ntü-vu^ ^dvsntists): 1^ Zabel. - For the teachers' conference: one hour schoolhalteu: teaching: Twietmeyer. Christian school discipline the most important requirement of a well-founded Evangelical - Lutheran parish school: Teacher Rullmann The pastoral care of the teacher for the children inside and outside at school: Teacher Döpke. UsvoüoloM un Vid t<> tüo Deuoüer: teaching: Bendick. 11m ^im ok Doueln^ Ooo^rapliv: teacher Great. Isaac. Sacrifice: teacher Kollmvrge. On^Ut llv^ieno Le Nunxüt ii Our 8oüools, and Horv einest? Teacher Ollmann. vovolopinK u Eom position st;? Lleuns ok Odseet-lossons and l>v Intensive" Unudin^: Teaching: Frinke. K. N. Trautmann, Secr.

The Okawville - Special Conference will meet, w. G., on April 26 and 27, at Father Herbert's parish at Mascoutah, Ill Works Art. IX of the Augustana (continued): Fr. Scharlemann: Art. X: P. Stiege



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Edited by the faculty of St. Louis Theological Seminary.

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No. 7.

### The willing sacrifice of JEsu.

"Be ye therefore followers of God, as the dear children, walking in love, even as Christ loved us, and gave himself for us an offering and a sacrifice, unto a sweet savour," Eph. 5:1.

In the first February issue of The Lutheran of 1907, an article appeared in which the above verse was used as a basis for discussing the sacrifice that Christ offered for us through his suffering and death. In it, special attention was drawn to the various points in which Christ's sacrifice differs from the sacrifices of the Old Covenant.

For example: In the Old Testament sacrifices earthly gifts were offered, first fruits of the field, sacrificial animals, sheep and oxen, the blood of goats and calves; in Christ's sacrifice, however, it is a human child, even God the Father's only child, JEsus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, who is offered.

Further. There in the Old Testament the priest who offers the sacrifice is a man, an ordinary sinful man; but here it is Christ, holy, innocent, undefiled, set apart from sinners, and higher than heaven.

It was further pointed out that in the Old Covenant the sacrificial animals were first slaughtered, and then their bodies were consumed by fire on the altar, whereas Christ, the whole Christ, was offered body and soul, and that alive, and since the eternal wrath of God against the sins of all men was upon him and raged out against him, he was actually surrounded and blazed through by hell fire as he hung on the altar of the cross.

And finally: the sacrifice of Christ really succeeded in doing and accomplishing what the Old Testament sacrifices could only hint at and model, namely, the

blot out men's sins, expiate God's wrath against them, and satisfy him; in him, and through him, and his sacrifice, is truly consumed all that was an abomination to the holy God in and of us: all the sinfulness of the world, which lay upon him, and stank and cried up to God toward heaven; and so he, and also we, whose substitute he was, and for whom he was sacrificed, have become a sweet savour unto God, before whom he now hath no abomination, but in whom he is well pleased.

But one point has only been touched upon briefly in this article, which is well worth emphasizing, indeed, which the apostle himself emphasizes in this saying, and which is especially important to him in this context, as he exhorts Christians to love and then presents Christ to them as an example, namely, that Christ gave Himself for us as a gift and sacrifice. We would therefore like to refer to this in more detail in the following and remind you with Paul that Christ has given us an example of love precisely in this.

The sacrificial animals of the Old Testament sacrifices did not offer themselves, but were offered. The people brought them to the priest, and the priest slaughtered and offered them. But Christ, says the apostle, offered Himself. He was sacrificial lamb and priest in one person. He was himself offered, and offered himself also, and that himself.

When we thus let the life and especially the passion and death of Christ pass before our spiritual eyes, it seems to us as if he too had been offered, given by others. First of all, his heavenly Father appears as the one who gave him up as Messiah and sacrifice for the world, for Christ himself says: "God so loved the world that he gave his only begotten Son. And the apostle writes: "And when the time was fulfilled, God sent forth his Son, born of a woman, and made subject to the law." And again, "He was given for our sins."

And already in the prophet Isaiah we read in the 53rd chapter, where the prophet prophesies of Christ as the Lamb of God, who suffers and is strangled: "The LORD thus would smite him with disease."

Further, men, both Jews and Gentiles, chief priests and elders, and all the multitude, and Pilate and his soldiers, appear as those who offered and sacrificed Christ. They sought, and found, and caught him, and led him captive; they accused and interrogated and condemned him, and led him away to Calvary; they nailed him to the cross, where he then hung until he was consumed with the heat of the fever, and was taken down as a corpse from his friends, and buried. So also does Isaiah represent it; for he speaks of him as the lamb that is led to the slaughter, and the sheep that is silenced before its shearer, and does not open its mouth. And the 22nd Psalm prophesies of him as the hind that is hunted early. Accordingly also Peter, in his Pentecost sermon, chastised the men of Israel for taking Jesus of Nazareth, the man of God, by the hands of the unrighteous, and for putting him to the cross, and strangling him. And all Christendom confesses in the second article, that Christ suffered under Pontius Pilate, was crucified, and died. And this is certainly true, and is not to be denied, when the apostle says, and we repeat after him, "Christ gave himself for us an offering and a sacrifice." His suffering was not an imposed suffering, but a willing suffering.

This again says of Christ's sacrifice something that cannot be said of the sacrifices of the Old Covenant, namely, that He willingly and gladly made the sacrifice for us and offered Himself as a sacrifice. The Old Testament sacrificial animals were not long asked whether they wished to be the sacrificial lamb, whether they wished to be slaughtered and offered to others for salvation and benefit. If it had been according to their desire and will, they would never have been slaughtered and sacrificed. If they allowed themselves to be led to the slaughter silently and without resistance, it was only because they did not know what was waiting for them. As soon as they realized what it was, they resisted and resisted as best they could.

Not so Christ. He knew exactly what was involved when he was sent from heaven into the world, and when he waited in the garden of Gethsemane for those who wanted to take him captive, and also when he was finally led out to Golgotha with the cross on his shoulders. He is, after all, the all-knowing God, and was sent from the bosom of the Father into the world for the very purpose of redeeming the world by living, suffering and dying. He knew exactly what was in store for Him here in the world, and especially what He would have to suffer at the hands of His enemies when He placed Himself under their power in the Garden of Gethsemane. He himself repeatedly foretold and proclaimed to his disciples. "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered unto the Gentiles; and he shall be mocked, and reviled, and spit upon; and they shall scourge him, and kill him," he said to his disciples,

when he made his last journey to Jerusalem. And then he went to meet his suffering. It is quite clear from the account of the Evangelists that our Saviour was willing and ready to bear the sins of the world as the Lamb of God. What infinite value, according to Scripture, we have to ascribe to this very willingness of our Saviour and Substitute in His atoning passion, we shall deal with in the following section. J. K. E. Hörst.

(Conclusion follows.)

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## Some of the holy matrimony.

### 3. of the cross and consolation in the state of marriage.

Although Christian spouses are sinners, God allows them to experience much happiness and joy in their conjugal life. There is much happiness when a man has a faithful wife who loves and honors him, cares for his well-being, tries to make his life pleasant, participates in his work, rejoices with him in his successes, is one heart and one soul with him. All other earthly goods do not count so much for him, could not replace this happiness for him. How happy is a wife who has a husband by whom she is loved above all others, who is devoted to her, who honors and esteems her, who takes part in her work and toil and tries to lighten her burden. For no good in the world would she want to do without this happiness. And when God gives the husband and wife children who grow up and flourish under their care, whom they are allowed to educate to the Lord, to the fear of God, by whom they are loved and honored, how many sweet joys are included in that! They would not exchange this joy for anything that the world could offer them in return. How many a mother who has had ten children has said that for no money would she give up even one of them.

But because we live in a sinful world, in which there is no perfect happiness, but much misery and unhappiness, and because we ourselves are also sinners, it cannot be otherwise than that all kinds of adversity and affliction also befall us.

In the east, misery is linked to the particular class in which a person lives. Every estate has its cross. Whoever, for example, has an office in which he must care for others, govern others, an office on which, therefore, rests a great responsibility, has many things that make his work difficult, many things of which others have no idea. So it is also in the married state, in family life. How much worry and sorrow there is when, for instance, a member of the family falls ill, or when children go astray, when the husband has no work and does not know how to feed his family, when one has a worldly-minded wife who is devoted to sin. All this makes life difficult and brings much worry and anxiety.

In addition to this, it is easy to think that one has angered God and lost His grace. And it is precisely this thought that often torments a Christian: he should not have entered the marriage state. We know that even the saints of Scripture were not spared such bitter experiences. Abraham, Isaac and Jacob had their difficult marriage cross. As long as we live in this world



we cannot escape the cross, no matter what our station in life.

But in all such crosses God does not leave Christian spouses without comfort. Under his wonderful government it must serve them for the best. What could have been better for the bride and groom at Cana, because Jesus was with them. What better thing could have happened to that bride and groom at Cana than that they were in trouble on their wedding day? Through his miraculous help it happened that the short sadness turned into all the greater joy. The trouble only had to give the Lord the opportunity to reveal His glory in them. And so the Lord is always disposed towards Christian husbands and wives. He is with them in trouble, providing and governing and bringing all things to a good end. Adversity, as we know, teaches us to pray. There we also learn to believe better and to trust God. And when the tribulation is over, Christians must say, "The Lord hath made all things well." Now we know all the more what a faithful, almighty Lord we have in our Saviour.

Of course, the world does not believe all this. So it does not experience any of the consolation just described. In its distress it must remain without God's counsel and help. It is then driven by the cross in the state of marriage to the sins of which we heard last time.

But Christians should daily remember that they are not unbelieving, carnal people, but Christians, God's children, that they are so by God's great grace, for which they cannot thank him enough. Then neither will they fall into the sins by which the world defiles the marriage state, this holy order of God. They will cling to their Saviour in all the cross, and they will know that he is with them, comforting them, helping them through, and after sadness making their hearts glad again.

And even if here and there the cross wants to become too heavy, even if it seems as if there should be no end - just a little patience! Soon we will be up there, where no more lamentation will be heard. How we shall then thank God that he has kept us from the way of the world, and preserved us in his fear! C. C. Schmidt.

## **The Seminario Concordia of Porto Alegre, Brazil.**

### **(Conclusion.)**

In the year 1913 the first candidates, three candidates for the school ministry, emerged from our Seminario Concordia in Porto Alegre, Brazil. At the beginning of the same year five candidates from the preparatory class entered the theological course. As a result, our two professors were so overburdened that Fr Mahler had to step in again as a substitute until his return to North America in 1914. In order to remedy this need, our Synod of Delegates in Chicago in 1914 decided to appoint a lecturer of its own for the theological seminary, and the Commission for Inner Mission Abroad thereupon elected the undersigned at the end of 1914 as professor of theology and at the same time president of the seminary. At the beginning of March 1915 he could take up his office.

The Brazilian Seminario Concordia is in many respects a peculiar, even unique institution. 1. much

sided are its tasks and aims. Three different departments are taught by three professors in four classes - apart from the latecomers: the theological seminary (5), the teachers' seminary (2), the two preparatory classes for both seminaries (18). Prof. Wegehaupt gives 38 lessons weekly and also has the household work in his hands; Prof. Frosch gives the same number of lessons, but keeps the district treasures in a secondary office; Schreiber this one now has 37 lessons, 35 of them theological alone.

2 Our seminary is at the same time a kind of work institution. Our pupils not only work spiritually with all their strength to reach their goal, but they also have to do physical work for the institution every Saturday morning, and frequently as well: tilling the garden, scrubbing rooms and corridors, repairing fences and the property, typesetting and printing in the print shop, helping with the laundry and in the kitchen, slaughtering pigs, and so on. "Work does not scorch" is what all our pupils and students must learn. Thus they will be able to do justice to local conditions in this piece later on, too; for if anywhere in the world, it is true here: "to rough it". Moreover, in this way the institution will be saved many expenses in servants, workmen's bills, etc.

3) Our students have the lowest level of education possible. This is due to the popular as well as the communal school system in Brazil, where there is no compulsory schooling. On average, a boy in the colony attends school for four years. Thus the instruction in the preparatory class must begin about the middle of a North American or German school course. This makes the work very difficult, especially since the preparatory course should be completed in three years.

(4) If the knowledge of the German language is already in a bad way, the knowledge of the Portuguese language is even worse. Our pupils mostly come from German colonies where almost no word of Portuguese is spoken. An educated foreigner is much more likely to learn the national language than such an average pupil. It is only with great difficulty that some get to the point where they speak the vernacular.

Almost all of our students are poor, so poor that they cannot pay for board, cannot buy books, and some cannot even buy clothes and shoes. Thus our district missionary fund has to make significant contributions to the household and student coffers, although support is diligently requested in the congregations.

In many of our Brazilian congregations there is still a lack of interest in the seminary. There is no conviction that it is the responsibility of the church, our church and congregations, to provide for the training of preachers and teachers. This is due to the sad ecclesiastical conditions in Brazil. That is why we are dependent on our North American brethren in the faith for the maintenance of the institutional buildings, the teachers, and even a large part of the students.

Finally, if we could point out some of the needs of our Brazilian teaching institution, they would be these:

1 In the report of the supervisory authority at the synod of 1915 it says: "Concerning the buildings, resp. the interior furnishing and the surroundings of the same, it would be to report that the

The seminary building is still in a rather incomplete state. It lacks gutters, protective screens in front of the windows in the dormitories against mosquitoes, bathrooms, washroom facilities, safety equipment against the danger of fire (chemical fire extinguishers according to the synocal handbook, rope ladder, etc.), painting inside and out, supports for the walls, since the building is pushed back and forth by the wind, water pipes, respectively cisterns, harmonium, gymnastic apparatus, natural history cabinet and library." Recently, the library funds already appropriated in 1911 for four years (H400) and the repair money pledged in 1914 (H800) have been received. This should partially satisfy the above needs.

2 Our seminary teachers all live for rent; two of them even have only four rooms each. When the undersigned arrived in Porto Alegre in March of last year, a rented house, the former seminary building and the later apartment of Fr. Mahler at Avenida Patria 2, first had to be made somewhat livable, since everything in the house and outside of it had fallen into disrepair, and in part had even disappeared. Now the owner wants to sell the house, and another puffing residence is not to be had far and wide. For the reasonable price of about P3500 at the current rate, the lot (130X65 feet) including the residence would be up for grabs. Also on the playground on the west side of the seminary, a larger or two smaller professors' dwellings could be erected quite well, which could find use as a parsonage and teachers' quarters even if the institution were moved.

One more joyful piece of news to add to the list of our needs. In mid-December of last year, the first five candidates for the ministry of preaching, the first five candidates of the orthodox Lutheran Church of South America, took their exams at our Seminario Concordia. Rejoice, dear readers of The Lutheran, with us and with our whole Church! Pray also with us that the Lord will bless the work of these servants of His, that our Concordia in this country of the South will grow and prosper, that our church will become more and more the leaven that permeates everything, so that Christ's kingdom may also be built in South America and God's glory may be increased.

Yea, the LORD hath done great things for us: we rejoice. Let him promote the work of our hands among us: yea, let him promote the work of our hands.

J. Kunst mann.

## Immanuel School in St. Charles, Mo.

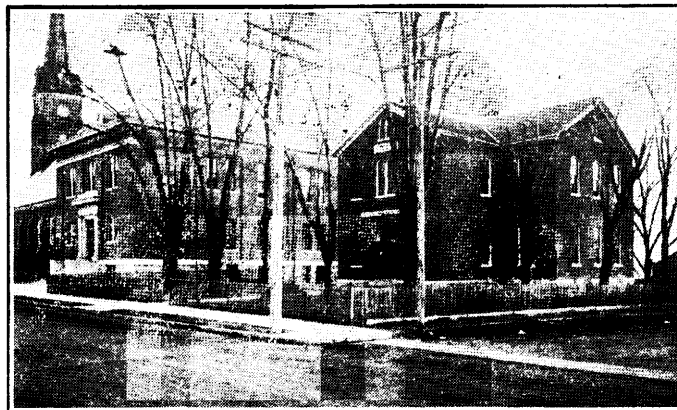
Soon after the founding of our congregation during the forties of the last century, our fathers were already anxious to establish a congregational school in order to offer and preserve God's Word and Luther's teachings for their descendants. This work seemed so important to the first pastors that they did not spare the effort to preside over the school in spite of their many duties in the new congregation. Pastor Lange, later professor of philosophy at our seminary in St. Louis, as well as Pastor Ph. Gräbner held school here for a long time. Under faithful care, the school flourished and grew, and a teacher

one after the other had to be hired. Since a large area of land belonged to the parish, several branch schools were established. Two school districts branched off and became independent parishes. Thus the parishes of Orchard Farm and Harvester were formed.

Currently our school is attended by about 300 children who are taught by four teachers and one teacher. This includes the branch school. Next time we will probably see ourselves compelled to employ a sixth teacher.

In the school, work is done according to a well-structured, detailed curriculum. Biblical history and catechism naturally take first place. In the secular subjects a complete eight-year course is offered. Our school enjoys a good reputation not only among our own people, but also among outsiders. Quite a number of men who have only attended our school hold important offices in the city and county.

The congregation has not had to repent of having established a school; for this has become to it a rich



Immanuel School of St. Charles, Mo.

It has become a source of blessing and has probably proved itself as a planting place for the church. What' would have become of our congregation if it had tried to get along without a school, or if it had been content with a Sunday school?

But today we have not become lax in the work of the Lord for our children. The congregation, pastors and teachers are faithful and diligent in caring for the school and want to remain so. God's blessing will not be lacking. At the moment we are facing the transition from German to English. We are confident that this change will not only be without harm to our school system, but even to its benefit. Why should the school decline or even go out of business if the community changes languages?

At present the teachers working at our school are W. Wegener, Paul Arndt, J. W. Müller, F. W. Brink (at the branch school) and Fräulein Berta Härtel.

That the congregation is not lacking in church care for the confirmed youth is proven by the fact that Christian instruction is held every Sunday, as well as by the fact that some years ago a large, beautiful hall was built, mainly for the benefit of the young people.

W. Wegener.

## From our East Indian missiou.

### III.

The missionaries Kühle and Stall worked in Ambur up to now. The latter came from Germany and, after he had been able to pursue his missionary work unhindered during the first year of the war, suddenly received the news that on September 20, 1915 his family had to be ready to leave for Germany, but that he himself, as a German citizen, would be interned in a prison camp. These orders were not carried out for some time, but at the turn of the year the whole family had to leave India and is now in Germany after a perilous journey. Missionary Kühle is quietly continuing his missionary work as an American citizen, and his last detailed report gives an insight into the same. From it we share the following:

When I sent in my first report since the outbreak of the war about a year ago, I was able to say that our work here was not suffering from the war, that God's kingdom was quietly continuing to build itself. I can say the same thing now, with thanksgiving to God, and I would like to begin by elaborating a little on the work of the church. There is no outward growth, but I hope that the Holy Spirit will feed the church here and build and establish it inwardly. To this end, I began last year to interpret the first letter of Peter in sermons instead of the pericopes (except, of course, at the high feasts). The letter is so appropriate for the present times of tribulation, for it shows us the glory of the present Christian state and the hope of the future, and exhorts us to patience in suffering. We do not know what God has in mind for the Indian Church; but it is always well to prepare the young Christians for all eventualities. At the present time it is still outwardly quiet, at least here in the South, so that the Christians are not yet threatened with any adversities. But what will become, we cannot know; this much is certain, the participation of the Orientals in the war strengthens their pride and self-confidence, and this also manifests itself in the religious field. Japan, for example, has banned all Christian instruction from schools in Korea, including private schools, according to reports. But we are without fear, knowing that He Himself is "at war."

The congregation in Ambur is thus building itself on the "living stone"; but, speaking in human terms, it could build itself even better, at least externally, if we could soon erect our new church. You asked me if it would be possible to repair the old chapel. I had to say: No. Three years ago Brother Mohn was already talking about a new building, and in the meantime the number of our Christians has increased even more. The building no longer holds the audience, especially since our boarding school is also growing, and so the services are now held on my veranda, but this is not possible in the long run.

I therefore urgently request that the building of the church be approved. I have met a good English private engineer and architect; he is in charge of the construction of the large Mohammedan school in Vaniyambadi. He might be able to do the work. I ask for this man's employment so that

...to make a plan and estimate of the cost of the church. I have neither the time nor the skill. At the same time he could direct the building of the new bungalows. He would have enough work also, and the missionary could devote his full strength to the real work.

About church work I want to say that in the afternoon services we deal with prayer. The attendance leaves much to be desired.

The church is edifying itself, but the devil is not idle. I wrote to you earlier that we have to struggle here mainly with the devil of drunkenness. Thank God! I can say that the exhortation seems to be effective with most of them. One teacher, however, the lame Samuel, who was dismissed earlier by Brother Mohn precisely because of this sin, but was then reinstated, has now had to be dismissed again by me. He is not hardened, on the contrary repentant, as it seems, but as a result of constant drinking his character is so weak that he cannot resist. I wish you would bring this to the notice of the home church, and urge the Christians at home to diligent intercession for our weak Christen. Their past is so dark, the service of sin has so weakened them, that the new man often succumbs. Pray, pray, pray, ye Christians! For the mission is a Kampf, a struggle for the individual soul that Satan wants to entangle again in his bonds.

Now about catechumen teaching some things. In Valthanakuppam the work is progressing joyfully. I was able to reopen the day school which was closed last year because of the plague. There are now mainly four family men studying there, two of whom have been baptized for some time. Two of them belong to the main people in the village, and one in particular is of good character. As they are quite at years, the "teaching" goes in hard. Repetition and always repetition! But I hope to be able to baptize them by Christmas.

Last Monday was the funeral in Valthanakuppam of Daniel, who was employed by Brother Stallmann in Perivareikam. An ulcer in the abdomen seems to have been the cause of death. The funeral, which was attended by a large number of villagers besides the Ambur 'Christians, gave rise to a serious exhortation: "Today you live, today you convert!" May God awaken the villagers! This is the second funeral this year. Last New Year's Eve old Simeon died; he was buried on: January 1 with Simeon's swan song to the earth. Now two Christian seeds rest in the pagan burial ground beside the Palar River. It was very solemn, almost mysterious, when on: Monday evening at dusk in the light of the flickering torch the procession under singing (the women stayed behind according to Indian custom, only Brahmi women go along) moved to the burial place, and the burial proceeded. Of course, when the coffin is lowered into the grave, it is not without shouting and cursing; the majority are still pagans and do not know how to honor the corpse.

After Valthanakuppam, it's Jerigutti's turn. This is our most hopeful place. Things have been a bit bleak here since March. First came the visitation of the cholera, whereby one of our firstlings, Visuwasam, died. But the disease turned out to be a blessing for the people. For the teacher, Jacob,

was tireless in consoling and dispensing medicine, so that the Dors people gained great confidence in the "Way". In April came a new trial. On the 15th, at about 10 o'clock at night, when I had just finished the lesson and the devotion with a large crowd of people, there was a robbery attack on three Mohammedans riding in a horse-drawn carriage on Hmlpt Street. I learned nothing of this until Saturday morning, two days afterwards. The police investigated, and suspicion fell on six pariahs, four of whom were studying with me. A goldsmith, by making false statements, directed suspicion on them. So they were arrested and taken away. I was depressed, although I was convinced of the innocence of at least half of them, since they had been with me on the evening of the lesson when the robbery took place. But in India the tongue is so dexterous, and false witnesses are always to be had, and unfortunately the police are almost the worst in their partiality and venality. The lower court at Gudipattam denied the guilt of the people; but as they had no counsel to defend their innocence, they were referred to the Sessions-Criminal Court Oonit (the next highest court) at Chittoor. The hearings there lasted about a week. We hired a capable Brahmin "pleader" from Chittoor for 150 rupees (P50). About twenty witnesses for the plaintiffs and about fifteen for the defendants were interrogated, including myself. On Thursday evening I was interrogated. After dinner, I called the defendants to me on the platform where I prayed with them and exhorted them to cast all care on the Lord. Then I went home on the night train. Two days later came the joyful news: "Acquitted!" The jury, consisting of five men, four Hindus and one Mohammedan, voted 4 to 1 for acquittal. As the lawyer told me, it was largely due to my testimony as a religious teacher that the jury so decided. The Hindus have respect for anything that has a religious tinge. - The next day, Sunday, we held a thanksgiving service in the afternoon in connection with the catechesis on prayer. Since the release of the people, the work in Jerigutti is going on more freshly. It had been quite interrupted. There is now a good example to show the people the redemption of the world of sin that was accomplished through Christ. May God build His kingdom in Jerigutti! Now a few words about the teaching in the parish village of Ambur, the "mother village" from which our first and most parishioners come. The Honorable Commission will perhaps be disconcerted to learn that it is precisely in this village that no more of the relatives and friends of the baptized are being won for Christ. Well, there is no lack of witnessing, encouraging and warning not to let the time of grace pass, but the older ones, who have already fallen into the mire, are difficult to move. So we have to take special care of the younger generation. There are fifteen to twenty young men studying every evening, some of them with great zeal, and it seems that the gospel has deeply touched their hearts. These young men have built their own place; they also buy their own oil and lamp. Now I have suggested that we take up a collection for Christmas, so that they can also join in the celebration. How

I cannot yet say how many of these will be baptized, but I entrust them all the more to the intercession of our home church.

A special occasion recently drove Brother Stallmann and me on an arduous but interesting journey to the mountain region of Packampalaiyam. I received a letter from a Sudrachrist from Tinneveli, who told me that he had lived in Packampalaiyam until recently - as a heathen - and had bought some land and kept a school next to it. On becoming a Christian, or rather on being told of his resolution to become a Christian, he thought he could not bear the obnoxiousness of the Dors people, and especially of a relative, and so he had gone for baptism to the London Church Mission at Tinneveli, where he was now employed. Now, however, he would like to transfer the land there - four acres under dry cultivation and half an acre with irrigation plant - together with two small wells to our mission, so that we may use the income, which he says amounts to about 100 rupees (H33) annually, for missionary work in that area. This is undoubtedly a hint from the good Lord to move our work into the mountains as well. It is also a refreshing example of Indian-Christian sacrifice, and although there will be many difficulties to overcome before everything is settled, we want to thank God for this generous gift and hope to Him that He will lead everything out happily.

So far the report of Missionary Kühle. L. F.

## To the ecclesiastical chronicle.

**"The church is seeking to dump its burden on the schools,"** said Ben Blewett, superintendent of the St. Louis public schools. In a meeting of school superintendents from cities having a population of over 250,000, held in Detroit, Mr. Blewett spoke it that the churches were trying to foist some of their work upon the schools, and that religion should be kept out of the schools. Meaning, of course, the public schools. He then stated, "The school does not have in mind at all to do the work that the church should do. We also believe that the religious and moral instruction and education of the child is of the utmost importance; but, whatever obligation the school may have in this respect, the responsibility rests on the family and on the church. We learn how often they do not do their duty, and then the heavy task is thrown upon us. The public school is spoken of as a godless institution, because it is concerned only with the training of the mind. But the family and the church have not done their duty in this play; and what they have failed to do is then to be laid upon our necks as a heavy task." The daily paper from which we take this news then continues, "While Superintendent Blewett was making his speech, Chas. W. Cookon, superintendent of schools at Defiance, O., in a meeting of superintendents of schools in smaller towns, urged that religion be made the chief subject of school work, and that, above all things, Bible study be pursued." Like Mr. Cookon, many earnest, well-meaning, even Christian-minded people think so. They are sincere, they mean well.

They see the increasing godlessness, the insolence, and the lack of discipline of the generation that grows up without God's word; and they want to remedy this by having the state school teach religion and make the children sober. But however well these people mean it, the remedy they propose is wrong. Mr. Blewett has said the right thing: the home and the church should do their duty; it is up to them to educate the children religiously and morally. And it is only because they do not do their duty that an attempt is made to impose on the public school what is not its duty at all, and what it cannot do at all. The public school, because it is a state school, a civic institution, for the maintenance of which all citizens are taxed, without distinction of creed, can and may do only civic things. Morality, so far as it concerns the State, has to do with coarse external works, with the quiet, peaceful getting along and living together of the citizens. But morality, so far as it concerns the State, it may presuppose in the citizens; for it has to do, after all, with men, with men who have reason and conscience, in whose hearts, for the purposes of the State, sufficient remnants of the natural law have remained in spite of the Fall. This morality the State may presuppose and demand, and, if it is not rendered, punish and compel, and, if necessary, kill. That men should do these things and many others willingly and from the heart, out of fear and love of God, so that they may have value before God, is only due to the fact that men come to the knowledge of their Savior from the Gospel, have a gracious God and Savior, are assured of the forgiveness of sins and of eternal life, and are glad and want to live and serve the gracious God and Savior out of love and gratitude. Most such Christians who want to have religion in the public schools with power are "thunder children," Mark. 3, 17; Luk. 9, 54. They do not simply want to bring the gospel to the man and trust it to make itself prevail, but they want, if not to make fire fall from heaven, yet to press something very hard with the sword, that is, with the force of worldly authority. - Still worse, of course, is when the Church has to be told that it is neglecting its duty, and that even civil society suffers for it. We agree with Mr. Blewett in what he says against introducing religion into the public schools. But when he makes his speech again, he should add to the part against introduction a part in favor of Hinaustun. That in the public schools so much unbelief and falsely famed art is taught, which undermines faith, is certainly not good for the state, nor is it its duty, and for this it ought not to tax the citizens. So long as the public school confines itself to "training the mind," it remains within its limits.

E. P.

*The Churchman* reports on **pagan conditions in America:**

"Four times during its existence the American Bible Society has had the whole country searched with the intention of selling or giving a Bible to every family that does not yet have one. The last time this was done was in 1882, when Bibles were distributed in twenty-seven languages. Today, Bibles in fifty languages are needed to supply the population of the country. The last resupply took eight years, and 8, 146, 808 Bibles were sold or given away. And yet there are more people in the United States today who have never seen nor heard of a Bible than ever before. It may not be very striking that out of 19,000 families in the South.

west visited in any recent year, over 14,000 were found to have no Bible. It is perhaps not particularly striking that in the Central Agency, which embraces nine Rocky Mountain States, there are towns of 4,000 inhabitants, and large, fertile tracts of country, heavily settled, where no Bible has ever been sold. It is perhaps not very striking that, according to one estimate, there are 600,000 families in six South Atlantic States who have no Bible. It is perhaps not remarkable that when a Sunday school was recently established in eastern Oklahoma with 93 pupils, only two Testaments and one complete Bible were found in the whole area. These are comparatively new areas where the circumstances are extraordinary. But what we are about to report from New York State sounds quaint: An area stretching about two miles in either direction from Cootes Hill has a population of 150 adults. Ignorance is the order of the day, and life is morally abominable. The Bible is an unknown book there. There dwell people descended from the earliest immigrants (people of the old native stock), and the Eastern Agency of the Bible Society, organized in 1908, reported several such remote settlements of English-speaking people in the northeastern states, living along entirely without any churchmanship, and indeed uncivilized." - This demonstration of such gross and so extensive unbroken paganism, together with all the paganism in such places where there is an outward ecclesiasticism, shows that one can scarcely get along with a figure of speech if one wishes to call our country and people a Christian country and a Christian people. So there is still much room for mission - yes, heathen mission - in our own country. There are still many country roads and fences where people can still be compelled to the wedding table of the great King. And finally, the good people who spread the Bible with laudable zeal will find that the printed word suffers just as much as the orally preached word: the great masses do not want it. How many persons and families, whom they find without Bibles today and supply with them, will have none tomorrow. But it is necessary to persevere with preaching, to bring the Word into pregnancy in every way. Faithfulness alone is our business, success is not.

E. P.

**Answers to questioners. 1.** (Several.) Concerning the envelope system - handling, advantages, dangers. We here summarize the experiences reported from various quarters. Where one confines oneself to distributing the envelopes for the year at the church door, opening the envelopes once every few weeks, and noting only the totals when they are opened, and where no other arrangement is made for members who do not wish to use the system, so that they may pay their dues regularly, no satisfactory result is to be expected. The system, properly applied, has the advantage of giving members the opportunity to pay their dues regularly in relatively small sums. In order that this may be accomplished, when the system is introduced, the individual member should have his packet of envelopes brought to his house by a committee, the system explained to him, and he should be given an opportunity, if he wishes, to state a sum which he might deposit, say, weekly, as long as he has his present earnings. A committee specially appointed to administer the envelope system would be indispensable in large communities, and desirable in smaller ones. This committee would have to carry the envelopes to the members' homes, open the envelopes after each service, keep accurate records of the

gifts of the individual, and according to such resolutions as the congregation may deem good, to report to the congregation on its work. Some congregations also charge their committee with the collection of contributions from those who have not used their envelopes for a time or have not accepted the envelopes. Where the envelope system is thus handled, good success is reported, and thus, and thus only, will many a nuisance be avoided in the use of this system. - 2. announcement of sermon topics in local secular newspapers. Such an announcement of the sermon theme for the next Sunday in secular local papers is certainly not to be rejected. The questioner writes: "Lutheran Christians expect nothing new in preaching, but the ancient and yet eternally new Word of God, which alone can make their souls blessed." Quite true. And where no churchless people or those neglected by their churches and preachers are to be found, but only members of our church are resident, there is therefore hardly any need for the regular advertisement of the sermon in the secular papers. Unfortunately, however, it is the case that in many so-called Christian churches it is not God's Word that is preached, but the word of men. Souls who are hungry for wholesome spiritual food can be pointed by such advertisements to the place where they will find what an unbelieving preacher will not and cannot give them. The fact that sinful pleasures are reported in such papers, and that all kinds of ungodly views are expressed, need not prevent a congregation and its preacher from using such a paper for announcements, any more than we would otherwise deny ourselves the use of printing ink, because it is much abused. - 3. (Several.) The bills in the House of Representatives by which an attempt is made to cut off the free discussion of Roman superstition and error are H. R. 6468 and H. R. 491. Bill 491 is particularly objectionable. It gives the Postmaster General the right to exclude from the mail any publication "that tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy." A Roman-minded postmaster-general could, on this wording, exclude from the mail Luther's works, Walther's sermons, most of the Synodal Refractories, and all our periodicals. Neither the heresies of the Papal Church, nor the fanaticism of the sects, nor the abominations of Mormonism, nor the insanity of Christian Science, would be allowed to be refuted in print for the warning of Christendom. - (4) Only he who, in his incredible delusion, does not recognize the sinfulness of the world-being revealed on the dance-floor, or who thinks that he may help others to put their souls in danger, for the sake of a vile profit, can dance, thus saying with Cain: "Shall I be my brother's keeper?" - 5. (Many.) In inquiries the name and address of the inquirer must not be omitted.

G.

**The tyranny of conscience of the papacy**, how miserable human commandments are imposed on people as divine commandments, which they must obey for the sake of God and conscience, is again shown in this time by the fasting decrees and the teachings given about them. Thus Catholic Christians are instructed in one of their sheets, "Why should we fast? In answering this question, we are to remember first of all that Christ the Lord Himself, as today's Gospel tells us, fasted as an example to us. It is precisely for this reason that the Church has decreed fasting. Therefore we are to fast because the Church has commanded it. The Catholic need only know that fasting is a command of the Church. A true Catholic obeys his Church, her orders are sacred to him. He knows and is convinced that by not observing the

The principle is that the law of fasting is not a human commandment, but that the true author of this law is the Holy Spirit. But even if the command to fast were a human law, what kind of principle would it be to say that what men command need not be observed? Do you approve of a child not doing what his father and mother command? You must obey, under penalty, the orders of the temporal authorities: why, then, should disobedience to ecclesiastical superiors be permitted? According to the words of Scripture, "the bishops are set by the Holy Spirit to govern the Church of God" (Acts 20:28); but if they prescribe fasting at a certain time, and we disobey them, we resist the Holy Spirit himself. But if we fast because the Church commands it, we fast in obedience to the Holy Spirit. Since we have just begun the forty days of Lent, it may be useful to indicate why we should observe these fasts in particular. We should do so if only because of the venerable, ancient origin of this salutary exercise. The vicarious fast is an institution originating with the Apostles, as attested by the most ancient Fathers of the Church. But why did the apostles institute this fast? Because Christ himself fasted forty days. To follow such an example is certainly salutary, for the Lord himself says: 'He that followeth me walketh not in darkness,' John 8:12. Then this holy season of fasting, mortification, and retreat is instituted to remind us of the passion and death of our Saviour. In these days the Church sets before us more emphatically than usual the mysteries of our redemption. Just as the Saviour allowed himself to be crucified for us, so we too should crucify our flesh, so that we can say with St. Paul: 'I am nailed to the cross with Christ,' Gal. 2:19. Fasting, then, is a confession that we are disciples and worshippers of the suffering Saviour. Not to fast is not to want to follow him; but of such Christ says: 'He who does not follow me cannot be my disciple.' - And St. Chrysostom writes: 'He that keepeth not the fasts believeth not on JEsu, nor on his cross.' - So let us conscientiously keep the ordinances of fasting. They are truly easy enough in our time. If we fast in the spirit of the Church, out of obedience, and for mortification, God will look graciously upon our fasting, 'and it shall become unto us a salvation of body and soul.' - The whole is founded on the principle that the church, that heitst, the pope and the bishops, have power to lay upon the consciences of Christians, in God's stead, any commandments they please, and to require obedience to them for their souls' blessedness. But for once the pope and the bishops are not the Church, but all the faithful. And they are all brothers. No one can and will lord it over another; one may impose on himself as much as he pleases, but not on another without his will. Secondly, the church is not to interpret its own commandments, but to preach the gospel, and as Christ says, "Teach them to observe all things whatsoever I have commanded you," Matt. 28:20.

. E. P. .

**"Save the little children!"** Under this heading Cato Sells, the Indian Commissioner, has issued instructions to his subordinates. He makes the startling announcement that of the Indian children who are born, a good three-fifths die before they reach five years of age, and gives as the reasons for this the neglect of the little ones and the arduous life of the mothers. The *Gospel Herald* remarks: "The Message is timely and important. But in its bosom its call should be heeded also in regard to children of other races than Indians, most especially in regard to children yet unborn. "

E. P.

**Also an armor on the confirmation.** The German paper "Auf der Warte" reports: In the "Sprechsaal" of the "Hamburger Echo" we find the following submission from the Zentralverband deutscher Freidenker, Ortsgruppe Hamburg: "To the parents whose children leave school at Easter. The time is approaching again when the children will be registered for confirmation classes. There is no legal obligation for the German citizen to let his children participate in this event of the church. This is entirely the will of each individual. Comrades, if you have inwardly broken with your faith in the Church, it is downright lack of character to let your children go to confirmation classes, confirmation and confirmation. The key point of Christian education is the hint from a better hereafter. This does not strengthen the character for the positive life. Already in early youth the spirit is well prepared for the life that is to begin only after death. The beautiful life begins only after the earthly life, which is only a vale of tears, has been passed through. Our ideal of education, however, must be based on the positive life: to form a firm, good character, to refrain from everything that inhibits and restricts the faculty of thought, but to do everything that contributes to brightening the human spirit, to bring into human society capable and useful members, and to awaken the desire for life. To fight for the betterment of positive life out of love for life and to work together for the happiness of all, that should be our ideal of education and upbringing. For many years the Hamburg local group of the proletarian freethinkers has sought to impart to the children of the comrades in the last half of the school year a life lesson so necessary for the life of the proletarian and a basis for a free, humane and natural world outlook, which is also to be done this winter: Winter shall be done. The lessons are free of charge for the children of non-members. Applications" etc. The first-mentioned newspaper comments on this: "One can see that the great time passes by some people who live among us without them forgetting or learning anything. Otherwise it would be impossible that the Freethinkers have still not thrown the most stubborn and foolish old shopkeepers into the old iron." - So Satan also equips confirmation. Parents who send their children to Christian instruction and have them prepared for confirmation are mocked. Instruction in unbelief is offered to children, and gratuitously, if necessary. Christianity is represented as stupidity overcome, and unbelief as the greatest wisdom. Faith is painted off as fooling the people, cheating them out of their earthly happiness, and making them believe in a doubtful, nay, lying happiness in those: Life; unbelief, on the other hand, as the greatest popular happiness that makes this life worth living for the people. So it sounds in Germany, where the terribly serious times should surely admonish to repentance and humiliation before God. And the same tune Satan and his accomplices are whistling here. It is the old Satanic song from Paradise: "God does not grant you the enjoyment of the tree of knowledge, which is so sweet and makes you wise. Listen to me; I will show you the way to happiness! And just as men did not realize where this led until they could look at Paradise from the outside with their skirts of furs, so now so many do not realize it until one day they will be "completely bald and will have to go with Satan from Christ: Satan must go from Christ into hell." But as these people are eager to lead others with them into hell, so we should be even more eager to bring others with us into heaven.

E. P.

**The Pope has taken another attempt** to play the role of mediator between the warring nations. On the Roman side it is reported: "Pope Benedict has once again raised his voice in the interest of peace. Indeed, in a special pastoral Brieie written for Lent, he declares that he cannot stand idly by while Europe is torn apart by this terrible conflict. He refers to his earlier efforts to persuade the warring nations to lay down their arms, indicating that he has virtually interposed himself between the belligerents, imploring them to abandon, in the name of the Almighty, their intention to destroy each other. The Pope repeats the proposal he made to the belligerents a few months ago, which was: "Let each belligerent power clearly define its desires and objectives, but at the same time be ready to make the necessary sacrifices of pride and certain interests, so as to bring to a conclusion the sinister conflict in accordance with justice and to restore a lasting and just peace". I rejoice that our cry for peace has found a deep echo in "the hearts of the peoples at war themselves and of the peoples of the world: warring peoples themselves, as well as the peoples of the whole world, and has aroused a sincere desire that the: bloody conflict may soon be brought to an end. I must therefore once more raise my voice against the war, which must develop into a suicide of civilized Europe" - As much as every Christian heartily desires and cries out to God that peace may once again be established among the nations, it would be a true misfortune for the world if peace were to come about through the mediation of the Pope. This would only increase his prestige and encourage his soul-murdering heresy. It is much more salutary to the world, to the Church, and to the Pope himself, that he should become accustomed to the fact that "his fatherly voice is not heeded." We place war and the papacy in the same line, namely, as things from which we pray that God will preserve us and deliver the world from.

E. P.

**In the chapter "Pastoral Care in the Field"** the following is written to the "Reichsbote": "Unfortunately, the following is to be reported from a new warrior letter from the front: 'Yesterday was the Penance Day service of our battalion, and I had planned to take Communion. But then I got so annoyed during the sermon of the division chaplain that I gave it up. Among other things, he made Grey out to be the blackest sinner in the world, and considered it a dreadful misfortune that there should have been parties fighting each other before the war. In the meantime we stood in rows in the pouring rain and the cold and had to listen to everything. Most of us could not follow the nonsense at all. The rest could clearly see their displeasure; one of them had the courage to leave his place in the ranks and leave the service with flashing eyes. When the speech was end, only a few wanted to take communion. . . . Where the discussion is suppressed, only the admitted should be said, otherwise the most dangerous opposition arises/ I do not publish this quotation from a letter out of quarrel or pretension, but 'for correction and for chastisement in justice'. The place of the incident is therefore not even hinted at, not even whether it was in the East or the West. The writer of the Brieie is not a theologian, but a prospective big house man, a city dweller, not coming from Christian circles, but of serious life. Nor is he an easily heated sanguine; on the contrary, by his great calm he earned the Iron Cross almost a year ago. - It must have come from

The finger of blame for the abuses in field pastoral care and field preaching must be laid open again and again. The matter is too serious. How little knowledge of the soul is betrayed by the spiritual over-patriots who out there believe they can saturate the souls of our warriors with politicizing and bramarbasing. God's word they want. Because they are getting too full of the tiresome earthly every day, they want to hear the supernatural. He who cannot give them this is not fit for such a serious occupation as that of preparing those condemned to death for eternity, and let him take his hand off it! It is time for the judgment of the house of God to begin. Prov., Sup." - As unpleasant as what is communicated here from a warrior's letter is, it is gratifying that these voices should be raised. But one should then also cease to reproach us, who have reprov'd this deep harm from the beginning. Although we are glad to keep silent when those who are called to speak first do so, we would like to point out again that the national church as such will be unable to remedy the damage thoroughly because of the arbitrary doctrine that prevails in it, as long as it does not tear out the roots and introduce doctrinal discipline. (Free Church.)

**Catholic soldiers should also be given the Bible.** The "Allg. Ev.-Luth. Kirchenzeitung" writes: "What a change of times! The publishing house of the "Deutsches Volksblatt" in Stuttgart is publishing a complete "New Testament for the Catholic People", and Bishop Keppler of Rottenburg has written a preface to it in the form of an "Episcopal Recommendation". It reads: "The book of books in its simplest form, at a low price, so that it can truly become common property for all - that is the sole purpose of this new small edition of the New Testament. It appears in the midst of war. The Holy Scriptures are, after all, part of the war armor of a believing people and army. The small format and the small price shall enable the widest distribution. Soon the holy book shall be in every home. The more mature students shall have it in their pockets, the soldiers in their knapsacks. In the military hospitals it shall cool the burning wounds with the wine and oil of the Good Samaritan, in the prison camps it shall gladden the homesick hearts as a messenger of the homeland, earthly and eternal. To the people and the army it shall strengthen the soul with bread of war to endure and persevere. It shall lead us all out of the hardships and horrors of war into the great tasks of peace. Take and read! Take it and give it to others to read! Take it and send it into the field as the best gift of love. No one is so highly educated, no one so uneducated, that he could or should do without this book. For the educated and the uneducated it is the book of books; only the educated need it even more than the uneducated, and he must take even greater pains to read it with simplicity, modesty, and reverence. According to St. Ambrose, the Holy Scriptures are comparable both to a mighty stream and to a lovely spring; he who fears the stream, he says, drink heartily from the little book; he who dares not go out into the wide sea, sail confidently along the shore (on Ps. 36). Rottenburg, July 12, 1915. Paul Wilhelm, Bishop." - That sounds almost too good to be true. And the praise of the Scripture sounds almost as if the Roman bishop had become Lutheran. We also wish Catholic readers of the New Testament to "read it with simplicity, humility, and reverence." Of course, we do not mean "simplicity, modesty, and reverence" toward the pope, so that they do not read anything in it that is displeasing to the pope and to "Mother Church," but rather toward the Scriptures themselves, so that they let the clear words say to them what they say in a way that is understandable enough for everyone.

say, that they will then take their reason captive, together with the learned Roman biases, under the obedience of Christ. We hope that this diffusion of the New Testament will be really such an extensive one as the Episcopal preface so beautifully states. E. P.

### "Let him this year!"

Narrative of the great war. By A. B. r.

#### IV.

Slowly the days went by. As long as it was light, they did not venture out of the trenches. Only when darkness had fallen did they fetch the food, and whatever else had arrived for them, letters, parcels, gifts of love. Wilhelm grumbled, loudly and quietly. No, this was not how he had thought the war would be. That was a terrible life, this eternal sitting still. And then another thing like that could burst in at any moment, and one had to put up with it; there was nothing to be done about it. He felt a little uneasy at this thought.

But things were soon to be different. The day came, which most longed for, when the order was given to throw the enemy out of his positions, no matter what the cost. It was a dull, misty morning, in which the figures of the field-graves were rapidly disappearing into the unknown. The whole situation was also uncertain, for no one knew exactly what was really in the gloomy, threatening high forest over there.

Gradually the fog moved away. The regiment became aware that it was in an extensive plantation of trees. A company advanced and immediately received fire. An officer's deputy falls by a shot in the head. On the right wing, too, the losses accumulated considerably. Gradually the rest of the battalion succeeded in advancing to the entrance of the woods, where, with other parts of the regiment and a detachment of sappers, they found some shelter in a small hollow.

But it was here that the situation subsequently developed worse and worse. Tightly packed together as they stood, they were exposed to the fire in a terrible way. The losses piled up horribly. Cries of pain from the hit and groans from the wounded lying between the ranks filled the air. Even the bravest man's heart began to tremble.

Even Wilhelm Bruns felt uncomfortable. At any moment he had to be prepared for the deadly lead to strike him as well. Involuntarily his life came before his eyes. Here, in this murderous hollow in the Argonne forest, came the thoughts of his father and mother, of what he had sinned and neglected, of what could perhaps never be repaired. No, it was not right of him what he had done. He should have lived differently, should not have allowed himself to be led by this wild recklessness that thinks only of today and not of tomorrow.

There! A ball hits the man next to him, just in front of the head! Silently, he sinks backwards. A quick death, painless, unconscious. But still a death. Life is over, over forever! Pale, the man lies there among the others. He stands before his judge. But is there a judge, a God? Wasn't that silly superstition, as his comrades in Harburg had always said? Beautiful fairy tales, good enough for children and old women?

"Throw down!" sounds the command. Everyone throws himself down where he stands, in the damp moss of the forest, in the up-



soft clay of the path, in the puddles formed by the rain. The living lie among the dead, the intact among the poor wounded. Wilhelm looked around at his other companion. He wants to say something. But his mouth remains closed. What he sees there strikes him as so astonishing that he cannot grasp it. The man has folded his hands and his lips are moving. And he had been one of the worst in Harburg, one who could not do enough in sacrilegious speeches.

The situation is now becoming more and more untenable. The bullets and shrapnel of the French are wreaking terrible havoc. It can't stay like this. Something must be done, everyone feels that.

Then the command "Up!" resounds. The regimental commander made the decision to take by storm the barricade hidden deep in the woods. In a furious onslaught the Feldgrauen broke loose. Embittered by the murder of their comrades, they run against the enemy fortifications. The French are surprised at the recklessness of the action. They cannot quickly adapt to the changed situation. And when they have found their bearings, it is too late. They fire into the masses, but their hands tremble. They don't hit much anymore. With bayonets fixed, the Unferns pounce on the enemy. A gruesome melee begins. The French muster the last of their strength. But one by one they fall. The others turn to flee without order into the protective darkness of the forest.

The onslaught has succeeded, the enemy chased away. But the field graves have no rest yet. First the position they have won must be fortified anew. There is still much work to be done, for the enemy will soon return with new reinforcements.

Meanwhile, the Red Cross crews have arrived to dress the wounds inflicted by the battle, to help where help is still possible. Down in the hollow way they have the most to do. Then they go up the hill where the last storm was. Everywhere the wounded are gathered, friend and foe without distinction. Some can still walk and need only be supported and led; others must be carried on stretchers to the dressing station.

Finally, a medical sergeant stands alone from the battlefield. He looks around to see if anyone is still lying there. No, the ones lying there, there's no helping them," they are dead. Suddenly it was as if a low moan reached his ear. Once more he looks at all the silent sleepers. No, it's not them. Then he casts a glance down the slope. Right! There's another one down there. A low whistle sounds! An ambulance man rushes down. They're going down. They're touching the man. Yes, the heart is still beating. There's still life in there. With their combined strength they drag him up the slope and carry him to the dressing place. There they lay him down. The body lies there mute. Not a limb moves. Wilhelm Bruns looks like a dead man. The limp leg hangs limp from the knee down. "Poor guy!" says the paramedic. "He's been crippled today." - And slowly the cars start moving towards the military hospital.

#### V.

Four weeks have passed. Now autumn has fully arrived. In the Argonne, too, the trees have lost their leaves. That's good. Now the turkos can no longer hide in the treetops and look down from above unseen.

...shoot. Slowly the German attack advances, very slowly. But there are also setbacks. A perpetual back and forth, tiring, depressing. And yet forward it goes, step by step. The regiment Wilhelm Bruns was with has suffered heavy losses. But always new replacements from home came in and filled the gaps.

He himself has been lying in the reserve hospital of a small Rhenish town since he was wounded. He lies in the large hall, in the midst of all his fellow sufferers. His face has become paler, and his cheeks are somewhat sunken. It almost seems as if there is a softer expression on his features than before. But that can also be a deception. Perhaps it's the lighting. Only dim light penetrates through the shrouded window panes. But now the nurse comes and quietly pulls back the curtains. Now the light comes in again, the full light of a beautiful, clear autumn day.

It's three in the afternoon. The rest period is over. A little refreshment is handed to the sick. The attendant comes to William's bedside. A friendly smile crosses his face. The attendant means so well with him.

By the way, now you can really see that Wilhelm's features have become softer. There is something in it that wasn't there before. "Today I have a very special surprise for you, my dear Bruns," the attendant begins. "Guess what it is!" "Yes, how can I know?" retorted Wilhelm. "Am I to be dismissed, perhaps, for home?" "Oh, tvas you think! How can you talk of dismissal! You will have to endure with us a while longer. Or would you like to go away again?" "What can you answer?" replied the invalid. "I have it good here with you. That is really true. Much better than I deserve. But sometimes it comes over me like that. It's usually like homesickness for home. I never used to feel that way." The guard smiled, quietly amused. "Yes, of course you can't go home yet. But home can come to you. That's better."

Astonished, Wilhelm looks at the guard. What do you mean? You don't mean that - say, who is it? Who wants to visit me?" Then the attendant grasps his hand. "Do you really not know, Bruns? Do you not know that west love is the greatest of all human love?" Then the young lad's eyes fill with tears. "Is it really true, then? My mother -?" "Yes, my dear Bruns, your mother is coming. I have just received the letter. She has ventured the long journey, all alone! Her pastor has written everything down for her, so she can't be mistaken. You see, that's the great news! Isn't it beautiful?" The invalid heaved a deep sigh. "Yes, it's good. It's the best there is for me. But I don't deserve it. Oh, if you only knew! I have sinned grievously." The keeper nodded gravely. "I suppose that's so. I've noticed all along that you've got something on your mind. - No, never mind! You needn't tell me. Confess it to your chaplain. I'll just tell you one thing: If sin has become powerful, then God's grace has become even more powerful. You see, that's what I believe, and that's what you have to believe."

The sick man silently squeezed the attendant's hand and looked her in the face. And then he looked past the black figure towards the door that had just opened. And the sick man's eyes grew wider and wider. He straightens up, wanting to get out of bed. He wants to walk towards the simple woman in her plain

dress, who has just entered and is now approaching his bed. But the attendant gently pushes him back, gets up from the chair and goes away to another bed. And the other now sits down in her place and takes the sick man's hand between her rough working hands.

"Wilhelm! "Mother!" "Now I finally have you back, my boy! I couldn't stand it any longer. I had to see you. Father sends his love, too, and the brothers and sisters." Sadly and ashamedly Wilhelm looked at his mother. "Is he still angry with me?" "How should he be, Wilhelm?" returned the mother. "Where God has struck, men must be silent. You have been punished hard enough all your life." Then the invalid heaved a deep sigh. "Yes, mother, that is true. No one will give me back this leg. I'll be a cripple all my life. But when I think of it, I deserve it. I mustn't say anything."

"Only be quiet, my boy!" said his mother, stroking his cheeks gently. "The main thing is that you are alive, and that you have not passed away in evil, swift death. All this time I have been thinking of what our Saviour said: It is better for thee to enter into life lame or crippled, than to have two hands and two feet, and be cast into everlasting fire." Then William looks at his mother, and gazes fixedly into her faithful eyes. "You are right, mother. I would not have gone to heaven if the bullet had struck me in the Argonne Forest. I was too far away. But it has already begun there, the new, very slowly. I didn't want to at first. But God didn't let up." "And what our Herrgott starts, He finishes," replied the mother confidently. "I used to say it to father when he had no more faith: 'He's got it all, he's got no lack of means.'"

## Obituaries.

It has pleased the Lord above life and death to bring one of our most able and faithful pastors in the Atlantic District, who also served the Synod for years as visitor and vice-presbyter, out of labor to rest and eternal joy, viz. because and Fr. G. F. R. Stutz. The same passed away in Albany, N. Y., January 15, gently and blessedly, without contest or agony, in faith in his Saviour, aged 69 years, 7 months and 26 days. The blessed departed was born May 19, 1846, in Washington, D. C. There he attended the parochial school, and then entered the high school, which was then located in St. Louis, but was removed to Fort Wayne in 1861. Here, as well as in the seminary at St. Louis, he studied with diligence and fidelity. His first pastorate was in Rondout, N. Y. There the newly formed Lutheran Immanuel congregation had called him. The congregation desired a "faithful, able pastor, equal to the field," and asked the then president of the Missouri Synod, Prof. C. F. W. Walther, to suggest one to them. He recommended the candidate G. Fr. Stutz, who was also called and ordained and introduced there on April 3, 1870. The present pastor of the congregation, F. P. Wilhelm, writes about his work during the next ten years: "In ten years of faithful work in the Lord he laid a good foundation and left his successor a well-ordered congregation. . . . The fact that today there is a well-directed parish school here, and that as a result by far the majority of our young people, especially the boys and young men, remain faithful to their parish or, if they move away, adhere to the faithful Lutheran church in other places, is something that we have already seen in the next few weeks.

God to the faithfulness, diligence and self-giving of the Rev. G. Fr. Stutz, now resting in the Lord." - In 1880 the deceased responded to the call of St. Paul's church at Albany, N. Y., in the midst of which he labored for nearly 36 years, also in great blessing. After years of ailment he had to endure a serious operation three years ago, in consequence of which he was confined to bed for months, during which time Schreiber was permitted to substitute for him this Sunday with services in his congregation. As soon as he could, he dragged himself to church, and there was probably no more attentive and eager listener in the large congregation than he. "I have need," he used to say, "oh, so need!" After his recovery he was allowed to serve his God and his congregation for three more years in fellowship with the second preacher of the congregation, Father H. W. Müller, until New Year's Day 1916. On that day he sat at his study table and arranged his list of communicants for the new year, and also talked with his wife a few words about the sermon he intended to preach the next day. But no sooner had she gone out than he cried aloud. He was found in such distress of breath that it seemed as if he would die on the spot. But he recovered, but had to lie down in bed, from which he did not rise again. The cause of death, according to the doctors, was arteriosclerosis. On January 18, the funeral services were held with a large attendance of his church members, the Albany Pastoral Conference, of which he had been president for many years, and many friends. U. G. A. Schulze delivered a consoling address at the house of mourning, and Father H. C. Steup, as emissary of the New York District Pastoral Conference, of which U. Stutz had been a member for nearly 46 years, superintended the resolutions of condolence of the pastors in New York. In the church, our honorable President L. Schulze, the deceased's friend of many years, preached the funeral sermon on Mal. 2, 6. 7. 2, 6. 7. Then the second pastor of the congregation, H. W. Müller, entered the pulpit and spoke on Hebr. 13, 7. After the conclusion of the funeral service, the dear body was carried to the congregational cemetery and there, in the glow of the setting evening sun, was lowered into the grave surrounded by deep snow. Father F. Father William of Kingston performed the blessing. There now rest the earthly remains of our dear brother on the most beautiful hill of the great God's graveyard; there the Shepherd sleeps in the midst of many sheep whom he has buried there, until the great resurrection morning, when they will all hear the voice of the Son of God, rise from their graves, and, united with the soul, enter into the eternal, blessed, heavenly life of joy. God grant it!  
H. E. W. St.

It has pleased the Lord, according to His unsearchable counsel, to call away a laborer from His vineyard from this time into eternity, namely, Father Otto Bräm, pastor of the congregation at Rankin, Wis. who died quite unexpectedly in the night before March 1 to 2 and was found dead in his bed the next morning. - The deceased was born Aug. 6, 1865, at Hinterpommern, Germany. In 1872 he came with his mother to America, going to Chicago, where his father, who had moved there the year before, had established a new home. Here he also attended the parochial school of the Jacobigemeinde. In the fall after his confirmation he entered the high school at Fort Wayne. Because of his mother's illness he had to give up his studies here after he had completed the two lowest grades in one year. But he entered the practical seminary at Springfield in 1888, and after four years' study graduated in 1892. He received a profession from the churches at Beargrass Creek and Augusta,

Eau Claire Co, Wis. which he obeyed. These churches he served with all fidelity and conscientiousness for over 22 years. He also held the office of visitator for a considerable time. Last year the parish called him to Rankin, where he was inaugurated by Father Aerger on March 7. To this parish, then, he has ministered Word and Sacrament for one year. Although he had been a little nervous of late, yet he had recovered sufficiently to officiate. On the Sunday before his death he was still preaching. His age he brought to 50 years, 6 months and 23 days. On March 6, the funeral was held in the Lutheran church at Rankin, Rev. A. Schlei conducting- the funeral service at the house, and addressing the bereaved on the words, "Behold, I die, and God will be with you." In the church Fr. G. Aerger preached a consoling funeral sermon on Mark. 6, 45-51. Fr. A. Schlei provided the altar service, and the undersigned read the resume. After all present had taken another look at their dear pastor, the body was conveyed by rail to Augusto, Wis. Here, where Fr. Bräm had worked for many years, a funeral service was held again on March 7 with numerous participants in German and English. Father J. H. Stelter held the German and F. Kersten the English funeral sermon. The local pastor, O. List, officiated in the house and on the graveyard. Bearers were his former conference brethren, Pastors Naumann, Schedler, Hartenstein, Wedel, Wahl and Geske. Here the body was then committed to the resting bed of the earth beside the spouse, where it now rests until the day of the resurrection of all flesh. - May the faithful God fulfill in him the promise: "The teachers shall shine as the brightness of heaven, and they that are wise unto righteousness as the stars for ever and ever." But may the merciful Savior also fulfill in the orphaned children the promise, "I will not leave you orphans." Yea, may the gracious God bring to the hearts of us all the admonition, "Watch ye therefore; for ye know not what hour your Lord will come!"

H. A. Handrich.

After a long pilgrimage, the longtime cantor and teacher of St. Lawrence Parish at Frankenmuth, Mich. on February 8, S. Nidel, entered into eternal rest. He had entered upon his ninetieth year on January 7. The deceased was one of those six seminarians who came to Saginaw in 1852 to receive their final training in the teachers' seminary founded there by Father Löhe. When that seminary closed at the end of the year, he answered a call from the congregation at Eden, N- to their school, and the following year accepted the appointment to the Frankenmuth parochial school. Here he did his life's work. For forty-seven years he faithfully held school here, until increasing deafness made his resignation necessary. He continued to serve as organist for five more years. In many cases he had three generations, grandparents, parents, and children, for pupils, and never missed a day of school or a service during his long tenure. When in the days of his retirement his deafness limited his intercourse with others, he occupied himself the more diligently in reading his dear Bible and the writings of Luther, and proved a faithful praying man for the congregation, the synod, and the whole church. Thus, in the funeral sermon, the following word was rightly applied to him in his conduct of office and his Christian faith: "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord!"

Teacher orator. Johann Heinrich Philipp Müller passed away on February 6 in faith in his Savior at the age of 78 years and 8 months. Born June 6, 1837, at GroßNeudorf in Kurhessen, he came to this country in 1857, and located at Crete, Ill. Several years later, on the advice of his uncle and P. W. Heinemann, he decided to enter the teaching profession. When he had graduated from the Fort Wayne Teachers' Seminary in 1863, he answered the call of Ebenezer Parish on Grand Prairie, Washington County, Ill, which parish he served with all fidelity 37 years in its school. In 1900 asthma and pulmonary trouble compelled him to resign his office. He thereupon removed to Linn, Kans. and there, surrounded by his children, spent the remainder of his life. On February 2, great weakness suddenly set in, which increased until on February 6, at 10 o'clock in the evening, his heart stopped. In the graveyard of the Zion congregation at Linn, Kans. his mortal remains now await the resurrection. May the Lord comfort the bereaved, and may the memory of the deceased remain in blessing! Text: 2 Tim. 4, 7. 8. C. F. Lehenbauer.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House, 8t. Nouis, Elo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### Synodical reports of the year 1915. 10th Western District.

96 pp. Price: 18 Cts. 11. Canada District. 52 pages. Price: 10 Cts. Concordia Publishing House, 8t. Douis, Llo.

What the Holy Scriptures teach us about the last days of the world was presented to the Canada District of our Synod by Father Graupner. He also answered the question whether we are justified in assuming that we are living in the very last days, and that the end is very near, and to what end the knowledge that this is indeed the case should serve us. - The paper which Prof. Theodor Gräbner presented to our Western District is of a historical nature. In it he describes the papacy of the Middle Ages and the dawn of the new day of the Reformation. He does this primarily on the basis of Martin Luther's three main writings of 1520: 1. "To the Christian Nobility of the German Nation on the Improvement of the Christian State"; 2. "On the Babylonian Captivity of the Church"; 3. "On the Freedom of a Christian Man". And in that the speaker, in this preparatory period to the fourth secular feicr of God's work of the Lutheran Church Reformation, instructs us on the state of the medieval Church, on "spiritual" law, on monasticism, on the Papal claims to power, etc., a glaring light falls of its own accord into the night of the Middle Ages. Those who do not yet know it, how groundless is the Roman condemnation of the Lutheran Church Reformation, may learn it thoroughly from this Synodal Report. K.

*THE SHADOW OF A CRIME.* By Mary E. Ireland. Concordia Publishing House, St. Louis, Mo. 1916. 127 pp. 5X7^-. Price: 30 Cts.

Among the mandates given by the last Synod of Delegates to the Commission for Children's and Young People's Literature was the provision that the Commission "make it its business to produce, or cause to be produced, books which meet the needs of our children". One fruit of this work is now available in the exemplary volume *The Shadow of a Crime*. The author has freely adapted Alfred Ira's story "Ropes of Love," with the author's permission, and has woven into the course of Ira's narrative her own thoughts and new episodes. The language of the book is noble. The story deals with the experiences of two young men who have been sent to the penitentiary through involvement in a robbery case, have served their sentence, and are now striving to earn a living from honest means. What then happens to the two of them is executed in a most gripping manner. Through the appearance of a criminal who had tempted them to their first misstep, the plot gains interest and increases to dramatic tension. The plot finally runs out into a satisfying outcome. *The Shadow*

O/ tt is a book that can be recommended without reservation to our young people aged fifteen and over. Adults will also read it with pleasure. The price is very low, considering the beautiful decoration. G.

**The Scriptural Doctrine of Eternal Life.** A paper by Father Albert Heinrich Brauer, who was speedily admitted to eternal life on August 29, 1915. Put into print anew by his brother Friedrich, pastor at Red Bud, Ill. St. Louis, Mo. Concordia Publishing House Print., 1916. 96 pages 5X7 1/2. Price: Softcover: 30 Cts.; in cloth binding with gilt edges: 60 Cts. Also available from Concordia Publishing House, St. Louis, Mo.

Fr. E. Brauer has compiled a memorial book, which is more than a mere book of remembrance, in the present neat little volume, in memory of the blessedly deceased Fr. Thirty years ago the now blessedly departed lectured at the Synod of the Illinois District on the doctrine of the Scriptures on eternal life. With great sincerity the speaker explained how certain, how blessed, how unspeakably comforting to every believing child of God is the doctrine of eternal life. There is said - so simply and yet so eloquently - what the Scriptures teach of the life of the blessed after death; the joy and delight, the rest and glory of the perfected are described; the false doctrine is rejected, and the comfort contained in the doctrine of eternal life for the individual Christian and the Christian Church is demonstrated. An air of blessed peace of God rests from these remarks. As a true Lutheran theologian, Father Brauer lets only God's Word speak where the doctrine is to be proven. The starting point of the various thoughts is always a word of Scripture; and what a glorious wreath of words of salvation and consolations of his prophets and apostles has been woven! Now his brother lays this wreath on the grave of the deceased. Certainly a meaningful tribute to a faithful and humble servant of the Word, who carried Christ's yoke, died and is still alive! Attached to the lecture is the funeral oration which Father Succop held at the coffin of the blessedly deceased. Beautifully bound in blue canvas, with golden title and golden cut, provided with a picture of the deceased, the book fulfills also in its equipment the purpose of a commemorative book. Not only the wide circle of friends and acquaintances of Father Albert Brauer, but also the Christian reader in general will find the reading of the book spiritually edifying and strengthening of faith. The proceeds from the sale will go to the widow. G.

**THE DOCTRINAL TEACHINGS OF CHRISTIAN SCIENCE.** By Prof. J. N. Kildahl, D. D. 1916. Augsburg Publishing House, Minneapolis, Minn. 27 pages 5 1/2 X 7 1/2. Price: 10 Cts.

A refutation of Eddyism with many detailed quotations from the Eddyist religion book *Science and Health*, The unchristian doctrines of the Christian Science cult are illuminated, and the contradictions of the system brought out. Valuable is the evidence that Scientists do not even pretend to be able to heal through prayer, since their religion rejects prayer to a personal God as nonsense. E.

**The culture of the Babylonians and Assyrians.** By vr. P. S. Landsdörfer, O. 8. 11. publisher of the Jos. Köschel'sche Buchhandlung, Kempten and Munich. 239 pages 4 1/2 X 6 1/2, bound in cloth. Price: Lf. 1.

The author and publisher of this book belong to the Roman church, but the point of view of the Roman church is hardly visible in the whole work, except in the names of biblical names and books: Ezechias (Hezekiah), Noe (Noah), 4 Kings (second book of Kings). This is due to the content, which is precisely entirely in the field of antiquity. We do not know of any work which, on such a small scale and for such a cheap price, informs so well, so vividly and in such an interesting way about the Assyrian-Babylonian world empire which intervened so significantly in the history of Israel. It is, after all, and remains, an enormous piece of world history, rich and heavy in content, which is linked to the name of Babylon. Mighty empires, important personalities of great energy appear on the scene, struggle upwards in a mighty battle and disappear again. The words of Daniel, which he said to the Babylonian king Nebuchadnezzar in the interpretation of the wonderful dream, are also confirmed by this story: "In the days of such kingdoms God will raise up from heaven a kingdom that shall never be destroyed; and his kingdom shall come upon no other people. It will crush and destroy all these kingdoms; but it will remain forever," Dau. 2, 44. In the light of this scriptural word, this skillfully written work with 32 pictures is to be read. L - F -

**Disciples Jesu.** Tabcadienst in neuerer Zeit. Lebensbilder-by A. Wöhlmann. C. L. Ungelenk, Leipzig and Dresden. 7 booklets 51si X8. 15 ps. each; in one volume: Lf. 1.

The announcement of these writings says: "The more threatening the modern emancipation of women, which essentially demands only rights, had developed, the greater is the merit of the author that she vividly paints before the eyes of the female sex of our day the true nobility of woman: the 'unselfish love for the brethren, born of warm love for the Saviour, humble, unashamed of service.'" To the representation come: Elise Averdick, Regine Jolberg, Johanne Faust, Charlotte Pilz, Amanda Wichern, Queen Karola of Saxony, Marie Gabriele, Princess of Bavaria. A number of other women, such as Elisabeth Fry, Florence Nightingale, Amalie Sieveking, are in preparation. These are all personalities who have been especially active in the Inner Mission (in the German sense of the word) by caring for the neglected, the sick, the fallen, etc., and one can find in these booklets a great deal of material for lectures in Fronen. But one must not overlook the fact that such work in this Inner Mission has often become a work in progress and has not always remained on sober lines. L. F.

**The Christian and the War.** By R. Mumm. 31 pages 3 X 5- Price: 15 Pf.

**Chronicle of the World War**, edited by O. Kronseder. 28 pages 6 X 9. Price: 40 Pf.

From the almost immense number of war writings we have received these two from the well-known Deichert publishing house in Leipzig. No. 1 especially answers the question whether the Christian can stand in war with an unharmed conscience, and answers it in the affirmative in connection with Luther's wonderful little writing "Ob Kriegsleute auch in seligem Stande sein können" ("Whether men of war can also be in a blessed state"). No. 2, written by a captain, strings together in historical sequence the most important events of the first year of the war from day to day.

L. F.

**Singer's Messenger.** Lyrical Quarterly. Vol. 4, No. 13. published by the Sängerbote Society. Success Printing Co. of St. Louis, Mo. 32 pp. 6HLX1014. Price: 15 cts. the number; volume: 50 cts.

Another number of this magazine for German and English poetry, and indeed a number that contains much beautiful, partly excellent. In addition to sacred and secular songs of a more general nature, which, however, have their relationship to the church year and the natural year, we find some Luther songs by 14 Hitschen as a harbinger of the anniversary of the Reformation. Fr. Hitschen also begins a series of essays on the "Singers of the Reformation", which might provide nice material for lectures. In the English part we find a longer essay von Prof. Dau on "Luther oir ImaMs" and some poems by 14 Herzberger, Pros. Dorn, Prof. Paul E. Kretzmann, and P. Czamanske. An enterprise which receives the support of such eminent forces should be widely recognized. G.

## Introductions.

Introduced on behalf of the district presidcs concerned:

On the 6th of Sonnt, n. Epiph: Rev. W. Schwenker as Superintendent of the Kindcr Friends Society of Minnesota at Trinity Church, Miuncapolis, Minn, assisted 14 Huchthauscns and Prof. Wollägers by Rev. A. Schlüter. - 14 H. A. Hübötter in his congregation at Olmsted, Ill, by 14 J. Nickel.

On sunday. Sexagesimä: 14 J. H. Holt when in his parish at Euid, Okla. by 14 H. Millers.

On sund. Invocavit: 14 J. R e i n i n g a at Hoffnnngsgemeinde zu Westclifse, Colo. by 14 A. E. Brewer.

Introduced as teachers in parochial schools were:

On Sun. Sexagesimä: Teacher T h. Kudart as teacher in the school of St. Jacobigemeindc at Shawano, Wis. vou 14 Fr. F. Selle.

On Sun. Invocavit: Teacher G. K e l l e r as teacher at Christ Schoolc at Fountain Bluff, Ill, by 14 G. H. Härtilug.

## Initiations.

Dedicated to the service of God were:

Church: On Sun. Quinquagesimä: The purchased church of the congregation in Hamilton, Mont. Preacher: 14 Mertz. The dedicatory prayer was said by 14 C. A. Behnke.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 72.

St. Louis, Mo. April 11, 1916.

No. 8.

Through both to glory.

Let me here quietly bear the cross, Follow Thee, O Lord Jesus, when I take  
earthly pleasure, Willingly bear Thy shame, And at Thy cross enough I have paid for  
gave away, Since I experienced God's grace, And Thy blood to save me with  
If the world will leave me in vain - Thee, O Lord Jesus, I revile: The love of man  
may fade, But thy love never, If thou look'st down on me with kindness, I fear not  
the world's haste, And rise again with confidence, I though I set snares for me,  
share with thee.

Out of fear thou knowest how to save,  
Thou upliftest my soul, That, free from  
chains of sorrow, I gladly complete my  
course; Yea, as long as thy spirit  
guides me, And thy word gives me  
comfort, Thy love accompanies me, O  
Lord, I shall not want.

The willing sacrifice of JESU.

(Conclusion.)

In the well-known Passion Song, Paul Gerhardt expresses the  
Saviour's willingness in his great suffering when he has the turkey say  
to his son: "Go, my child, and take care of the children whom I have sent out to  
punishment and the rod of wrath.

The punishment is heavy, the wrath is great; You can and  
shall make it go away By dying and by bleeding" - and then lets the son  
answer the father: "Yes, father, yes, from the bottom of my heart, Hang up, I  
will bear it for you;

My will is at thy mouth, My working is thy saying."

Yea, he refused not to take our iniquity and strife unto himself, and to  
become our trespass offering, as Isaiah did

which he timidly foreknew, saying, "verily he bare our sickness, and took  
upon him our pains," and made him himself utter it, "I held up my back to  
them that smote me, and my cheeks to them that scolded me; I hid not  
my face from shame and spittle."

And the story of his suffering and death fully confirms this.  
Voluntarily, willingly, gladly, he allowed himself to be sung, led captive  
from one godless judge to another, maltreated, beaten, scourged,  
crucified and killed. He could well have prevented it, as he repeatedly did  
not show this by word and deed, and indeed from the moment when, by  
the one word "It is I!" he threw down the whole multitude that wanted to  
take him captive, until he gave up his goat with a great (shout and under  
the most violent natural phenomena. He willed to suffer all this, and to  
lay down his life for us for atonement and salvation: he willed to be our  
propitiation and sin-offering, and to be slain and slain in our stead. And  
so, as Isaiah says, he himself "gave his life for a trespass offering;" or as  
Peter expresses it, "He himself offered up our sins in his body and in the  
wood;" or Paul in our saying, "He offered himself for us a gift and a  
sacrifice, unto God a sweet savour." We therefore rightly sing of Him and  
His sacrifice:

O Lamb of God, innocent  
"Slaughtered at the stauun of the cross.  
"Thou hast patiently endured,  
though thou wert despised.  
"Thou hast borne all our sins, or  
else we should be in despair.  
Have mercy on us, O Jesus.

This is certainly most important for us, that Christ offered himself  
for sacrifice, that he did not force, but willingly and gladly suffered and  
died for us according to God's will. For this very reason he became a  
sweet savour to God by his sacrifice for us; for this very reason he  
succeeded by his sacrifice in paying for all our sins.

stink and abomination before God. This would not have been the case if he had been sacrificed, punished and killed against his will, forced. For God is only pleased with a willing sacrifice and obedience. This very fact, that he offered himself as a sacrifice to God, affords us a certain comfort, that he offered a perfect sacrifice for us, and made perfect satisfaction, that God is satisfied and reconciled to us by his vicarious suffering.

But he has also given us an example just in this. And this is what, as I said, the apostle refers to in particular in this connection. Therefore we should not leave this unnoticed, but take it to heart.

For if we ask, What then moved him to offer himself for sacrifice, and to suffer and die so ignominiously and so painfully? or, as it is said in the Christian Question Pieces, "What then moved him to die for thy sins, and to do enough for them?" the answer is, "Great love to his Father, to me, and to other sinners."

Let us take heed chiefly to love us, to which the apostle specially refers in our saying, "Christ hath loved us, and hath given himself for us." Similarly, in another passage of Ephesians, it is said, "Christ loved the church, and gave himself for it," to help us, to save us from sins, from death, and from eternal destruction, eternal damnation.

We shall not perish; God wills that we shall be saved: For this cause the Son came out of the earth, And afterwards took up heaven, namely, by his passion and death, by his resurrection and ascension, entering himself with his own blood, as high priest and sacrificial lamb, into the holy of holies of heaven, and offering it to his Father for the expiation of our sin. Yes, it was only out of love for us that he, our Shepherd and Saviour, laid down his life for us, that we might escape the well-deserved punishment of death and damnation and be eternally blessed. O love without measure! Rightly does the holy poet, on contemplating such love, break forth into the words:

O wondrous love, O power of love!  
You can, what no man ever thought, force God's son away.  
O love, love, thou art strong, Thou stretchest him into grave  
and coffin, Before whom the rocks leap!

For as Christ himself says, "Greater love hath no man than this, that he lay down his life for his friends." And yet Christ laid down his life for his enemies.

Now therefore we, in whose hearts the love of God is shed abroad in Christ Jesus, who rejoice and take comfort in the suffering and death of Christ, ought to take Christ as our model. The apostle saith, "Be ye therefore followers of God, as the dear children, walking in love, even as Christ loved us, and offered himself for us a gift and a sacrifice, unto God a sweet savour." Like God and like Christ our brother, we too must now begin to love and to walk in love the longer the more completely.

We are to become, even, if necessary, to lay down our lives in honor of God and for the benefit and salvation of our neighbors.

We are to love God our Lord and Saviour, who first loved us, and the brethren, our fellow-Christians, who are also his brethren and God's children, even all men; for he loved them all and gave himself up for them; he redeemed them all and loves them still, and would so gladly have them all eternally blessed, the dear Saviour. He has expressly told us in his words that it is his desire and will that we should love him in the brethren, and not merely in word and tongue, but in deed and truth.

If you ask what I can and should learn from the suffering and death of my Lord and Saviour Jesus Christ, you will find the answer in one word: Love. And do you ask: How can I be truly thankful to my God and Saviour that he has done so much for me, and suffered so grievously for me, and even died for me? What can I do and give to please him who, for my sake, gave himself freely and laid down his life? again you have the answer in one word: Love! Love him, love God, and love your neighbor, that is, anyone who needs your love and help; and do what love, true, heartfelt love for God and your neighbor, instructs and impels you to do.

God is love, lets me be redeemed, God is love, he loves me too.

Christ, my Saviour, gave himself as a sacrifice; Christ, my Saviour, atoned for my guilt.

I will praise thee, thou everlasting love, I will praise thee as long as I live.

Thee will I love, thou everlasting love, And for thy sake every man.

J. K. E. Horst.

## Statistics.

On the following page the readers will find a summary of the money raised for extra-parochial purposes in our Synod during the past year. We raised in 1915 \$828,141.87: for mission \$411,133.82, teaching institutions and training of preachers and teachers ^207, 579. 56, for charity \$203,756.02. It is not, however, the total amount of our receipts. Some charities may have received moneys not included in the above sum. Loans in the amount of many thousands have flowed into our coffers. A number of bequests have registered interest. Concordia Publishing House has given its net profits into the synodical treasury. If we had to raise all the money needed to operate our synodical work and charity through collections, we would have to raise over a million dollars annually. This gives us an idea of the magnitude of the work we are doing. The above sum, however, includes only the collections and charitable gifts.

Already the report of the General Treasurer shows that in 1915 \$108,143.43 less passed through his hands, ge-

### Statistics of funds received in 1915 for synodical purposes and works of love.

[illegible]

than in the previous year. This suggests that the year 1915 was not a particularly favourable one for our revenue. Our compilation also shows a decrease of \$43,677.43. This is the more striking as we were accustomed to have our receipts increase each year by about \$50,000. How is this decrease to be explained? Probably in 1914 large collections were made for our teaching institution at River Forest, which was damaged by fire, and such extraordinary effort is usually followed by a decrease. But large sums have again been raised in the East for a new orphanage in 1915. The main reason for the decline is probably that the unemployment and lack of income in the cities and the smaller harvest in the countryside is also felt in our income.

We would like to draw special attention to a number of points. Men who are well acquainted with the financial system of our country have expressed the fear that as a result of the European war a monetary panic will also occur in this country. Whether it will come or not, we do not know. But this we do know, that many business men arrange their finances so that when it comes, as few as possible will be embarrassed. Would it not be business wisdom for us to take the precaution of paying off our debts in advance? We would have enough to do in bad times to meet our current expenses.

Next year we celebrate the 400th anniversary of the Reformation. We thank God for all the blessings that have come upon us through the Reformation. We want to show our thanks also by a jubilee collection, which should flow into the church building fund. We hope that a large sum will be collected. But let us not forget that this jubilee gift should be an extra gift. We must raise as much again this year for our current expenses, and perhaps even more than last year. It would not be wise, but very foolish, to deduct our Jubilee offering from our other regular offerings.

Now the following comments on the numerical series.

a. Some treasurers did not complete their report with December 31. The Iowa District is therefore computed from December 1, 1914, to December 1, 1915, the South Dakota District from October 1, 1914, to November 1, 1915 (thirteen months; therefore P1000 is deducted in the totals), the Southern District from January 1, 1914, to 1. February, 1915 (thirteen months; therefore P300 deducted), the Middle District from December 15, 1914, to December 31, 1915 (twelve and a half months; therefore P5000 deducted), the Central Illinois District from December 1, 1914, to December 15, 1915 (twelve and a half months; therefore P1500 deducted). For statistical purposes it would be desirable for all cashiers to close on December 31.

b. From the moneys which passed through the hands of the district treasurers are deducted, as formerly, 1. moneys sent from one district to another, and thus receipted twice (this refers especially to the missionary fund, the benevolent fund, and to those sent for the support of individual

(1. Monies received by congregations); 2. Monies only borrowed by the synod; 3. Monies with which congregations paid their notes on church property and thus paid off their debts to the church building fund. As these monies were borrowed again and again, they would again and again appear as revenue in the statistics. In all, \$47,923.01 has been cancelled.

c. In making these statistics, not only have the receipts of the district treasurers in the "Lutheran" been used, but also the receipts of other treasurers within our synod, which are found in twenty different local papers, unless these receipts coincided with those in the "Lutheran." So far as we have been able to ascertain, \$109,755.11, which are included in our statistics, have not passed through the hands of the district treasurers.

d. If the General President, the General Treasurer, professors at our institutions or treasurers of charitable institutions acknowledged bequests or gifts, indicating the place from which they flowed, they were attributed to the district in question from which they came. If the place was not indicated, such gifts were imputed under heading 22. From this alteration it also appears that the decrease in some districts is not in reality so great as it appears; for the \$25,488.86 under heading 22 would otherwise have been distributed among different districts. It would be best if all the money went through the hands of the district treasurers, which is the resolution in several districts.

e. From the above it is clear why our figures no longer agree with those of the District Treasurer. That they also do not agree with those of the general treasurer can be explained by the fact that monies which come in before December 31 and are receipted as such in the "Lutheran" by the district treasurer do not reach the hands of the general treasurer until January of the following year. Also, some sums are used for the synod treasury in one's own district.

f. The missionary contributions of our negro churches, \$2567.48, have ceased to be credited to the Southern District, but appear under heading 22. Hence, in part, explains the decrease in the Southern District. E. Eckhardt.

## Reformation Anniversary 1917.

It is gratifying and encouraging to hear how in the various parts of our great Synod a lively interest is being taken in the Reformation Jubilee and the Jubilee collection. At synods, at conferences, in congregational meetings, in meetings of Sunday-school teachers, in private circles, lively participation is manifested in the: great enterprises, tracts and envelopes are ordered en masse. The Southern District, the first among the 22 Districts assembled this year, unanimously voted to participate in the Jubilee Collection for our General Church Building Fund. How just also the dear laymen show insightful enthusiasm for the important cause is shown, among other things, by an article written by a member of the Trinity.



Unity Parish in St. Louis published in their parish bulletin. We let the article follow here:

"On the four hundredth anniversary of the Reformation. On October 31, 1917, four hundred years will have passed since the precious Word of God was brought out from under the bushel and put back on the lampstand. Our dear Synod wants to celebrate this jubilee in a worthy manner and decided to collect a jubilee collection for the General Church Building Fund.

"The idea of building a house of God for the benefits received is an ancient one. Abraham, after he was called and believed, built an altar to the Lord, and Jacob built a temple to the Lord at Bethel as a thank-offering for the many mercies of God. Among these benefits it is especially emphasized that the Lord had brought him back to his father's house with peace.

"This last point is also of special weight with us; for the very consciousness that God is our gracious Father for Christ's sake, that through our Saviour we can enter the Father's house with peace, has been reawakened and strengthened by the Reformation.

"This is already worth a thank-offering; and our congregation resolved ill the last meeting of the congregation, that we would contribute our part also.

"The situation with the General Church Building Fund is as follows: In some hopeful place a little band of Lutherans has been gathered by our missionary, who edify themselves by word and sacrament in a store or lodge hall. In this lodge hall an uninitiated person naturally does not suspect a Lutheran place of worship and passes by while perhaps looking for one. But the little group of Lutherans is too poor to build a church and would like to borrow money from somewhere; but who wants to lend them money so that they can build a church? So the kingdom of God is hindered because of filthy lucre. Our church building fund was founded for similar cases. It lends the necessary money free of interest to congregations that are in such a situation. After a few years, this money flows back into the fund from which it was borrowed, and then helps another congregation out of its need, i.e. it is a real 'perpetual motion'.

"How great your thank-offering should be, I think you will best be able to calculate, after you have considered the grace which the Lord has specially bestowed upon you. - A. K."

We would like to take this opportunity to mention that we welcome letters from readers about the Reformation anniversary and the Jubilee collection that we can use here, since we know from experience that such communications are read with pleasure and arouse interest. Such letters should be addressed to the undersigned.

By June 1 we hope to have three programs ready for printing for a children's celebration at the Jubilee. The German program will be prepared by Teacher W. Simon, the English by Pastor Th. Walz and Teacher H. R. Charle, and the German-English by Pastor J. H. C. Fritz. Since some people also want declamation pieces, those who have good material in stock or can produce it soon should contact the above-mentioned.

A sub-committee is collecting photographs of the Reformation and will also prepare a suitable lecture, in German and English. Father R. Jesse, who has given two beautiful illustrated lectures on our Negro Mission, is the foreman of the subcommittee. His address is 5367 Theodosia Ave, St. Louis, Mo.

We have been asked on several occasions how large the sum of the Jubilee gifts already received is. The answer to this is that it is only a nest egg so far. On March 30, the total was H2123. 66. it is here

but two things in particular are important. On the one hand, the matter has only recently been started, and on the other hand, most congregations have not yet delivered the offerings collected in their midst to their disirict treasurer, because they do not quite know when and how often they should send the collected money. The recommendation of the Central Committee on this point is found in a notice which this number of the "Lutheran" brings in another place. One should read the announcement. A letter from Missionary Qrtel, printed elsewhere in this journal, eloquently testifies to the beneficial work of our General Church Building Fund, into which the Jubilee collection flows.

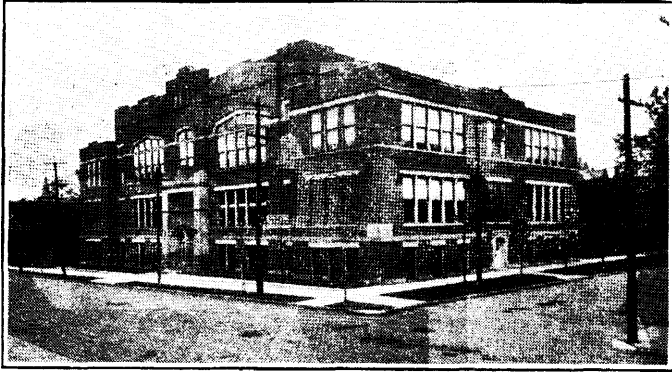
A word about the tracts. When the Central Committee was set up, its members were under the impression that they alone had to deal with the Jubilee collection. The planned tracts, some of which have been prepared, are therefore primarily concerned with the Jubilee collection. Four or five such tracts will appear in intervals of four to six weeks. Tract No. 1 has already been sent out in February. The title of the German one is "Reformation Jubilee 1917" (by Prof. Th. Gräbner), of the English one: "The Arithmetic of Faith" (by P. F. W. Herzberger). In March another number appeared, procured by P. W. H. Vierter (German) and P. E. F. Härtel (English). Later such tracts are to be written, in which exclusively the blessings of the Reformation are described, and which are suitable for general distribution also to non-Lutherans. - We had calculated that about 150,000 German and about 50,000 English copies of each tract would have to be printed, so that a copy of either the German or the English tracts would reach every home in the Synod. Out of prudence, however, only 100,000 German and 50,000 English copies of Tract No. 1 have been printed for the present. But orders have now been received for 154, 378 German and 69, 339 English tracts. This is another proof of the interest which our dear Christians are showing in this great cause. May this interest grow and increase more and more! "And the Lord our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" Christoph F. Drewes,

Chairman of the Central Committee,  
4108 Natural Bridge Ave, St. Louis, Mo.

First of all, this belongs to a Christian who recognizes God's grace and blessing through the gospel and believes that he is grateful for it, not only toward God but also toward men. (Luther.)

## St. Paul's Parish School at Fort Wayne, Ind.

God has at all times given the members of St. Paul's Church at Fort Wayne, Ind. willing hearts and open hands for their school, in which the Holy Scriptures, Biblical History, Luther's Small Catechism, and our Lutheran Hymnal are the chief textbooks.

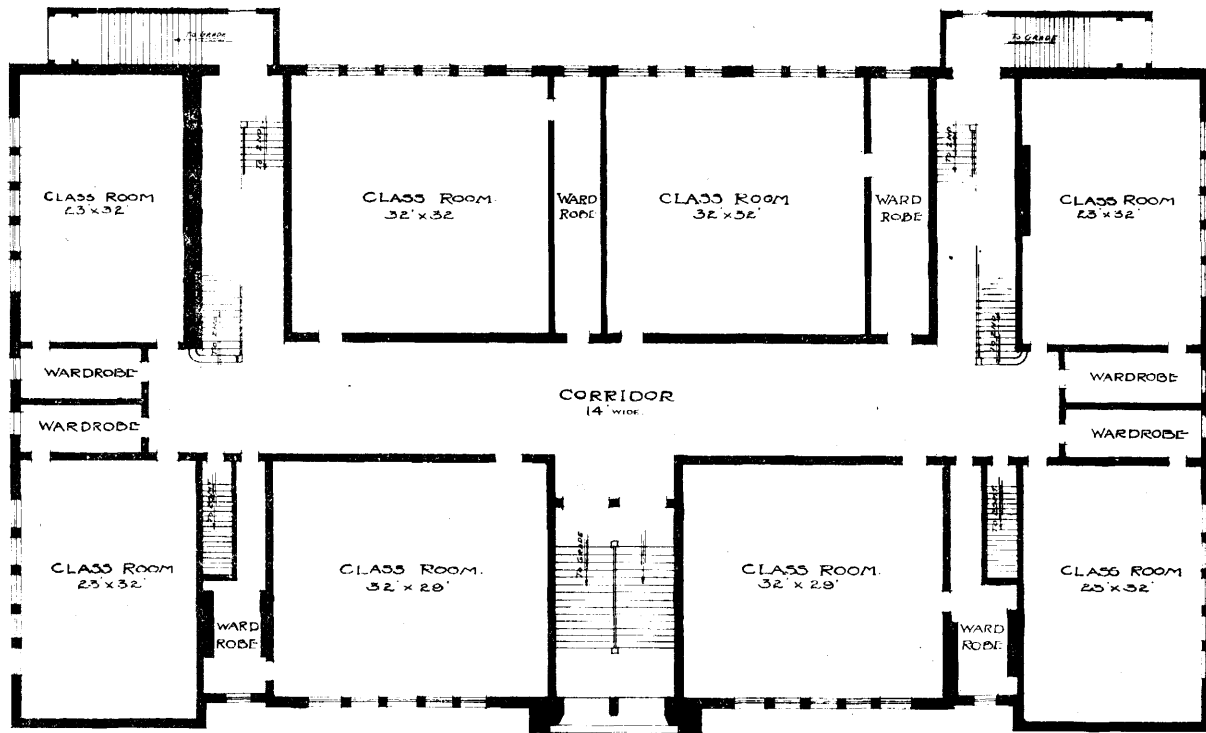


**St. Paul School of Fort Wayne, Ind.**

Their first pastor, Jesse Hoover, who began his labors here in 1837, faithfully kept school. The good Shepherd has also at all times provided this school with faithful teachers, who, according to the gifts bestowed upon them, have labored diligently and conscientiously in their office. The community has never charged special school fees for individual students. It proceeds from

If we want to maintain the school in the long term, we have to keep it up to date as far as the school building, the equipment of the school, the teaching materials, the number of pupils handed over to a teacher and the like are concerned. After extensive consultation, therefore, it decided in 1912 to build a new school and commissioned Mr. Architect J. M. E. Riedel, a former student of our school, to submit plans for it. The various sketches he drew up were first viewed and discussed in detail by an able committee of the community, by the teachers and finally by the whole community, and then it was decided to build the school shown in the picture.

It is a fireproof building 150X83 feet, consisting of a ground floor and two stories, and serves, as the cornerstone states, as the "School and Club House of St. Paul's Parish." On the ground floor are playrooms and house facilities for boys and girls, various rooms for the social entertainment of the clubs of the parish, and a room for the heating plant and cleaning apparatus (Fan System and Vacuum Cleaner). On the first floor are eight school rooms, four of which are 23X32, two 29X32, and other two 32X32 feet. No two of these rooms are separated by a mere wall, but by a corridor or dressing room, so that no class can be in any way disturbed by classes being held in the next room. The windows of these rooms are all on one side, so that neither teacher nor children can look directly into the light when they look up.



**First floor of St. Paul's School at Fort Wayne. (Floor plan.)**

the thought: The school is the main missionary work of the whole congregation. Therefore, all members of the congregation should contribute to its maintenance. The teachers receive their salaries from a so-called communal fund, into which all members are asked to contribute according to their means. She is also of the opinion: "Do we want our

LOOK. On the second floor, at one end of the building, is a 23X81 foot room, at present used as a practice room for the church choir and orchestra, and accommodating a portion of the Sunday school, but which, God willing, will be fitted up this year for a two years' business course. At the other end

of the building are the kitchen, sewing room, and reception room for women's and maidens' clubs. Between these two rooms is a hall, 55X79 feet, with a gallery, which has room for 700 persons, and is provided with an apparatus for showing pictures of light and change. Here the children from all classes are brought together, when they are to rehearse congregational songs. Here are also held, at certain intervals, entertainments and instructive lectures, and all sorts of physical exercises, such as basket-ball and the like, are performed by the children and young people.

At the school are now teachers Geo. Wetter (1st grade, 37 pupils); Franz Bredemeier (2nd grade, 36 pupils); Ed. Gerberding (3rd grade, 37 pupils); Ed. Franke (4th grade, 33 pupils); Herm. Fölber (5th degree, 35 pupils); Heinr. Feiertag (6th degree, 38 pupils); Br. Schröder (7th degree, 37 pupils); Br. Wolf (8th degree, 38 pupils).

As far as the performance of the school in secular branches of knowledge is concerned, we can say that our school takes at least 80% of its students directly from the first to the eighth grade and prepares them well for entry into the state university. But the most important thing for us is that our school gives a solid education in the one thing that is necessary. Streams of living water have flowed from our school to thousands and thousands. It has also proved to be a proper preparatory school for our church schools. Quite a number of men who are now in the pastorate and school ministry once attended it, and that we have a large number of church members born and educated here who are well grounded in God's Word and can follow a Lutheran sermon well, we have our school to thank for that.

God therefore keep us our school!

J. W. Miller.

## News from our missions.

**Mission for the deaf and dumb.** He had also been visited over the years, he, the poor cobbler, who lived so secludedly with his brother and sister on a side street of the great metropolis.... Yes, he was poor; not only did he not have much money, but he lacked many other things: he could not hear, he could not speak, for he was deaf and dumb; he could hardly write, for he had not had much training; he could not walk well, for he had lost a leg. But he was poorer still: there was something lacking in his heart which made him the poorest of the poor; for if that is lacking, the richest is poor, and if that is there, the poorest is rich.

He did not associate with other deaf-mutes; in the city of millions he lived as a hermit. But he had been visited and invited by the servant who had received the command from his Lord for that city: "Go out soon into the streets and alleys of the city and bring in the poor and the crippled and the lame and the blind" among the deaf and dumb. But the invitations had not made much impression; never did he come to the services. Then one day I received from the brother's pastor.

a message to the effect that the deaf-mute was in the large county hospital. I visited him there immediately. He was happy to have someone visit him who could talk to him in sign language. While otherwise he always wanted to withdraw and pretended that he did not really understand me, I was now able to talk to him, and I noticed that he was quite capable of sign language. Without hesitation I told him the story of sin and grace. It did not seem to mean much to him, but he was pleased that he had been visited, and he asked me to come again.

I went weekly or even more often, for haste was necessary. He was suffering from an insidious disease, consumption of the lungs and a suppurating gland. The doctors had no more hope for him; he was also visibly deteriorating. He knew his condition, but in spite of all this, he still hoped for recovery. During the talks and prayers he always noticed, but the seeds were slowly sown. So three months had passed. Then one day I said to him, "You will die soon!" and looked him firmly and earnestly in the eyes. He looked at me, then raised his emaciated left arm and looked at it thoughtfully for a long time, then lowered it again and looked at me anew. I did not take my eyes off him and asked, "Are you afraid to die?" For nearly two minutes he looked at me steadfastly; something was going on in his soul; then it twitched painfully about his mouth and eyes, and slowly he nodded a yes to the question. "Shall we pray?" A quick nod was the answer. Then again, after a brief reference to sin with its fear of death, followed the old tidings of the Saviour, and as never before the gravely ill man absorbed the message. With a short prayer I took my leave.

After a week I came to his bedside again. He had become much weaker, but still his eye shone brighter than usual. Again it was the same blessed message from the Savior that he heard. Then I again addressed the question to him, "Are you afraid of death?" But without hesitation a joyful glow came under his features in reply, and he shook his head. "Why are you no longer afraid?" Then he raised both arms, held his hands parallel about two inches apart, palms facing each other, then curved the middle finger of the right hand and touched the middle of the left palm with it; he did likewise with the left middle finger. These are the places on the hand where nails were once driven through on Golgotha also for the deaf and dumb, and this is how the deaf and dumb now call their Saviour. Only this sign did he make, the 'weary man', but it was cause enough for me to thank God. The word had risen in that heart in the barren rooms of the great poor-hospital. He asked many more questions about Christ, heaven, the resurrection, the reunion of loved ones. I had never seen him like that. After a prayer I said goodbye to him and promised to come back soon. That was on a Tuesday.

Friday found me pacing the long hallways thoughtfully again. What was I going to say to him today? I had made up my mind, and came slowly to that ward where the consumptives lie. But just as I was about to enter the room some of the unfortunates called out to me.

"Don't go in there, the mute is dead." "So? When did he die?" "Thursday morning after one o'clock." The nurse then told me that he had already been taken away. Yes, he had died; he had thrown off the infirmities with which he had been afflicted here. But he was not corrupt; in the very last hour he had recognized what Jesus is. So he had been caught up, to mingle with a speaking tongue in the praise of the Lamb. I wanted to visit him again in silence on Saturday in the apartment where he used to be, but it was locked and empty, and so I saw him no more; but I am sure that when the Lord's mighty "Hephata!" shall one day be and open our grave, then I shall see him again there, where we can put our finger into the nail-mark and say: "My Lord and my God!"

O if dear Christians could sometimes accompany the missionaries they have sent in the deaf and dumb missions, or in any mission, and see the blessing of seeing the gospel preached to the poor, often with so much difficulty, the cause of the kingdom would be showered with prayers and laborers and gifts to abound. "Thy kingdom come!"

Chicago, Ill.

N. P. Uhlig.

Cuba. In Cuba and on the Isle of Pines, too, the bloody world war has long since exerted its damaging influence. In Havana the German import business, from which the great majority of our Germans there live, soon ceased altogether. The shops had to lay off employees, and the four interned German ships had to pay off their crews. As from Havana, so also from the Isle of Pines a number rushed to the flags at the outbreak of the war. The former treasurer of our little Santa Fe community unfortunately went into English captivity.

Times became even harder for our beautiful island, however, as the storm that so devastated Galveston destroyed much of the crop here. But it hit especially hard on the south coast, where we have our dear Caymanero community, poor fishermen who became even more impoverished because they now have to wait another year for their destroyed plantations to grow up. The hardship that has come to many a palm hut there is very great, so that the bare necessities are often lacking.

Eventually the Isle of Pines Bank, the oldest bank from the island to which most of the settlers had entrusted their funds, broke. That's when the financial hardship and discouragement became especially great. Again we lost by moving away, and promised contributions failed to materialize.

In spite of all this, however, as the "Lutheran" has already reported, we were able to dedicate our little church in Santa Fe. That we were able to do this, we owe to our General Church Building Fund or, better said, to the love of our fellow believers in the States who help to fill this fund. If only everyone realized what an important fund this is! To the glory and honor of our Lutheran Christians, on the highest point of the American district of Santa Fe, in the most promising place for the future, quite in the middle of the island, stands our

beautiful little chapel, in a land where once the Pope had all power, and where now the blessings of the reformation of his Church, set in motion by God's grace, can be spread more and more.

Admittedly, our church building is not yet complete. Not only have we left out many things that were originally planned, but we have not been able to knock out more than four walls of one room on the inside and have had to leave the ceiling open so that one can see into the beams of the attic. We still owe over \$400 on the building, especially for the last work, and do not yet see any possibility of being able to pay off even some of it soon, as our last funds were also deposited in the ruined bank.

How many difficulties were involved in building the first Lutheran church in Cuba! We do not want to list them all, but only highlight some.

First of all, it took us more than a year to get permission from the authorities to build. Since it is a public building, we had to obtain this permission. Our plans had to be presented, and many submissions and trips were necessary. Then the ban wood from the sawmills, hauled far by ox-drawn wagons, arrived irregularly. "Manana", tomorrow, wait! was the Cuban way of saying. Above all, however, we had to wait a long time for the lumber ordered from the States and for it to be processed here into window and door frames. Often heavy downpours interrupted the transport and the construction for a long time. In the meantime, the master builder had undertaken the construction of another house. Then the funds ran out again, and everything was left undone, until one day the General Church Building Fund heard from us again and sent us some of the requested sum. How we breathed a sigh of relief when we at least had the building under roof and enclosed! How great was the joy when we were finally able to consecrate the little church, even if it was not yet completely finished! This was truly a day of joy for all Lutheran Christians on the island. Our fellow believers from Nueva Gerona and Santa Barbara rushed to attend. A large truck, decorated with the American flag, brought most of our members and families from Santa Barbara. Bright, warm sunshine shone on Sunday, January 30, songs of praise and thanksgiving resounded, and in the sermon in the morning, based on 2 Chron. 6, 40. 41, it was emphasized in German how we are grateful for our house of worship from the depths of our hearts.

For more than four years we had held our services in the Methodist Church, early in the morning, that is, at inconvenient times, and always had to hurry to be ready by the opening of the Methodist Sunday School. It was a foreign hostel, where our services lacked much of the outward consecration and dignity. Certainly our Lord was close to us there in word and sacrament. But how very different we all felt when we were gathered in our own church home! How sweetly it sounded now: "Our church!" Yes, now we were really at home in a foreign land!

Beautiful vocal presentations embellished the service. A common lunch united everyone, since in the afternoon, because of the Americans and tourists present, an English service was also held, in which P W. Hafner preached. This day of joy, made possible by the gifts of our fellow believers, will remain in our memories for a long time. Now the chapel stands on the distant tropical island in the formerly Catholic country as a monument of Lutheran faith and Christian love. Now we are all the more certain that our God, who has often helped us wonderfully in our mission, will continue to help us in grace after we have gained a firm foothold here with four little congregations and two preaching places. After the difficult times, better days will come for our work. He will also make his promises to us come true. May he bless above all our mission and church building funds: continue and open the hearts of many for his work!

C. R. Örtel, Pastor.

## Zuv Church Chronicle.

**The passing of the** aged IN F. Kugele, faithful to our Synod, was reported the first week of April from Crimora, Va. G.

**Our publisher,** the Concordia Publishing House, has announced a price increase for some articles, which has become unavoidable as a result of the European war. This price increase becomes more understandable to us when we hear that the Methodist Book Committee reports that the net profit of the great Methodist Book Concern last year (\$336, 401. 33) in: Comparison niith the: preceding years shows a decrease before: \$60, 375. 77, or when we hear from the proceedings of the Committee only this paragraph: "The following were urged as reasons for this lower net profit by all four of the publishing agents and several members of the two local committees in New York and Cincinnati, who possess a close personal insight into the financial condition of the book company. Dr. Jennings, for instance, pointed out that the surplus fund was \$30,000 less than last year; that, in consequence of the European war, the prices of certain materials indispensable in the printing business had risen very considerably, and no man could predict how much higher they might possibly rise, especially if England were to prohibit the export of wood pulp from Canada, whence the Book Company now obtains a large part of its paper requirements. The price of the paper used in printing the Church Order has risen 33 1/3 per cent, and the price of the printer's ink even from 40 cents per pound to \$20! Dr. Graham said that an increase in the price of paper of only 1 cent per pound would result in an additional expense of \$50,000 to our Book Office. The danger of England prohibiting the exportation of wood pulp from Canada was very near, he said, as England's supply was running very low, and some English papers had therefore already seen themselves compelled:: to reduce their number of pages."

E. P.

**Our Pastoral Conference of Chicago** has drawn up and sent to Congress a protest against the bill which has been submitted to the: Congress, under which the Postmaster General shall have power to publish all publications in which any church, or doctrines and usages of any church, are attacked

from being sent by mail. The "Lutheraner" drew attention to this attack in the previous issue and also reported that a Roman newspaper had made a point of targeting not only papers like the *Menace*, but also papers like the "Lutheraner" and the *Lutheran Witness*. The Pastoral Conference, in the absence of Praeses Pfortenhauer, who has not yet returned from Brazil, has sent its protest to Vice-President J. W. Miller, asking him to sign it as an official of the General Synod and to forward it to the proper address. The protest, translated by us into German, thus reads, "To the honorable bodies, Senate and House of Representatives of the United States. We, the undersigned, citizens of the United States, and representatives of the Lutheran Pastoral Conference of Chicago, in connection with the Lutheran Synod of Missouri, Ohio, and other States, a body of about two millions of Lutherans in the several States of the Union, vigorously protest against the passage and adoption of H. R. 6468, entitled 'A Bill to Improve the Postal Laws,' and also against Bill 491, of the same title, or other bills of a similar nature. We base our protest on the following arguments: (1) Since the Constitution of the United States, in Article I of the Amendments, guarantees freedom of speech and of the press to all its citizens, and expressly prohibits and unreservedly condemns all abridgments of said rights, we hold that the enactment of any law or legislative measure abridging the right of freedom of speech and of the press is unconstitutional in its making and undemocratic in its execution, and therefore vigorously protest against the above-mentioned bills and against any legislation of a similar character. (2) We further hold that the institution of a single man, such as the Postmaster General, as censor, to judge of the nature and character of printed matter which may be carried by the Federal mails, is un-American, opposed to the true welfare of our Republic, and fraught with the most far-reaching evils to the rights and liberties of individual citizens, liberties which are granted and guaranteed to every citizen by the Constitution of the United States. As loyal American citizens, who cherish the institutions of our beloved country, especially all the personal liberties which we enjoy, and which we regard as the fortress and strength of our beloved free country, we therefore protest against said bills and against all legislative measures which abridge or in any way detract from our dear personal liberty, especially the freedom of speech and of the press, and we urge you in the strongest terms to use all your influence and powers to prevent the adoption of any laws abridging the freedom of speech and of the press, and thus to stand by and uphold the Constitution of the United States, to which we have all pledged allegiance and obedience as citizens of the United States. 3. Finally, we call attention to the fact, that if any individual or corporation shall think that he has been offended by any public speech in print, and shall believe that he has just cause of action, the civil courts of the land are there to attend to the matter, and that judicial charges and suits may be brought for libel and slander, and the offenders duly punished for all such offences; but that there is no need to jeopardize freedom of speech and press by enacting and enforcing legal measures of the kind mentioned above. In the

Hope that we shall not be deceived in the confidence we have placed in the honorable members of the Senate and House of Representatives, subscribe with the esteem due to you on account of your high position: P. Lücke, Chairman, L. Schmidtke, Secretary. " E. P.

**On the occasion of the 13th meeting of the RELIGIOUS EDUCATION ASSOCIATION**, recently held in Chicago, Mr. Charles D. Lowry, assistant superintendent of the Chicago public schools, said, "I have been a Sunday school teacher for thirty years, but have never known a Sunday school class to study the Sunday school lessons. Individuals may do it, but it is not done by all, as it must be done in the day school. Earlier generations memorized many parts of the Bible because they were told to do so by their parents." We were gratified by the remark of the "Apologist," "With the separation of church and state existing here, no help may be expected from the public school in this work." We wish that all ecclesiastical communities would once for all refrain from trying to make half religious schools out of the public schools. The "separation of state and church existing here" should, after all, be allowed to stand; that is best for both, for the state and for the church. The sentence is also reasonable: "It is therefore all the more necessary that the church be supported by the parents." On top of this, we are ahead of all others in that both the church and the parents have an exceedingly splendid resource in the Christian parochial school. And we should not commit the folly of letting it go to waste. That would be the greatest shortsightedness we could have been guilty of. E. P.

**"Mob Rule in Canada."** Under this heading the "German Lutheran," the German paper of the Lutheran General Council, reported, "Father Reinhold C. Tappert, for three years pastor at St. Matthew's Church, Berlin, Canada, previously pastor at Meriden, Conn. for twenty years, has been shamefully maltreated by Canadian soldiers. Although he is an American citizen, and all his children were born in the United States, the family has been subjected to such hostility from the Canadian mob since the beginning of the war that his daughter was soon compelled to resign her position as teacher in a school in the city. With the arrival of news of German victories, the anger of the Canadians increased more and more. To avoid further friction in the interest of his parishioners, Father Tappert intended to return to the United States, although he had been assured of protection by the American consul in Hamilton. On Sunday Estomihi he intended to preach his farewell sermon. Then, on Saturday evening, about 75 soldiers appeared in front of the parsonage, demanded entrance to the locked building, and forced their way in when they were not immediately opened to them. Before doing so, to prevent the authorities from being notified, they had cut the telephone line. Without coat or hat, they dragged Father Tappert out into the freezing cold and down King Street, the main street, to the barracks. On the way they beat the priest, pushed him and spat in his face without the police intervening. Through a back door they went into the barracks. Here the soldiers demanded that he sing the British national anthem. When he refused to do so as an American citizen, he was maltreated anew. Then the commanding officer ordered that he be let go. On Wednesday, hearings were held in police court against two of the soldiers involved, Sergeant-Major Blood and Common Sam Schaefer. The police magistrate discharged the soldiers with suspended

Verdict. P. Tappert is now staying with his brother, P. G. H. Tappert in New York. He will confer with the president of the New York department, P. D. Geo. Haas, and will then proceed to Washington to complete the report transmitted to the State Department by Jesse De Olivares, United States Consul at Hamilton, Ont. concerning the affair." And in so doing, the "German Lutheran" bears witness to the pastor in question that it was not by speaking carelessly or by loudly and angrily emphasizing his sympathy for Germany that he himself was responsible for this outbreak of the mob, but describes it thus: "We know Fr. Tappert, and have ever admired his candour and modesty, and besides this his tact and prudence; he knew how to send himself into the present exceedingly difficult circumstances of Canada, and through honour and disgrace, through good rumour and bad rumour, to walk the straight path of duty, and to render the owing obedience to the authorities, even to the Canadian authorities, who were so little sympathetic to him. He not only preached from the pulpit: 'Send ye into the time, for it is evil time,' but he himself set a good example to his congregation in this. Yes, if we had been in his place, one could still explain it if it had come to such an outburst at last, for we are temperamental and easily carried away by our zeal; but a Father Tappert, the tactful and prudent one, that is incomprehensible." In spite of the vexatious war, there should yet remain some small remnant of reason and conscience among civilized peoples, even among so-called Christian nations. Hopefully, at this time of year, they will be ashamed of their shameful activities. We join in the wish that our government take proper care of such of its citizens. E. P.

**"The strength of the secret societies** may be seen by looking at some figures in the *World's Almanac* for 1915. According to these figures the Masons have a membership of 1, 671, 427, the Odd-Fellows such a membership of 1, 609,096, while the total membership of all secret societies is given as 15, 674, 220. Millions of members of secret societies - herein lies resolved an overwhelming amount of reasons why the truth should be faithfully and fearlessly told in regard to the organized secret economy." - The paper that passes such a judgment is not a Lutheran one. There are still many besides us who recognize the pernicious influence of the Lodge. E. P.

**An eighteen-story men's home, to be under the supervision of the Young Men's Christian Association (. M. C. A.),** is to be dedicated in Chicago in June. It is intended to minister to young men who come to this great city as strangers, and who, on account of their small earnings, find themselves compelled to seek their lodgings in boarding-houses which are neither sanitary nor surrounded by the best moral influences. In this hospice quarters will be had at from 30 to 50 cents per day. The building cost \$1,300,000 and contains 1830 rooms. Five leading business men of Chicago have contributed P50,000 each to this enterprise. - In our circles, too, Lutheran hospices and hostels have recently begun to be established here and there. Our young Christians in particular have started and led this enterprise. The above note shows that other people have also recognized that such institutions are necessary and beneficial. E. P.

**In the Episcopal Church** the number of candidates for the preaching ministry is diminishing. The *Southern Churchman*, an organ of that church, makes the following comparisons: "In 1892 there were 582 candidates, or one candidate for every 972 communicants; in 1904 there were 510 candidates, or one candidate for every 1577 communicants.

cating, and in 1915, 430 candidates, or one for every 2462 communicants." - It is no pity for the Church of God if such preachers become fewer, who are partly more than semi-Catholic in their doctrine, partly inclined to the so-called newer theology or higher criticism, that is, to unbelief, if at the same time there become more candidates who preach with earnestness and zeal the old truth, the Gospel of Christ, which, to be sure, is still an offence to the Jews and foolishness to the Greeks, but also still proves to be a power of God to make blessed those who believe in it. E. P.

**The American Bible Society** celebrates its centennial this year, and looks back upon a prosperous growth and a blessed activity. *The Christian*, a London paper, makes this observation: "It is but a little more than a century since Voltaire - a particularly loud-mouthed exponent of unbelief and a fierce mocker of religion in France, who was also a veritable Satan to the famous Prussian king Frederick the Great - prophesied that in a hundred years the Bible would be a forgotten and lost book. Now how did this prophecy come true? From 1804 to 1817 the whole editions of the Bible and parts of the Bible throughout Europe and America amounted to about 3,000,000 copies, an average of less than a quarter of a million a year. These were printed in less than 70 languages. Today the 30 Bible societies of the world, which are established and exist for the sole purpose of publishing the Word of God without interpretations and annotations, print the whole Bible and parts of it in more than 500 languages, and the total sales amount to about 18,000,000 a year. Then there are also the Bibles and parts of Bibles published by private societies, on which reports have been asked for the first time in recent years; these add 10,000,000 more copies annually to the total sum mentioned. This whole sale of 28,000,000 is more than 120 times as much as the annual sale was a century ago. Thus the everlasting Word of God puts to shame the folly of foolish men." E. P.

**"Something must be done."** Under this heading a Danish Catholic paper reports to its readers how the Lutheran Bishop Ostenfeld encourages his ecclesiastics to take advantage of the year 1916 to prepare for a worthy celebration of the four hundredth anniversary of the Reformation next year, and concludes with the following appeal to its readers: "What the Lutherans intend to do, and how they want to celebrate the apostasy of the German monk, that is their business. But we Catholics should ask ourselves how we want to celebrate this event. What do we want to do about it? We could, for instance, publish a large book or, perhaps better, some small pamphlets setting forth the true facts concerning this so-called Reformation. We could hold a series of meetings, or we could reprint some good old Catholic writings from that time. But these lines are not written to make suggestions, but only to call attention to the one great main thing, that something must be done." - The Papal Church will already see to it that something is done, in order, as much as is in her, to defile the blessed work of the Reformation and to dampen the rejoicing over it as much as possible. Let it be all the more certain to us that something must be done on our part. We should more and more recognize and signify the blessings of the Reformation and be thankful for them. We should always faithfully make use of the blessings of the Reformation, gladly hear the Gospel of Christ given to us again through the Reformation, believe it with all our hearts, and regard it as our highest good. We are to make use of the

We are to daily drive and rub the Holy Scriptures that Luther has given us back into our hands in such beautiful language. We are also to spread with all diligence the gospel that has been restored to us, which is the joy and comfort of our hearts. The angel who flew through the midst of heaven with the everlasting gospel had "an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and peoples" (Revelation 14:6). The jubilee collection of the coming year is intended to serve this spreading of the Gospel, which was restored to us in all its purity by the Reformation. Let us prepare ourselves for this in good time and with earnestness! Let it be clear to us, and to each one of us, that "Something must be done! It is true that we will not eliminate the papacy. According to prophecy it will remain so until the Lord Himself "puts an end to it by the appearing of His future" (2 Thess. 2:8). Nor will we be able to open the eyes of all those blinded by the pope. In the deceitfulness of the papacy a divine judgment takes place among those who are lost, for that they have nodded the love of the truth, supposing that they would be blessed. Therefore God hath sent them strong errors, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness (vv. 11, 12). But this we can do, that in spite of the rage of the Antichrist we may preserve the gospel of Christ to ourselves and to our children by God's grace, maintain and spread it in the world, and so promote the kingdom of JEsu Christ. The very remembrance of the Reformation, the unmasking of the Antichrist, God's last great work before the end of the world, should remind us of the coming great world harvest and make us quite eager to work while it is day. E. P.

**How German freethought understands the truce in wartime is shown by** an essay in the "Welt am Montag" which, under the heading "Speculative War Theology", comments on a meeting of Berlin clergymen in February 1915: "The pastors are in a state of good hope. They were together on Monday and tried to come to an understanding with one another about the tasks that the war poses for them. The ecclesiastical speakers seem to have been unanimous in the certainty that the war has greatly promoted the State Church, and has put its opponents out of action. The movement for leaving the State Church, they say, has collapsed, and a religious renewal is going through the people which will bring new life to the Church." This the paper now contradicts, asserting that it is not at all the case that "the German popular soul, like an old-fashioned hag, has fallen to piety in the twinkling of an eye." The paper goes on to make the following "confession": "We take part in it [the war] - inwardly or outwardly - as non-Christians, as humanists, as heathens, as Jews, and even the religious natures among us certainly not as men of the church, but only as citizens of the German state, which we want to defend absolutely and with perfect devotion to ourselves. That is how millions think who are outside and who strike, that is how we think here, and that is how we shall think after the war." - One sees from this what is to be hoped for from such spirits after the war. Hatred of religion and the church blinds people. (Th. Bl.)

The democratic Munich newspaper "März" describes the **piety of the war** as follows: "Among the hundreds of field post letters which I received or read in the homes, hardly a single one came to my attention in which the religious did not somehow sound, but often virtually dominated it. Prayer appears most frequently as a self-evident function of religious life. An inner compulsion drives these people to it. The confession to have learned it again,

recurs in many letters. The need for church service is also expressed in a moving way. Participation in it becomes an experience. They wept like a child when the chorale was sung that they knew from home. Text, song, content of the sermon is recounted at home. The memory of it becomes an unforgettable climax of the experience in the field. A remarkable phenomenon, however, forced itself upon me. The specifically confessional, let alone dogmatic, recedes. Many letters breathe a strong religious tone, give downright religious experiences, but the confessional and dogmatic specificity disappears. Even Catholics wrote no differently than Protestants. It is as if religion had risen again in its originality before its dogmatic and confessional time, the pious feeling, as it is innate in the human soul, 'in all kinds of people', religion as a pious feeling of dependence, as trust in God, gratitude for protection and help, as hope for eternity, as devotion out of duty to God and fatherland. The Luther song, with its wonderful defiance of a whole world, has become a war and marching song also for the Catholics in the German army. It strikes an American that the German regiments sing 'Ein feste Burg' as they march into conquered Antwerp. Christmas carols became commonplace out on the front lines, outside of any denomination. Catholic field preachers speak to denominationally mixed units and vice versa. A Jewish field preacher, because no one else is available, holds a service with Protestants and Catholics. He has Luther's hymn and the old Dutch prayer of thanksgiving sung. Of what he said in his speech, a Christian colleague testifies to him afterwards that he would not have done it otherwise." - From the foregoing it is clear how this war blunts denominational consciousness, promotes indifferentism (indifference to doctrinal differences), and thus paves the way for union. One kingdom, one people, one God-this is the mighty current that is passing through our nation as a result of this war. The actual gospel of Christ is not offered to our soldiers in the field, it remains unknown to them, and so this war piety leads to a Christianity without Christianity.

(Free Church.)

**A peculiar trial**, which does credit to the person convicted in it, took place recently in the Geneva courts. The priest Elie Deluz had come across the poster of a cinematographic theatre on a street. In almost life-size representation a scene of a most indecent character was to be seen on it; a signature invited one to attend the cinematographic performance of a loose play, "Lend me your wife." Father Deluz was well aware that the Geneva police, according to their custom, would be lenient even in this case; nevertheless, he would not watch in silence, but tore down the ugly picture with holy zeal. As it happens, the police were immediately on the spot; they noted down the name of the clergyman, and a few days later he had to appear in court. A motion was made to sentence the Reverend Deluz to a fine of 500 francs. For a long time the judges deliberated the difficult case; finally they came to the conclusion that the parson had, however, committed an act of illicit self-help, but that this had been done with the best of intentions. The sentence was as lenient as the law allowed: it was a fine of 3 francs.

(In the waiting room.)

**Opium.** A distinguished Chinaman recently expressed, "The leaders of the Chinese people consider opium the worst enemy, which would probably be capable of bringing about the downfall of the Chinese nation." This danger is illustrated by some figures

of the large Chinese life insurance company in Shanghai. Of course, habitual opium smokers are also excluded from admission to the insurance company from the outset. The company has 13, 336 members, and at this figure for every 100 with "ordinary cause of death," 141, or 41 per cent more, die from opium. The Chinese people are fighting back with all their might against this terrible enemy. No more poppies are to be made into opium in China; the opium dens are being destroyed; what can be done is being done. But how is China to steer clear of ruin so long as she is bound by the Treaty of Tientsin to buy Indian opium from the English for 60 million marks a year? And what a responsibility Christianity is burdening itself with by plunging a heathen nation, which itself is trying to fight its own ruin, into misfortune for the sake of money! Can one blame a Chinese woman for crying out to the missionary: "Go away! I will hear nothing; for in one hand you whites have the Bible, and in the other - opium!"?

(Freimund.)

### From the experiences of a field preacher in Poland.

On a meadow next to the village street was a large refugee camp. As I passed through, German sounds reached my ears, and lo and behold, the refugees were Germans and even fellow believers, Evangelical Lutheran refugees from the Cholm area. When we drove the Russians out of Cholm, they had dragged the German inhabitants away with them. They had already had to spend two months in the woods, far from home. Such misery! They had been able to take only the most necessary things, often not even this, with them on their flight. The last cow, the last sheep had been taken from them - in addition two months on the road, at night in forests or on marshy meadows. Death had reaped a rich harvest from among the old and the children alone, and as an industrious reaper he still passed daily through their ranks. Almost in every tent lay the sick and dying; cholera and dysentery had become the sinister guests in the camp! A dreadful misery - and yet hardly any loud complaints! These German co-religionists had been born in Russia, as had their parents, and often their grandparents. A hundred, a hundred and fifty years had passed since the immigration; they had not been able to take away their folklore and faith. German had remained their language, often even with the special colouring of the native dialect, German manner and custom. Their highest good was their Protestant faith. Fathers and mothers taught it to their children. Home devotions were held diligently even during the flight. Some teachers who had fled with them conducted the services.

Soon we had found each other, also inwardly. I promised them a sermon for the afternoon. I was there at 2 o'clock. The clocks had been taken away from them, so they did not know the time, and the "congregation" had to be called together when I arrived at the one teacher's house. It happened that the teacher had his church choir assemble and sing in four voices. They came from all sides: old people who had been haggard, mothers with babies in their arms, pale children with the marks of sickness on their faces. I spoke of the words of Scripture: "We have here no lasting city, but we seek the city that is to come": of the glory of the homeland that no war, no fire can destroy, of the blessed consolation that the certainty of citizenship in that homeland gives us. My eyes wept when I thought of the destroyed earthly homeland, and shone joyfully when I looked at the



to the eternal home. And the choir gave the answer, "Hand in hand with Jesu gehn, führt uns zum Ziel." Then our devotion sounded out into the old prayer (it was both song and prayer): "Take then my hands and keep me safe."

I remained among them a while longer. "Your church at Camienen near Cholm is intact; I was in it a few weeks ago," I was able to tell them, "and your pastor is at Cholm; I spoke to him." "Thanks be to the Lord!" it sounded back; "so home is not taken from us after all!" At parting, the question, "Will you hold service for us to-morrow"-the next day was Sunday-"church service?" I gladly promised, of course with the caveat: "if we have not yet moved on."

To my joy we also stayed at the place on: Sunday at the place; so I could redeem my promise to the brothers. I had thought up a particularly joyful surprise: one of our regimental bands was to accompany the chorales. What joy! The place was the same as the day before: a small fireplace between the tents. The altar: the underframe of a sewing machine, covered with an oilcloth blanket, with a crucifix on top. We sang the Song of the Mighty Fortress and "Harre, meine Seele" with a full regimental band, and more and more streamed in, refugees, old and young, troops marching by stopped, from the ammunition columns came our Landsturmlaute and sang and listened to the Sunday Gospel of the Good Samaritan - a colourful congregation: German soldiers and Russian refugees, whose sons fought against us in the enemy army. We forgot what separated us; we felt one: sons of the same tribe, brothers and sisters in faith, one in the Lord.

How much the dear old Gospel of the Good Samaritan had to say to us all! "Jesus, the Good Samaritan, is near to you, my fellow believers," that was the Gospel, the message that made hearts beat more joyfully.

I was only able to linger for a short time, as troops were waiting in the woods for their field service. In the afternoon I was back in T. A field service had been arranged, and the houses were occupied by wounded of my division - sad pictures often seen. Dark clouds of smoke were rolling towards us; fire had broken out in several places, and the greater part of the village was in flames. The wind was favorable; it drove the flames away from the houses, which were occupied by wounded men. That was the war: the burning village, the camp of refugees, and the crowded field hospital. I will never forget that Sunday. I said goodbye to my new-found friends; we remain united, united in the Lord, until we meet again above in eternity.

(Rhein.-Westfäl. Ev.-Luth. Wochenblatt.)

### Not a cross, but the parents' happiness.

In Strasbourg, Alsace, there lived a teacher who, the father of nine living children, took the greatest pleasure in them. It was difficult for him to feed and clothe them, but whoever saw the order and cleanliness that prevailed in this household and how they all willingly complied, in short, the spirit that prevailed here, understood how it was possible for the father to always be cheerful and happy with such a small income and such a number of children.

One day a stranger appeared in the apartment to discuss a matter with the teacher. It was noon, and the teacher's family was sitting at the lunch table. When the stranger

saw the many children eating so diligently from their plates, he said pityingly to the father, "Ah, you poor man! What a heavy cross rests on your shoulders!"

Almost startled, the teacher asked back, "Sir, how am I to understand your speech? I know of no cross to bear!"

"Nine children!" cried the stranger; "two girls and seven boys! I have but two boys, and they are busy hammering at my coffin!"

"Sir, my children don't do that," the teacher replied firmly.

"No? How does that work?" the stranger asked incredulously.

And with a cheerful countenance the teacher spoke: "This is soon explained. I have taught my children the glorious art of willingly obeying me and the Mother. Therein rests the whole secret. So these children are all my and the Mother's joy and happiness and no burden, no cross! And you see, sir" - and with that the teacher took his velvet cap from his head and threw it against the parlour door - "if Death were to come in now and want to take one of those nine, I would say to him, 'Dude, who told you that I had one too many?'"

The stranger looked in amazement at this father, this mother, and the nine children, and he understood that only disobedient children can be a cross to the father, can make him unhappy.

One boy among these nine children, who sat at the lunch table at that time, later became a famous man; his work was such a blessed one that he is still remembered today, and his memory will remain a blessed one for a long time: that was the priest Oberlin in Steintal in Alsace.

### "Eat, drink and have good courage!"

A Dutchman, who was a great gourmet and a friend of the pleasures of the table, was once sitting at a sumptuous banquet and, according to his custom, was enjoying himself. Without noticing it, however, he had sat a little too close to the fireplace, so that his festive robe soon began to glow where it was closest to the fire. A neighbour at table noticed it, and said half aloud to the burning man, "Listen, I have something to say to you!" The noble reveler, however, not wishing to be disturbed in his feast of the palate, made answer, "Dear, judging by your face, it is nothing pleasant that you have to report; I beg you to postpone it, for at table one should open one's heart only to pleasant impressions and cheerful communications!" Of course the neighbour was now silent, and calmly allowed the feaster's skirt to be more and more scorched by the drooping lapels. At last, when the dessert was worn away, and the now perfectly sated banqueting man had unfastened the lowest button of his waistcoat, he, leaning back, asked his neighbour, "Well, friend, what is it you wanted to tell me?" "I merely wished to tell you," returned the latter, in reply, "that your skirt is on fire! The two laps are all gone." "Are you out of your senses?" cried the other, wheeling round to look at his damage; "why did you not say so at once?" "I meant to," was the reply, "but you forbade me to report anything unpleasant, and so I suppose I had to keep silent. Have now watched the smouldering fire, and calculated in silence when it would come to your body and burn upon your skin." --

Isn't it, dear reader, a strange story? And yet it happens every day! Sits not many a man as well as that...

Does the Dutchman sit at the table of life, his business, his pleasures, and not want to be disturbed by any serious thought, and bitterly resents being reminded of the salvation of his soul and of the impending fire? And at last, when the fire is already burning on his soul and conscience, perhaps at the hour of death, he rises up and accuses other people or even God Himself that he had not been warned earlier. Dear man, you were warned often and much, but you did not want to hear and notice it, because the world was too dear to you.

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### Shamed Despisers.

It is said of Benjamin Franklin that he was once, during a long stay in Paris, invited to a high society, most of whom were members of the court, and that he made a great impression among them by one of his bold moves, and won much applause by his frankness.

According to the customs of that age and country, the nobility, after the usual ceremonies of the evening were over, sat down to a free and common entertainment. Christianity was the target of their ridicule. The church was ridiculed in every way, and the Bible treated with unsparing severity.

Bolder and bolder they became in their biting remarks. One distinguished gentleman demanded general attention for a moment, and asserted in a loud voice that the Bible was not only a book full of malicious fraud, but that it had not the slightest literary merit. Although the whole company of Frenchmen heartily assented to the sentence, yet Franklin gave no sign of assent. As he was at that time a favorite of the court, so those around him could not bear the tacit censure of a man of his worth and influence. All asked him his opinion. Franklin replied, in his peculiar manner, that he was scarcely prepared to give them a sufficient answer, as he had just been occupied in spirit with the merits of an old book of rare excellence, which had come into his hands in a collection of books. He then proposed to the company to read a short passage from it. They all accepted with pleasure, whereupon the doctor very earnestly took a much-used book from his coat pocket and read a poetical piece from it with special emphasis.

This did its work. The admiring listeners called it the best thing they had ever heard or read. "That's something," said one. "It is sublime," remarked another. "There is nothing more excellent in the world," was the undivided opinion of the whole company. All wished to know the name of the work.

"Really, gentlemen?" said the Doctor, smiling at his triumph, "my book is full of such passages. It is none other than your despised Bible, and I have read to you the prayer of the prophet Habakkuk."

### The church nap.

In the good old days it was not unusual for respectable people and otherwise quite good Christians to take their naps in the pews. Probably the people of that time had a better conscience than their degenerate descendants. In the parish register of a village parish in Magdeburg

The following heading is found under the year 1679 and also later: "A schoolboy who woke up the sleeping people in the church this summer was paid twelve groschen for a pair of shoes. In Utenbach near Apolda in the year 1625, as can be seen from a church account of that year, a deaf day laborer named Hanssen Gärten was employed to wake up the sleeping people in the church. In the following year, however, the place was repeatedly visited by troops passing through, by which the poor peasants were brought into such a movement that sleeping in the church passed them by, and they no longer needed a guardian. The parish priest Olearius therefore abolished the strange office of the pigeon by declaring in writing to the magistrate on the third Sunday after Trinity Day in 1626: "Because and all because my little lambs are all awakened by war lice and severe hardships of the time, so we no longer need the manual service of Hanssen Gärten, especially since he himself now chooses to be the only Christian man who sleeps and snores in the church."

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### "Everything is vain."

Grandmother Neumann told a trait from her nine-year-old daughter Minchen that is very telling. She once heard a gentleman, in the course of a conversation, say the words of the sage King Solomon: "Ah yes, everything is vain!"

Little Minchen hurried to her mother and asked, "What does that mean, 'Everything is vain'?" The mother explained, "Everything passes away!" Minchen then sank into deep thought. Then she went into the kitchen and put her little fingers on every piece that was there, and said softly, "Cook-stove, you perish; you pots sPots^, you perish! Brooms, you perish!" and so on all through the house, and she arrived at the roof tiles and said, "You roof tiles, you perish!" Then came the garden with all its trees, at last the sky with sun, moon, and stars.

Now she came again and said, "Mother, mother, do we men all pass away?" "Certainly," said the mother; "only God does not pass away. -But if we are God's children, then we also do not perish." "O father, O mother," now replied the little girl, with hot, longing tears, "help me, then, that I may become a child of God!"

The little girl later became Frau Doktor Funcke, the mother of Pastor D. O. Funcke, who is so famous as a writer. Funcke, who has preserved this memory for us in his writings.

### I want to keep quiet.

In Berlin there lived a God-fearing gendarme who was often ridiculed by others for his piety. Once, when he had been made the best of again, and he came home, he sat down to read the Bible. As he turned it out, his eyes fell on the passage Job 12:4: "He that is mocked of his neighbour shall call upon God; he shall hear him. The righteous and the pious must be laughed to scorn." The passage made a deep impression on him, so he wrote it down on a piece of paper and stuck it to himself.

On the following day, when he met with his professional colleagues, and the anger at their taunts wanted to get the better of him, he took his saying to strengthen himself by the example of the pious tolerant Job. One of the mockers snatched the leaflet from his hand, read the saying and fell silent.

A second read and fell silent likewise. The first one was struck by this incident; he bitterly repented of his wrongdoing and penetrated to the source from which patience, self-control and conciliation flow, and now no longer respected the taunts of the unbelievers.

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### Obituaries.

"My God, I beseech you by Christ's blood: only make it well with my end!" with this prayerful sigh on his lips, passed away gently and blessedly in faith in his Saviour on January 14, Bro. Wilhelm Dahlke. The blessed deceased was born on November 24, 1842 in Posen, Germany. In 1864 he came to America with his parents, who settled in the State of Wisconsin. In the following year he entered the asylum at Watertown, Wis. to prepare for the sacred preaching ministry. After completing his studies, he first followed a call to Texas, then served several churches in Illinois (Sigel and Clayton) and the church at Town Line, N. Y., and finally became pastor of the congregation at Ebenezer, N. Y. To this congregation he ministered Word and Sacrament for thirty-three years. In 1911 he retired and moved to Buffalo, where he spent his remaining years as a faithful and zealous member of the Immanuel congregation. The deceased brought his age to 73 years, 1 month and 20 days. The funeral service took place on January 17. The funeral service in the house was conducted by the undersigned, under whose pastoral care he was. Father J. Sieck officiated at the grave. In the Gethsemane Church Father Aug. Senne preached the funeral sermon on the basis of the words of Simeon: "Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour, whom thou hast prepared before all nations, a light to lighten the Gentiles, and for the praise of thy people Israel."

Once and again in the last days of February, an aged pilgrim said to our dear Paul, "I have air to depart and be with Christ," and with these words in his heart he went home blessed on March 1. The aged pilgrim was Ernst Gustav Hermann Mießler. It is certainly appropriate that the "Lutheran" commemorates the blessed departure of this man in a few words. As especially the older members of our Synod remember, the deceased was active in our Judian Mission in Michigan for eighteen years in his prime. This was started in the forties of the last century by the unforgettable, then pastor (later professor) A. Crämer at Frankenmuth, and was subsequently continued by Blessed Missionary Baierlein at Bethany (about thirty miles from Saginaw). Our deceased, who was inspired in his early youth with the ardent desire to become a missionary to the heathen, and for whom God miraculously paved the way for study at the Mission Institute in Dresden, became Baierlein's assistant in the early fifties and, when Baierlein was forced to discontinue his work with the Indians for health reasons, became their leader. At that time that region of Michigan was almost a complete wilderness, and so of course there were severe privations of all kinds to endure, quite apart from the sour work on the heathen Indian hearts. In addition, there were many other tribulations, as the life of our deceased was rich in them. Among other things, the bitter loss of his first wife occurred during that time. But what caused the blessed man particular pain (and this accompanied him to the end) was the eventual death of his wife.

The mission, which had begun with such hope and had been so blessed in its progress, came to an end. By the transfer of the Indian reservation on the part of the government, the collected Indian community was scattered, and although our faithful missionary followed his Christians to the new area in Isabella County, it was not possible to create a center again and to continue an orderly community and school system. To the great sorrow of the deceased and many others, the synod finally had to discontinue the mission. However, the blessed man has maintained some contact with a small remnant of the former Christian community until recent times. And that his work also brought salvation to some souls will certainly be proven by Judgment Day. - Since the departed man's health wavered precariously at that time, he took no further pastorate, but devoted himself to the study of medicine, and for a long time he served his God as a Christian physician in Chicago, as well as a faithful member of the church. The last sixteen years he passed with his sons. Our dear father in Christo was born January 12, 1826, at Neichenbach, Silesia. He was raised pious and faithful and served his God for ninety years - a rare event in our days. - On March 5 a large funeral cortege gathered at the home of his son, Fr. Friedrich Mießler, and at his church in Hanson Park, Chicago. In the house Fr. H. Succop spoke words of comfort from Gen. 24, 56, in the church the undersigned preached on Joh. 21, 12a, and thereupon we escorted the mortal remains to their final resting place; here Fr. Fr. Lücke officiated. - The blessed missionary and doctor Mießler was married three times. He is mourned by three sons, a stepdaughter Dorothea, née Fick, and three brothers and sisters. He, however, enjoys the blessed promise: "The Lamb in the midst of the chair twill feed them." Ferdinand Sievers.

As a result of inflammation of the brain, Christian Scheiderer, faithful teacher of the MissionSgemeiude at Bellewood, Ill, died at the home of his in-laws at Chicago, Ill, March 26, aged 32 years, 4 months and 29 days. He was born at Marysville, O., October 27, 1883. After graduating from the parochial school there, he prepared for the school board at Addison, and in 1905 answered the call of one of our synodical congregations at Quiucy, Ill. From 1908 he was employed at the mission school at Bellewood, where he served the Lord in His lambs under difficult, trying circumstances until his end. On March 29th his earthly body was buried with great participation of the congregation and almost all his colleagues from Chicago and the surrounding area as well as many Christians from other congregations. Werfelmann preached on Is. 28, 29, the undersigned on Hdbr. 13, 7. May his memory remain in blessing!

Mr. Meyer.

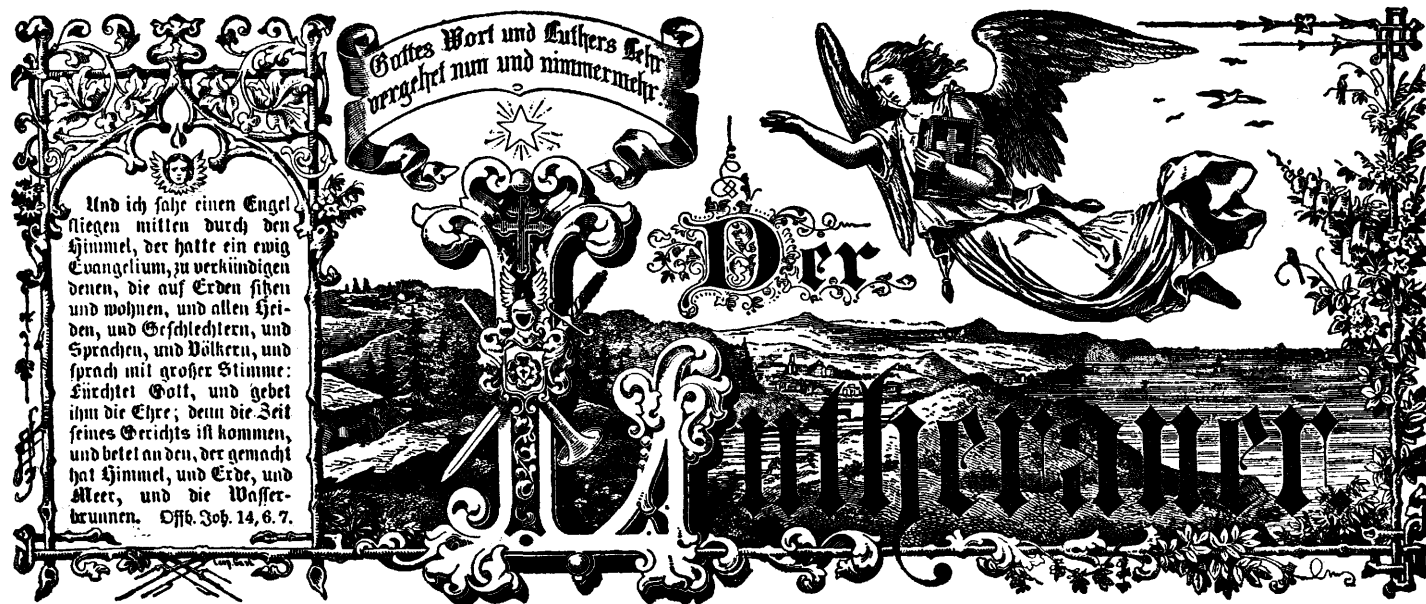
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### New printed matter.

All books, music books, pictures nsw. shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, mau, please, note whether to procure, if not in stock.

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### Our high priest.

Heb. 9:11-15.

It was a fine education of God, which he undertook with the people of the Old Covenant, when he only allowed the whole people to enter the court of the temple, but the priests into the holy place and the high priest into the holy of holies. At every turn the people were to be reminded of the power of sin - for our vices separate us from our God - and of the power of divine grace, for it pleased God to dwell among his people. But yet all this has been but a shadow of the true, the future goods. The sacrifices of the Old Covenant were great, so great that now and then we should like to lead our lazy, indolent Christians into the high demands which God the Lord made upon the possessions of His people. But still it was only "the blood of oxen and goats," that is, in no way anything that could have thoroughly mended the rift between God and man. The sacrifice, and the priest, and the temple, were all imperfect and earthly, and could only, under divine patience, help a little, and grant a consolation out of the divine abundance of grace.

What blessed times we have fallen into! We also have a high priest, but not like them. We have "Christ, who offered himself without change unto God." That means something. Go once into the streets of this world, and see if you can find a man "without all change," without spot or blemish! Go into the palaces of the great and into the lecture halls of the learned, search in the state apartments of the rich and in the huts of the poor: nowhere will you find a man "without change." In the Scriptures we find one, that is Christ our HEART. Therefore, in this Easter season, we call upon heaven and earth, angels and men, and say, "Rejoice with us! We have found a high priest without blame,

Who was able to seek and to make atonement and to save that which was lost."

Oh, how it has done us so much good in the past Passion season to follow his footsteps in life, where they dripped with love and mercy, in suffering, where they bore witness to humility and patience, and in dying, where we saw the Holy One of God, who, without sin, bears sin, and who turns the fullest righteousness to the unrighteous! "Such a high priest should we have, who would be holy, innocent, undefiled, set apart from sinners, and higher than the heavens." He cries out to his enemies, "Which of you can accuse me of sin?" They would gladly have done so, but they found nothing. In this Jews and Gentiles, Herod and Pilate and the chief priests, must agree. But we grasp it with joy. So then, in the whole wide world, flooded with the tide of sin, there is one spot where the dew of our souls can find rest. We have a saint, a pure one, a high priest who can come before God and offer a pure sacrifice in his blood. That is our anchor of hope.

From him we have costly promises. He can cleanse our conscience from dead works. That is one. O how much is given with this! There are more than enough dead works in the world. We do not mean works that bear the stamp of corruption, but works that are often beautifully adorned with the trappings of holiness; but the self-righteousness and vanity of the natural mind are masters in them, and therefore they bear death in them, and lead us to death. On such works of their own righteousness they could think, since there was no Saviour - in the time of the law. But now the promised High Priest is here, who shows us a new and blessed way. It is to become pure from all that is selfish and earthly: his blood makes atonement. Then I say:

Nothing can I bring before God but thee,  
my chiefest good: Jesus, I must succeed  
through thy rosy blood.

He has invented an eternal redemption: that is the other. There must be many a time when the best in the Old Confederacy must become have become aware that the atonement by "the oxen and the goats' blood" was only an imperfect one. To deal with the Lord God, the source of eternity, with temporal goods and perishable things in matters of conscience and salvation, is not so easy. Now, behold, my soul, here is thy Lord Jesus Christ! The prophet also calls him the Father of eternities. He is the Son of the eternal Father; he comes from the fullness of eternity and enters into the fullness of eternity. Therefore also what he speaks and works, what he suffers, and what he acquires, has eternal value. Go in faith to his cross, and grasp your high priest with the arms of love, and you will be lifted up from the dust of the earth and the vanity of time to the glory of heaven and eternal blessedness. Go to the open rock tomb. There thou mayest be divinely assured: there is a redemption made up. Take thou also part therein, and thou shalt receive the promised eternal inheritance.

You saw this high priest again in the Passion at his cross. There he is in full, basic works of redemption to recognize and welcome. Do not pass by! Sink eye and heart into the mystery of his atonement, and see how at the cross the saying was made true: "Where sin was made mighty, grace was made much mightier." But He is also still our High Priest on the throne. In His glorious resurrection absolution has been pronounced to us and to all sinners. Still he spreads his hands before the throes of grace and prays for me and you, for all his loved ones in the valley of the earth. That is a great comfort. If a Stephen saw his Saviour in heaven's splendour, ready to receive him after martyrdom on earth, who prevents thee from believing that his arms are stretched out to thee, as to the thief in the living hour? O then spread forth thine arms toward him, and beseech that he may not cease to save thee from

to entice you to the eternal inheritance, and that he may at last bring you in as a prey to his blood... of his glorious victory, to his peace. Then your own priestly activity will rise from poor praying and struggling to heavenly praise and eternal worship. Theo. Dyer.

The boy's efforts quickly won acclaim from educators, and Boy Scout troops were soon organized everywhere. His efforts quickly won the applause of educators, and Boy Scout troops were soon organized everywhere. As early as 1909 troops of the same pattern were being collected in the United States, and since then this movement has made a great stir in our country. Boy Scout clubs were formed in all the large cities of the country, and soon in smaller towns, and by 1914 the number of troop leaders had grown to 25, 804, and the number of boys enrolled to about 300,000. The boys of our communities are also invited to join the movement. It is not, therefore, a superfluous trouble if we consider the question: What is to be thought of this latest phenomenon in the field of youth care?

That the Boy Scout program contains ideas which, from the educational point of view, are to be welcomed as a valuable addition to school instruction, is evident even from a superficial acquaintance with this movement. The boys are taken out into the open, into woods and fields, and there they are shown by knowledgeable guides the wonderful life and doings of nature. They become familiar with the life of the animals of the forest and the river, learn to distinguish between plants, learn how to set up a camp in the open air, how to keep it comfortable even in wind and rain, then they practise running, wrestling, swimming, arrow shooting, signalling, measuring the earth, photography, scouting, carpentry, helping in accidents, rescuing drowning people, etc., etc. Certainly a programme which must have an almost irresistible appeal to a healthy, fresh, intelligent boy. Just look at the manuals that have been issued for the "Boy Scouts." Even as he leafs through the book a normal boy's eyes light up; he envies the happy boys who can follow the tracks of a hare or a marten through the snow, signal artfully with flags, bind up wounded playmates, tie all sorts of artificial knots, fly mighty kites, even, like the Indians, make fire by rubbing two pieces of wood together. It is not long before he also wants to become a "scout"; other boys in the neighborhood have already organized a troop, why should not his father grant him the innocent pleasure?

Now this depends on what purpose the Boy Scout movement has, and also on what means it uses in the pursuit of that purpose. And there it strikes us above all in the present literature that all the things mentioned do not constitute the whole purpose of the Boy Scout movement, but are only means - and not the only means - to further the real purpose of this association. And that

**The main purpose of the Boy Scout movement is to educate boys to godliness and virtue.**

This is not a secondary matter, but the main thing. That is the purpose and aim of the whole movement. "Character building," says the official paper, *Scouting* (April 1, 1915, p. 15), "is the very purpose of Scouting. Every step in our program is only a means to that end."

## What to make of the "Boy Scout" movement?

The Boy Scout movement originated in England. During the Boer War, Sir Robert Baden-Powell had observed that the unnatural way of life of the city dwellers, and especially of the male youth growing up in the cities, caused certain deficiencies of mind and body to develop which distinguished the city dweller unfavourably from the country dweller and also from the wilderness dweller. Therefore, in 1907, he organized a group of boys, whom he took out into the fields and forests, so that they could gain the qualities of determination, agility, and strength through all kinds of exercises of mind and body.

Purpose. All practical knowledge" (as stated above) "is only to keep the boy under a leadership that will develop his character. All merit badges have the same purpose. The whole organization is but a means of achieving character building." And this is to be done through religion and morality. True, the movement rejects all actual religious instruction; that belongs to the church; but still the movement claims the glory of providing "greater opportunity for the religious development of the boy" than any other movement which has especially for its object the welfare of boys. (p. 7 f.) All the literature of the Boy Scout movement echoes this principle. "Development of character through recreation guided by high ideals" is the goal of the entire program. (Richardson and Loomis.) "The aim is to develop the conscience of the individual through the principles of scouting." (The Scout *Scheme*, p. 24.) "The scout promises to acquire a his set of virtues." (*The Training of Boy Scouts*, p. 3.) "The problem of character building is here solved by providing teachers of imitable character, men who will introduce their pupil to all that is true, just, pure, lovely, and honorable." (Scouting, Dec. 1, 1916, p. 5.) "The Scouting movement is decidedly religious" (p. 6) "and satisfies the desire for an active Christianity." Because "vice and dishonesty raise their heads so high in our day," the Boy Scouts have been founded, says the official handbook (p. 267). "Pure morals," it says again and again, are the aim of all rules and institutions. "If the religious element were lacking, the movement would have an irreplaceable defect." (*The Psychology of Scouting*, (Scouting, III, 13, p. 12 f.) It is even suggested that religious "standards and tests" be introduced, for example, that a "merit-badge" be awarded to those who have proved their religious development by daily prayer, church attendance, and abstention from swearing during a period of six months. (*Scouting*, III, 13, p. 7. 15; III, 15, p. 11.) But such proposals do not emanate from headquarters. Nor does the organization as such require at all that a boy receive religious instruction or belong to a church, but only permits it; for it is fully believed that

## the Scout Law a substitute for religious instruction

and is quite sufficient for the formation of character as it should be. The Scout Law is as follows: 1. The Scout is reliable. 2nd - The Scout is loyal, 3rd - is helpful, 4th - is kind, 5th - is courteous, 6th - is loving, 7th - is obedient, 8th - is of good cheer, 9th - is thrifty, 10th - is brave, 11th - is clean, 12th - is reverent. You can see the "thou shalt not" is missing altogether, and the "thou shalt" is only implied. Obviously we are dealing here with a sugar-coated substitute for the somewhat troublesome Ten Commandments. "If you say to a boy, 'Thou shalt'...: 'Thou shalt,' if he has any spirit (spirit), he goes through the rafters. The word does not appear in the Scout Law. The Scout Law is quite affirmative. It is all 'Do!' never: 'Don't do that!'" To make it quite clear that these twelve commandments constitute the essence of the Scout movement, print them un

They are printed countless times, usually with short explanations attached, so they look a lot like the Lutheran Catechism. Yes, they have even published their own Boy Scout Bible, with the Scout Law as an appendix!!! The *Boy's Life Magazine* shows thirteen issues of this Bible, or New Testament, to which the Scout Law is appended, in its December 1916 number.

Namely, it is repeatedly inculcated that it is a matter of conscience to obey these twelve commandments. (For example, in *Making Men of Them*, p. 8.) It is the Scout Law put on a par with the "written and unwritten laws which have existed from time immemorial, and which have regulated the conduct of men." "All nations"-this includes the Jews and the Law of Moses-"have had such laws from ancient times." (*The Boy Scout Scheme*, p. 12.) As is well known, boys are sworn to this law.

In following Scout Law, special emphasis is then placed on the principle: "*One Good Turn a Day*" - "One Helpful Service Every Day". This builds character! "The daily good deed builds up the boy," said the president of the Boy Scout in an address a year ago. (*Scouting*, II, 23, p. 105.) Wonderful conversions have also been reported to have been brought about by the Boy Scouts in following their rule of virtue. President Colin H. Livingstone, at the last annual meeting, told us joyfully that in Virginia a bad-tempered lad had been induced by a "good turn" of the Scouts to buy a Scout book and read it, and that he now wished to become a minister! Also, the boys are urged that they should induce other boys, even those who will not or cannot become Scouts, to obey the twelve commandments of the Scouts. The official book *Boy Scouts of America* actually states, This "good turn" is practical religion, and the boy who helps others the most honors God the best. To be sure, it is necessary that these good works be done entirely of free will (p. 18); but the boy' can do that too, for according to the teaching of Boy Scout literature, every boy is, at bottom, good. This

## Denial of the doctrine of the original sinfulness of all men

appears again and again in the writings of the Boy Scout movement. It is based on the doctrine of evolution. In the book *The Scout Movement Applied to the Church* it is stated stated that mankind had evolved from originally deep barbarism, in which they ate roots and insects. This eliminates the first two chapters of the Bible. The main book of the Pathfinders also speaks in all seriousness of the earth having existed "untold years" before men dwelt upon it. (*Handbook*, p. 138.) Of the Boy Scout movement the magazine *Scouting* (III, 15, p. 6) says: "The movement agrees with the theory of evolution."

Therefore there is no knowledge of any sin, nor of any original sin. The thoughts and aspirations of the heart are not evil from the time of youth,

basically genonnnen, wtf the good is directed towards. One must only find the boy "on the level of his best," writes an official of the organization to the *Lutheran*, and then raise him "to the level of our best"; that is the whole secret of fruitful instruction in morals. And because the boy's heart is naturally good, he is also able, entirely of his own free will, without coercion, without "thou shalt," to perform the good works which he finds written in his twelve commandments. (*What's a Boy Scant?* p. 1.) Thus.

The teaching that a man can come to the knowledge of God and to peace with God even without the gospel, only "because the heart has been pure," is presented in a fable that was printed in the manual as a model of a moral tale for the leaders of the troops. (S. 188-191.)

Of course, one is guilty of a great deception if one thinks that good works are done in the Boy Scouts. even where no gospel has wrought faith, out of sheer joy in doing good, entirely of one's own free will. The whole system is rather set up to provide a moral education which, at bottom,

### an education in pride of virtue and pharisaical arrogance.

is. This is evident on almost every page of the Boy Scout publications. Countless times it is drummed into the Boy Scout that he must not do good works with a view to an expected reward, but must practice good purely for the sake of good. Now, already in contradiction with this teaching is the fact that a whole number of honors and rewards are provided to incite practice in virtue. For every achievement a merit-badge is given when a certain measure of perfection is attained. There are merit-badges for ability to render aid in case of calamity, to bandage injured animals, to protect the public health, or for skill in shouting, beekeeping, bookbinding, forestry, horticulture, or any other useful occupation. For each of these achievements a special badge is provided, and he who has ten such badges receives a star and the title of Star Scout: but he who has earned twenty-one merit-badges receives a ribbon with a golden eagle hung on it, and he is now called an Eagle Scout. Thus he has climbed the highest echelon of accomplishment in Scouting. To this are now added a number of Medals of Honor awarded by distinct National Courts of Honor for lifesaving. Depending on the circumstances, if the lifesaver is a Boy Scout, he may receive a bronze, silver, or gold medal.

How it can still be said, as it is in all Scout publications, that these boys do good merely because they have recognized the beauty of virtue in the example of their scout master and have learned to love goodness, is not quite understandable. If there is an association that formally trains its members to hash for recognition and honors, it is this one. With untiring repetition the Scout is told that he should be proud of his honor, that he must avoid evil and do good if only to avoid disgracing his club. "A Scoutist is proud to

(prides himself on) rendering helpful service. He knows that people expect more of him than of other boys, and will so conduct himself that no word of reproach can be brought against the great fraternity to which he has pledged allegiance." (*Boy Scout's Year Book*, 1914, p. 200.)

The Boy Scout, therefore, is a higher being than other boys, having taken his oath. What one lets go with others, one counts to him as disgrace. His twelve commandments demand quite different virtues than the old-fashioned ten commandments of the Lutheran catechism; a Scout should continually think of this and know that his honor as a Scout is "the highest thing he has in the world". (Literally so in

Dec. 1915, p. 26.) By daily helpfulness he proves his "faith in goodness" (Handbook, p. 274) and earns "the laurel wreath of applause from the whole citizenry." (*The Boy Scout Scheme*, p. 8.) In order to become involved in

In order to perfect all the virtues, in addition to the twelve Scout Commandments, there is described on page 274 of the "Handbook" a series of fourteen virtues which the Boy Scout must possess; for "every Scout is a boy of honor." (S. 160.)

As a good means of practising the most important part, the "daily good turn", it is recommended in the "Handbook" (p. 12) that the Scout should tie a knot in his cravat when he gets up in the morning, and not untie it until he has done a "good turn". On page 348 the following game is suggested: "The Scouts go out singly or together. If they are in a town, they seek out a woman or child in need of assistance, and then report on honor what they have done. If they are in the country, they audition in homes and offer to perform a service without pay."

Such reports are also submitted in writing, reaching headquarters in Washington, D. C., for instance, lind are then printed. In *Making Men of Them* we read that at Milbawk, S. Dak, 'the Boy Scouts put up the storm windows for a sick old Herru.' A heroic piece of work, was it not? In Virginia City, Nev. they even put in a! Gutter (*gutter*) for a distance of seventy feet they shoveled out the accumulated earth. Another tugeud hero reports he buttoned the sister's dress because the mother was busy! Another made a walk for an old Fran, still another one can't believe his eyes! - fed a hungry dog, and another is even said to have helped the mother wash dishes!!! This was then actually reported to Washington, D. C. And the main virtue in all these services had been: the services had been "voluntary" in every case. As if that could still be called virtue, which was not in return for payment, but for the highest reward that people can give each other: recognition from one's comrades, probably even in anticipation of public commendation! Even a secular paper, the *Chicago Tribune*, which has published a series of similar

of complacent reports from Boy Scouts, exclaims, "A simpler and more effective way of fabricating Pharisees is not known to us. " G.

(Conclusion follows.)

### Billy Sunday.

Billy Sunday, the well-known "evangelist," was in Omaha, Nebr. holding "revival meetings" from Sept. 5 to Oct. 25. During that time he preached 95 times. The people flocked to him in Hansen. The audience ranged from 10,000 to 12,000 people each night. Thousands sometimes had to turn back because they could not find admission. The great hall was filled to capacity. The number of those who heard him during these weeks is estimated at 930,000. Similar reports have recently been made of Sunday's activities in Baltimore.

How do you explain this influx?

First, the "revival meetings" are being prepared long before Sunday arrives. The secular newspapers have been working for months for this. The whole city is divided into districts, and prayer meetings are held everywhere. Before Sunday's arrival, 1350 prayer-meetings had already been held in homes and churches, and during his existence 2100 more were held. A thousand assistants stand by Sunday, and everything is well organized. Then it must be remembered that there are a number of church fellowships working together; 49 churches were involved in Omaha. They all suspended their services for these weeks and considered the tabernacle as their place of worship. Further, some of the audiences are brought in delegations. Business houses, schools, societies, lodges have 500 or 1000 seats reserved in advance and then march in corpore. Further, the whole thing also has hardly the character of a church service any more, but rather that of a popular assembly. Students gave their "college yell" to the best. The Knights Templar (Freemasons) arrived in their uniforms and with flags flying. The newspapers often reported that the people laughed, applauded, and clapped their hands, that Sunday had to interrupt his speech for three minutes, and the hall shook from end to end. Men threw their caps in the air. Another point of attraction was a mass choir of one thousand voices singing revival songs every evening. The center of it all, however, was Sunday himself. By language wholly unworthy of a preacher, by vivid anecdotes and comparisons, he captivated the audience. In the process, he engaged in all sorts of gymnastic exercises, lying on his stomach and stretching his legs in the air, jumping on the newspaper clerks' table, etc.

What did Sunday preach? First, we must point out that he preached many good things. He often held out to his hearers the way to salvation. He often told them that salvation and blessedness are in Christ alone, that nothing but the blood of the Saviour can save us; he has redeemed us from our sins; this Saviour man must take hold of in faith. Sunday also testified in mighty words to the deity of Christ and the doctrine of literal inspiration. Cr believes in a hell and in the eternity of the punishments of hell. He holds to the miracles of Scripture and rejects all "higher" criticism. He has stamped the doctrines of Russell, Christian Science, and the Unitarians as paganism. In particular, he has preached, as a Christian.

to live and walk by God's commandments. Sunday is a preacher of the law. He exposed the sins and vices of men on all sides and punished them in sharp words. That dancing, going to the theatre, boozing and reading novels were not overlooked goes without saying.

Sunday has said many beautiful words about the task of the church. He testifies that the church has only one task, to preach the gospel and to make people blessed. No sermon should be preached, no meeting held in the church, no song sung in the church, which does not serve the aforesaid purpose. A church that does not preach the gospel has no right to exist. But on the other hand, Sunday fills in judgments about the present state of the church, or the ruin of it, which we cannot subscribe to. Of the church he says that it has sunk down to a! He says of the church that it has degenerated into a third-class place of amusement, where religion is entirely absent, and that many sermons are nothing more than literary compositions. This cannot be said of our church. Sunday is a sectarian preacher, and describes the ruin of the church as it comes before him. Whether Sunday's judgment of the sectarian churches is correct is for the pastors who sat with him on the platform and applauded him to know.

Sunday knew nothing about baptism, the Lord's Supper, the power of the divine word, how to come to conversion, to faith, and about many other necessary pieces of Christian doctrine.

Sunday also turned out to be a false teacher. He is a chiliast of the purest water. His doctrine of the Second Coming of Christ is as follows: The body of Christ is made up of believers. As soon as the last man has come to faith, Christ reveals Himself - not to the world, but to the members of His body. The believers will then be taken from the world without any unbeliever knowing where they have gone; they will simply have disappeared. General confusion throughout the world! Extra editions of the newspapers will no doubt appear. Then follows the great tribulation, lasting seven years, after which the LORD returns with the saints and begins the millennial kingdom in Jerusalem. The Indians convert and rebuild the temple. During the great tribulation also the Antichrist comes, probably a great king, who performs signs and wonders in Jerusalem, so that the chosen people accept him as Messiah. And then the Lord comes another time and puts an end to him. But only the believers from Pentecost until the first coming of the Lord are members of the body of Christ. Neither the Old Testament believers nor those who are converted at the time of the Millennial Kingdom are members of the Body of Christ. They are only loyal subjects of the King. - How does all this rhyme with Scripture?

Sunday has also said a lot of other wrong things. All who oppose his *revivals* he calls devil's children. Any church or pastor who is not opposed to the trade in spirituous liquors belongs in hell. One cannot pray, "Thy kingdom come," and have a bottle of beer in the Hanse. The whole *revival* makes more the impression of a campaign for prohibition.

So what did Sunday do? He's got the whole



The city is in a turmoil like no other. It can be imagined that this has not passed without a trace on the inhabitants. First of all, Sunday has achieved success in the civic sphere. Old debts, almost forgotten, have been paid; many have renounced dancing, card-playing, theatrical attendance; whisky bottles have been thrown away; husbands and wives have been made merry and reunited. All this may have some value to the city. Such as measure the success of *revivals* by the number of saloons closed may experience the desired result. Nine thousand declared for Prohibition in one evening.

We also believe that there will be some success in the spiritual realm. It will not be just a pile of ashes of burned down fireworks. Sunday has presented biblical truth along with all kinds of falsehood and error, and God's Word does not come back empty. The Bible classes that have been set up (there are said to be 150) are to be made permanent. Blessings could also come from this.

Nevertheless, we have our suspicions that the true success will be comparatively small. There were 13,000 "converts"; but among these were many who had belonged to a church for years and were only professing Christ anew. More than half of these were adults. How many children from seven years old upwards were counted! I wonder if they all had the right understanding of what was going on? After a sermon against saloons, in which not a word of the gospel is found, 138 were "converted." How many may have regarded the resolution to lead a decent, outwardly Christian life as a conversion! The gospel was hidden in the tabernacle. Some preaching was law preaching through and through. Can dull men also be converted to Christ by the law? How many may have merely stepped to the penitential bench in excitement, or because others did, or because they were tormented by Sunday's personal workers influencing the hearers until they yielded! How often the angels really rejoiced at the repentance of a sinner, we are not able to say.

On the other hand, one must not overlook the damage Sunday does wherever he goes. He is bringing disgrace and contempt on the whole church by his fine preaching style and is contributing to the church losing more and more of its influence. The freethinkers in Omaha rejoiced. If what was here set before them is "church". how many old believers may have been fixed in their unbelief! And how many churchmen may Sunday have entirely spoiled their good taste in church, if it was not spoiled before.

In the secular newspapers of Omaha, hundreds have spoken out about Sunday and his work. Many praise him as the greatest preacher of our time, bringing inestimable blessings upon mankind. But just as many and more testimonies against him have been heard aloud. One wonders how long the Christian people will tolerate such a spectacle.

Sunday travels all over the country and will be coming to St. Louis and Chicago soon. We cannot cooperate with him. On the contrary, we must warn against him as against a false prophet.

E. E.

## Ans of our East Indian Mission.

The terrible world war is still going on, and the work of our heathen messengers in faraway India, which is hard enough in itself, is becoming more and more difficult, since we cannot send them the help they so urgently need. That Missionary Stall was expelled from India when, we have already informed. Thank God, after a long and perilous journey, he has arrived happily with his family in Germany. On the ship "Golconda", which took him the old sea route around the southern tip of Africa, not through the Suez Canal, were about 500 missionaries, all of whom had the same fate. Missionary A. Hübener, who has been enduring in the large prison camp at Ahmed nagar for year and day, was certainly expecting to be brought back to Germany with his family in these months, but is still in India. We have no further news of the missionary J. Williams, who is also a prisoner, except that our request that he be sent to America, where he has resided since he was a boy and received his entire education, has been denied by the English government in London. Our missionary candidate Ludwig was happily allowed to go to India at the end of December last year, while the Lorey couple, who were to take the place of the Vergheim parents, were detained in Ceylon and finally expelled. Now, according to the experience of other church bodies, Ludwig would not be allowed in either, so that unless the world situation changes, we will not be able to call any new mission candidates this year. All this damages our mission in the most sensitive way, and we do not yet know what the next months will bring.

In spite of all this, we do not want to drop our hands in our laps, but only to work all the more diligently and eagerly where and how we can, and above all to continue with the earnest prayer that God will look on, will control the war and the bloodshed, and will also bring better days to our dear mission to the Gentiles. One of our missionaries writes to us: "I also strongly hope that the present situation will not discourage our Christians, that they will not see it as a sign from God not to do a mission to the Gentiles. Where would that leave the heroism of the true Christian faith, which always knows that when things are crooked in our eyes, they are straight and true in His eyes?" and when one reads the church and missionary journals of the German missionary circles, whose missions have been much worse hit by the war, one is confronted everywhere with courage, zeal, confidence and trust in God, the certainty that, because the mission is God's business, it cannot perish. When the ship "Golconda," on which the above-mentioned 500 missionaries returned to Germany, sailed on the ocean, the German government had taken every precaution that no misfortune should befall it; and it passed happily through the mining region with its passengers, evidently guided by angels. When the millionaires set foot on friendly soil, they were received like victors, and special services were held. They are now giving missionary talks back and forth, and it is written to us that the churches are filled to overflowing.

Our own missionaries, as many of theirs as are on the spot in India, labor faithfully and diligently and undauntedly on. It goes on with them through joy and sorrow, through beautiful and sad experiences, through evil rumours and good rumours. We leave some messages again, this time from the southern area in and around Nagercoil and Trivandrum.

Missionary G. Hübener of Nagercoil writes in his last report: "From the statistics of my villages the commission will see that I have not had a single heathen baptism in the past year: I have not had one heathen baptism in the past year, although the number of applicants for baptism is large. These applicants for baptism were almost always those who could have been baptized long ago, namely at the time when the others from their village were baptized, if they had attended the lessons diligently and regularly like the others or had not been guilty of anything else. But once a larger number has been baptized in a village, it is not possible to leave them to themselves and deal mainly with those who have not been baptized, in order to encourage those who have remained behind to such an extent that they can be baptized. Those who have been baptized must above all be further encouraged, prepared for Holy Communion, and introduced more deeply into the Scriptures. Nor is it the case, as I recently read in one of our papers, that we do not actually preach. I preach regularly because I consider it necessary and useful. If one takes into consideration the considerable extra work that has arisen for me due to the absence of my brother [Missionary A. Hübener], then it can be seen from this how it is that I cannot report on any heathen anfen in the past year. If God gives grace, however, I hope to be able to baptize some in Marnchaltalei in a month or two.

"On the second Sunday of Advent we were able to dedicate the new institute building [for the training of native missionary assistants] with praise and thanksgiving to God. Brother Lutz did the dedication ceremonies and the liturgy, while I preached on 1 Tim. 1:15. There were probably 600 people there. Another joyful message is that we have now received recognition from the government for this school of ours."

Missionary A. J. Lutz, also of Nagercoil, reports: "At Badasery [our oldest mission station in: Southern Territory] things are on the whole progressing well. There is progress in almost every respect. Admittedly, the devil does not rest. He works silently, and just when you don't expect it, you find out what he has done. There have been all kinds of disputes in the past year, but the evil spirit must always give way to the word of God. Even though the weak flesh often plays wicked tricks, as it does with Christians in general, so it does with our Christians in Vadasery, they are generally careful to keep themselves under God's word. The school has taken a great upswing. There are now 61 children (at the beginning of the year there were only 25). The great majority of them belong to three of the lowest castes, some are Roman Catholics, and four belong to the Bellalas, a high caste. The school alone, however, will probably gain little for the Mission, both as regards the lower castes and especially as regards the higher castes: firstly, because it is only an elementary school, which can hardly attract more children.

The main reason for this, however, is that with the present lack of workers we cannot practice heathen preaching. It is not enough just to bring the children, especially only the little children between the ages of six and ten, under Christian influence. We must also seek to reach the parents and the young adults, precisely by preaching to the Gentiles."

Missionary Lutz tells us in another context: "The man who probably contributed most to our starting the work there in a new station, Charalvillaij, died of cholera. All the people left him during his two days' illness except our catechist. He died while we missionaries were at d(w general conference at Krishnagiri. The catechist said the man had shown little fear of death; he had put his trust in JEsu and committed his own to the grace of God. He had first had very little instruction, heard very little of God's Word. But the Holy Spirit can work even through the little, and so I am confident that the man has blessedly fallen asleep."

Missionary J. Harms of Trivandrum writes: "I can probably best tie my report to the statistics. The figures admittedly show little change. But if I stuck to the figures I would resign the ministry. They give no comfort or courage for further work. Looking back over the past year, there is reason enough for self-accusation and dissatisfaction, but also plenty of reason to praise the Lord. His Word has shown new powers not thought to be in it. I say this first of myself, and then of my catechumens. There have been cases of one not wanting to listen to God's word, but with ever increasing certainty I believe that the Word, which was and is from the beginning, alone can save the pariahs from their lies and slander, and all filthiness of body and soul."

Missionary O. Ehlers, also from Trivandrum, reports of a special difficulty. He writes: "In this quarter also fell the teaching about the evil angels. I have tried with no assistants to teach the people thoroughly about this. This is very necessary here, because it happens again and again that so-called exorcisms are organized because of illness, childlessness and other evils that are attributed to the evil spirits, and in spite of the instruction it does not yet quite make sense to some people that such exorcisms are an abomination to God. If the devil were driven in, they think, it would be a different thing. And then there are also people who profit by these exorcisms."

Thus, in spite of all obstacles and disturbances, the work of the Lord continues through preaching and teaching in God's Word.

Finally, we would like to gratefully mention that our congregations and Christians continue to maintain their interest and love for the mission to the Gentiles. During these difficult months we have not lacked the necessary funds to continue the work, and we gain from this the hope and certainty that they will continue to support us even if we have to go to Be-

The new and great expenses that will be incurred at the end of the war will provide the means for this. A number of women's associations back and forth in our synod have sent clothing and other gifts with great love to the poor Indian Gentile Christians for Christmas. And just as we write this, good news comes again. The "Bath Guild" of the English congregation of P. M. Walker at Buffalo, N. Y., undertakes all by itself to provide for the maintenance of a native student in our Institute at Nagercoil, and also, when this student is trained as a missionary assistant, intends to defray his salary. This is also a way of giving powerful help to the Mission, which has still special advantages, about which we will speak another time. L. F.

## To the ecclesiastical chronicle.

### State and growth of the Lutheran Church in America in 1915.

From the *Lutheran* we take the following statistics from P. D. E. McDaniel at Mountsville, W. Va. There are now in America 9627 Lutheran pastors, 275 more than in 1914; 15,958 churches, 264 more than in the preceding year; 3,754,926 baptized members, an increase of 70,643; 2,414,116 communicants, 61,731 more than in 1914. The receipts amounted to \$16, 869, 262, of which \$13,532,834 were for the local churches concerned, and \$3,326,428 for charity. Here there is an increase of \$1,813,144, and \$311,784 respectively. 3793 students (242 more than in 1914) are preparing for the preaching ministry in the 126 colleges of education. To these are added 9 colleges for girls, with a student body of 1199. With a further 16, 606 non-theologians at the 126 educational institutions first mentioned, the 135 institutions are attended by 17, 796 students. The value of the property of all the institutions is given as \$18,911,776. In addition to 210 Sunday Schol publications, 117 periodicals are published in 14 languages. For all of them the receipts amounted to \$2, 150,000. The number of orphanages, old people's homes, and other Christian love sanctuaries amounts to 231, in which 334, 129 persons were boarded in 1915. The property value of these institutions is estimated at \$11, 747, 868. Twelve agencies for heathen missionary work send missionaries to China, Japan, Burma, India, Africa, Porto Rico, and among the Indians in the United States and Alaska. The number of heathen missionaries is 273; to these must be added 1610 indentured helpers; thus together 1883 laborers in the field of heathen mission, with an expenditure of \$508, 535. The property value of the Lutheran Church in America is \$100,832,765, counting only the houses of worship; otherwise this figure stands at \$133, 592, 409, an increase of \$6,547,511. In the parochial schools are 261, 100, and in the Sunday schools 1,019, 911 pupils.

The recently published second volume of Walther's letters is displayed by the "Watching Church", the paper of the Buffalo Synod, and notes: "To review this volume of letters purely objectively is not easy for a Buffaloeer and doubly difficult for the editor of the 'W.K.' in view of the judgment Walther has passed on our paper. But let us try. The letters of 1866 show us him corresponding with the traitors of the Buffalo Synod, and advising them in their scheme to make the whole Synod a part of Missouri. In this certainly no greatness is shown. His uncharitable judgment of the 'Watching Church,' proved by subsequent times to be utterly false, we shall throw light on at another time. Nevertheless, these letters from easily learned

more clear: reasons can not please, they are nevertheless interesting. They give us a glimpse into the human heart. But there are also other letters in them, letters that are a joy and a pleasure to read. How this man knows how to comfort a brother in his suffering! They are letters full of pastoral wisdom and advice. Even if reading this volume is not without a little annoyance, it should be purchased for its historical value. The decoration is exquisite." - That the letters relating to the then burning struggle with the Buffalo Synod, and the judgments pronounced in the same on the leaders of the Buffalo Synod at that time, are not welcome reading to the members of that Synod, and especially to the descendants of men named, we can imagine. But if these nevertheless encourage the purchase and reading of the letters, then these letters must have great value, be instructive and edifying. Walther's judgments about individuals are, of course, precisely Walther's personal judgments, for which no one is responsible but himself. We judge churches and synods according to their doctrine and practice; this is the only way we ourselves want to be judged by others. Incidentally, we do not believe that the present Buffalo Synod itself follows in all respects the earlier doctrine and practice, especially not the practice against which Walther's justified struggle was directed. A "necessary school building" will probably come about there in a similar way as it does with us, and not in such a way that the pastor demands it by virtue of his office, and the congregation performs it out of obedience. Also what the "Watching Church" rightly said in its last numbers about the importance and the right persons for congregational representation at synods did not sound like this. E. P.

"A New Mission." Under this heading the Chicago "City Missionary" reports, "It is a distressing phenomenon that in a large city like Chicago some families who are Lutheran by birth do not, for various reasons, belong to any Lutheran church, and seldom, if ever, attend services in a Lutheran church-. Many such families have in the course of time become so alienated from their church that they must be numbered among the apostates, with whom all invitation to hear God's word and thereby be made blessed, as far as men can judge, is altogether in vain. But there are also such families who have only come to the point through indifference that they do not need God's Word. With some of these it requires but a friendly invitation to bring them back to attend the services. Praise God, there are quite a number of orthodox Lutheran churches in Chicago, and their pastors not only preach on Sundays and feast days, but they also seek to win to the Lord all who can be won in their congregation. Where they have the opportunity, they also invite those to church who have become indifferent. Anyone who knows how great the burden of work is on a faithful pastor in a city like Chicago will realize that he has no time to pursue these indifferent people as much as he would like to. To leave nothing undone in these: Pieces to leave nothing undone, to save people from eternal ruin, our dear Synod has now employed a man in the person of Father Burhenn, whose duty it is to look around for Lutherans who are not connected with a congregation, and to bring them, where possible, back into the Church. To that end he now goes from house to house in individual parts of the city, inquiring whether the inhabitants go to church, and where. This is a new mission, fundamentally different from the city mission now carried on by the dear churches in Cook Co. for a number of years, in which Mr.

P. Schlechte is doing beneficial work. While the latter is conducted by the Lutheran congregations in Chicago and Cook County, and is under is held, the new mission is something that the Synod leads and maintains. This new mission is established and conducted by resolution of the Northern Illinois District of our Synod. But because of this it is not a mission that is none of our business, but we are to invoke the blessing of the Lord in prayer for it just as we do for the city proper: Prayer as we do for the city mission proper, which, as we know, has its operations chiefly in the Cook County establishments. We hope to be able to report later that this new mission has also been crowned with blessing." - Yes, this is also a mission, and a very important one. We have often pointed out in the "Luthcrauer" how many members, especially in the large cities, lose touch with the church by moving and wandering, and thus gradually die spiritually in indifference. We have often reported how other church communities make the same complaint. And yet not all of these who have become indifferent have lost all ecclesiastical consciousness; many of them, if asked what faith they are, would promptly reply that they are Lutherans. Many of them could be brought back to the church by outreach and friendly coaxing. Now it goes without saying that every pastor in his district does what he can in this matter. It would be even more effective, of course, if all members of the congregations kept their eyes open in this matter. Chicago, of all places, is crisscrossed with a network of Lutheran congregations: network of Lutheran congregations. And yet there is certainly much room for such a mission. But the question arises: What is that among so many? One feels sorry for a man who is given such a vast territory. But it has always been the way of our Synod that everything begins small. This is a beginning, and we would not be at all surprised if this institution proved so beneficial that soon more missionaries would be added to the one. And what is good and necessary in Chicago is certainly good and necessary elsewhere. Thanks to the policy of England in driving missionaries out of India and not letting others in, we are now well able: We will be able to send candidates to the East India Mission. And the candidates we have. This will certainly be the time to devote special attention to the Inner Mission, especially in those places where thousands and hundreds of thousands of people live close together, namely in the large cities. There are always those among us who, if you want to inspire them with enthusiasm for the mission to the heathen, think it is only right to do so because there is still so much to be done in their own country. They would have their opportunity now, a great deal of opportunity, and you give it to them and remind them of what they have always said.

E. P.

**That purity of doctrine is much more important to the church** than outward unity, the *Presbyterian* well thus states, "Organic Unity is not the source of the church's efficiency. Those who clamor for organic unity talk a lot about statesmanship, which means nothing more than human ingenuity in administration. They think organic unity would give the greatest support and the best opportunity to this statesmanship. This is, in fact: Basically nothing else than a longing for the: old regiments of Pope, Cardinal, Archbishop, and Bishop. It would, of course, be an enormous step forward for the mere external administration. But therein lies not the strength of the Church. This strength is not human, not natural, but divine and supernatural; it is the power of the Holy Spirit and the supernatural truth revealed by God. To return to mere ecclesiastical statesmanship would most certainly be to return to the corruption of the church

mean. The greatest danger in the mission fields is not that the various communities should come into outward conflict, but that human ingenuity should be substituted for the wisdom, presence, and power of the Holy Spirit; unbelief for faith; an erroneous Bible for an infallible one, a mere human Christ in the place of a Christ who is at once the true God, a redemption by one's own moral effort in the place of redemption by the vicarious shedding of Christ's blood, a misty resurrection in the place of the resurrection of the flesh." - That is, the Church is to get rid of unbelief and heresy above all things. This is certainly the right thing to do. But one should not stop at the very gross, fundamental heresies. And if one were to take this seriously and establish unity and purity of doctrine and confession, then the much lesser good of external unity would regulate itself by itself. If there were unity in the spirit, if there were one Lord and one faith, then organic unity, in so far as it is necessary and wholesome for the church to carry on its work, would soon be established among the people who are then spiritually already one body and one spirit. E. P.

**Of a singular achievement of** a Chicago, shall we say, pulpit orator -- by "pastor" we imagine something else -- and of the effect such achievements have on all reasonably sensible people, the "IllinvisStaatszeimng" says: "Mau deplores very strongly the decline of religion. Unjustly so. For one confuses church with religion. Church life may pulsate less vigorously, but from this alone it is difficult to conclude that religious feeling has died away. One would almost be tempted to assert the opposite, and to infer from the decline in church attendance a strengthening of religious feeling. For a great many churches have unfortunately ceased to be places of devotion, and the truly devout will find in churches where the doors are wide open to sensationalism a place of worship: Sensationalism the doors have been opened wide, can: the sought edification, no refuge from the nerve-racking, soul-insulting turf of the profane world. It is the fault of the sensational preachers if the church is no longer filled with devotees but with onlookers. And because those sensationalists consider not the soul, not the mind, but the nerves, they must daily devise new sensations to lure people to the house of God, who seek everything in it and find everything, except God. A local pastor has devised a special sensation for next Sunday. He wants to offer his listeners a message from...: Heaven. The message will be sent from a Marconist station and received by a receiver of wireless telegrams attached to the pulpit. This service is undoubtedly novel. And the novelty will undoubtedly draw a crowd. But whether that crowd will leave the house of worship edified, uplifted, improved, and more humane is, of course, another question. JEsns did not use wireless telegraphy when he sought the way to the hearts of his fellow men. He preached love and practiced love, and with words and acts of kindness he made the broken connection between God and man. If JEsns were to return today, he would for the time being hunt those pastors out of the sanctuary: who proclaim God's messages by wireless telegraphy and degrade the church into a show booth." An English Chicago newspaper then reported afterwards that this lecture had been delivered. And at the same time the "spiritual gentleman" had announced that on the following Sunday evening he would display the model of a submarine and a torpedo boat.

and explain them. His purpose was to demonstrate the wonders of the world in his evening discourses, and thus to make the people quite emphatically aware of the greatness of their God. - Why do we often report such silliness as often occurs in sectarian churches? Not for amusement; for it is more to weep. But for once as a protest. We renounce such goings-on; and if the world, which still has sense, passes such judgments on them as in the above-mentioned paper, let it know that there are still Christians who judge them equally and even more severely. Then also to us as a warning. And not only for our pastors, but also for the listeners. For how do you suppose those preachers arrived at such folly? They have observed that so many people are sick and tired of the Word of God and therefore do not come to church. Then they think that the Gospel is no longer attractive; so they have to arrange all kinds of things to arouse people's curiosity, and then teach them a little bit of the Word of God in homeopathic doses. Let us be content and thankful when God's Word is preached to us in all simplicity, and let us be greedy for the sensible, pure milk of the divine Word! Every Christian who is bored and disgusted with the plain preaching of God's Word tempts his pastor, and it is not to his credit that such disgusting things as these do not take place among us. We are to know once and for all that it has pleased God "by foolish preaching to save them that believe," 1 Cor. 1:21. And we, as a church, have not at all the commission to sugar over the word of God to people by all sorts of means, and then to teach it to them as unnoticed as medicine to a reluctant child. We simply have to preach and testify to the gospel publicly and especially with all diligence and leave it to the word itself to do its work. In this way we are to plant and water; God Himself will see to it that it flourishes. In case people do not want to listen, the Lord gave the necessary instruction the very first time he sent messengers with the gospel, namely: "Shake the dust from your feet for a testimony against them, and tell them: The kingdom of God hath been nigh unto you. Such people then shall it be told yet in eternity, that they had Moses and the prophets, and should have heard them. The right attitude of a pastor is expressed in the words of Paul: "I did not think that I knew anything among you, except Jesus Christ crucified," 1 Cor. 2:2. And after this it is not difficult to determine the right attitude of an audience.

E. P.

**From the new Catholic Yearbook,** the St. Louis *Republic* reports: "According to the official *Catholic Directory*, printed and published by P. J. Kennedy & Sons of New York, there are 16, 564, 109 Catholics in the United States, an increase of 254, 799 more than last year. Advance sheets of the yearbook came to St. Louis yesterday. Missouri stands eleventh among the States with 490,000 Catholics, the same number as last year. Twenty-six States have a Catholic population of more than 100,000. Fifty-two dioceses report increases, six dioceses show decreases, and forty-three archdioceses and dioceses show no change in the number of members. According to Joseph H. Meier, editor of the Yearbook, at least 1, 656, 410, who are considered Catholic migratory birds (representing the floating Catholic population of the United States), should still be added to the official figures of the Yearbook. Other figures are: 10,058 churches with settled priests, 5105 mission churches, 6201 students in 85 seminaries preparing for the priesthood,

112 homes for the aged, 210 high schools (colleges) for boys, 685 academies for girls, 5588 parochial schools with 1, 497, 949 school children, 282 orphanages with 48, 089 orphans. The yearbook gives the number of Catholic clergy in the United States as 19, 572, of whom 14, 318 are secular and 5254 religious. Including Catholics on island possessions, the number of Catholics living under the flag of the United States is 24, 922, 062."

E. P.

**of the progress of the negro race,** Dr. Maveety, secretary of the Freedmen's Aid Society, the negro mission of the Methodist Episcopal Church, gives the following particulars: "Since the negroes were emancipated their numbers have increased from four to ten millions. Their total holdings in money and property, although at the time of their emancipation they were without any property, now exceed \$600,000,000. They have 135 private colleges, 30,000 teachers, 82 banks, and 500 newspapers and magazines. Those ignorant of reading and writing have decreased by 47 per cent. They have 1500 advocates, 3500 physicians, and several thousand preachers, some of whom are among the most excellent in the United States. They own 149 large mercantile houses, 9096 smaller stores, and 1186 factories. Among them are poets, authors, musicians, artists, and inventors. There are now 2,000,000 negro children in the public schools, in which 30,000 colored teachers, trained during the last fifty years, are teaching. Also during this period a number of high and low schools have been established by colored people, about 100 in all. The colored people have contributed to these schools during these fifty years something over 6,000,000 dollars besides the sum they have paid in taxes. The most reliable sources as to the dues which the colored people contributed to these schools in the form of taxes estimate them at \$45,000,000. The development of industry among them took place in ztvei directions, first in the number and diversity of them. Let us take the arable industry. The census of 1900 gave 1, 300,000 as farm laborers. There are as many farm laborers today as there were in 1860, but laborers today are also employed in a large number of other industries. According to the census of 1910, about 1,000,000 farms were worked by colored people, and about 200,000 of these farms are owned by colored people, while fifty years ago almost no colored person called a farm his own. In 1900 there were about 42,000 negroes in the professions: Preachers, doctors, advocates, teachers, journalists, engineers, artists, and others." The report says: "The Freedmen's Aid Society of the Methodist Episcopal Church, with its 24 schools, 351 teachers, and 5804 pupils, is the contribution which our church makes in the training of preachers, school teachers, physicians, and industrial leaders for the 325,000 colored members of our church, and through them for the ten million colored people in the United States." - We have, after all, been doing missionary work among the Negroes for years; and the gospel has proved its power there also. Outwardly the Negro can work his way up like other men. Out of spiritual need, however, neither the Negro nor any other man can help himself. But the gospel of Christ can do this for the Negro as well as for people of other colors; it is the power of God to make blessed all who believe in it. And let not the church forget: in the negro there is a piece of the "creature" to whom the Saviour wants to have the Gospel preached through them. And from the added promise, "He that believeth and is baptized shall be saved," he has not exempted the negro. E. P.

**An acknowledgement of the pastoral care of the Catholic clergy in the hospitals** is published in the "Allg. It says in an article entitled "Notruf aus den Lazaretten" ("Emergency call from the hospitals"): "There a young doctor reports about his wounded, about their character traits, about the care that is given to them and the entertainment that is given to them. 'But how about religious care? Does no pastor come to you?' 'Rarely; the Catholic priest appears regularly and visits his people. The visit of the Protestant pastor is hardly worth mentioning.' Or a nursing sister describes the kindness of the 'German' wounded, whom one really has to love, and how grateful they are when the sister once reads them a psalm and evening blessing. Yes, where is the pastor? He comes very little. When once he makes an address, it is a patriotic appeal, as one hears so many now.' The paper also singles out the eiser of the Catholic clergyman, who came often and regularly, testifying all personal sympathy to the wounded, but also never failing to speak as a priest of the Church. Around Christmas it was characteristic to attend both celebrations, the Protestant and the Catholic. The Protestant priest was again the patriot and awakened little Christmas spirit; the Catholic priest spoke simply and beautifully of the birth of the Savior, so that all listened devoutly and many were moved. And a third hospital! There, too, the question as to the state of the Protestant pastoral care was answered in the negative. One would like to say that it is only a coincidence that there are three hospitals like this one behind the other! If it were so, these lines would not be written. No, let us be honest, there is often a state of emergency - not among the Catholics." It was to be expected that objection would be raised to this account, and it has been. But the magazine referred to did not fail to answer, and the answer it gave forms only a new grave charge. "Bor the war," she said, "the whole ecclesiastical press was full of the fact that many pastors stood in a broken position on Scripture and the Confession; synods negotiated about it, edicts of church governments complained, petitions from congregations and associations became almost the order of the day. And this should suddenly have changed with the war?" - We have taken the foregoing from a Catholic paper, which is naturally pleased that a "Protestant" paper should say such things of its own "Protestant" pastors, and should represent to them the Catholic priests as "better people." We are especially interested in the reason given by the "Ev. Kirchenzeitung" for its explanation: "that many pastors stand in a broken position to Scripture and confession," that is, in German, they are unbelievers. Yes, that is the whole lamentation of the Church of Germany, that so many pastors of the national churches get this "broken position to Scripture and Confession" in the universities, and their many remain in it all their lives. And what represents the whole damage in its wretchedness is just this: "Synods negotiated about it, decrees of church governments complained, petitions of congregations and associations became almost the order of the day." That is to say, there were Christians still crying and lamenting over the wretchedness; they sought to heal Babel, but it would not be healed. But they ought to know and signify that further on in the text it says, "Let them therefore depart! Flee from Babylon, that every man may save his soul, that ye perish not in their iniquity." (Jer. 61:9, 6.) They commit the old folly of hoping that Babylon itself shall declare that it is a Babylon, or that Babylon shall put Babylon out of Babylon. Luther has already said about this under similar circumstances: "Yes, indeed, this is wise and well said: if" the sheep should not flee from the wolves sooner than the wolves have been killed by them.

If the Christian council and public judgment were to make the sheep flee, the sheepfold would soon be empty, and in one day the shepherd would find neither milk, nor cheese, nor butter, nor wool, nor flesh, nor a claw; and that would be called shepherding the sheep. What then hath our Lord done, when he hath called and commanded us to beware of wolves, without waiting for the council of wolves? For not only the whole flock of sheep, but also every sheep by itself hath right and power to flee from the wolves, wheresoever it may, as it doeth (Joh. '10, 5): 'My sheep flee the strangers.'" ("XVII" 102 f.) E. P.

**The Hungarian Prime Minister Tisza**, of whom one can often read in the newspapers, is a Protestant and spoke at a large church meeting in Budapest. Among other things, he said: "Only now can we feel what an important need religion is for everyone's soul; only now can we see on what shaky ground the fool stands who, insisting on the power of his earthly circumstances or his so-called education, pushes the firm ground of faith away from under his feet. May this perception also strengthen us in the work of the future. May it spur us on to direct the uplifting forces of faith and the warmth it gives into the souls of our fellow men, to cultivate the high interests entrusted to us on workdays and holidays, by day and night, in good as in evil, in peace as in war, and never to subordinate any secondary considerations to this uplifting service." It would be interesting to know how the Prime Minister conceives of the "firm ground of faith." (Th. Bl.)

**Idolatry in India.** In a city of India things were going on in the hot season. The stone image of Shiva Nudrawa was carried to the temple pond amid music and in a carrying chair. There the goddess was bathed, carefully dried with carpets and placed on a throne at the edge of the pond where she was divinely worshipped. This was the celebration of her restoration to divinity. For it had not rained for a long time, and to provide rain is the duty of this goddess. So they had beaten her out of the cops and thrown her out to the temple with the threat, "If it rains we will put you back on the throne, not before." That made an impression! Two or three days later it began to rain, and that is why she was so solemnly reinstated in office. However, at such a celebration one does now see many laughing and mocking at the folly, but they too went along with the story, and the masses go on dreaming the old dream. Some, however, are quite serious about the matter, and this is perhaps the best part of the population of India. (Luth. Miss.-Volksbl.)

### Easter Thoughts on the Acre of God.

Behold, they that lie there are all still; no pulse drives the unruly, restless blood through the veins; no desire troubles the heart any more; no hope passes through the breast with a soft beating of wings; no pain flutters the eye any more - they are all quite still, they have died. Died! It is written on every tombstone. Come, read it! Look, there it is engraved: Died! And here and there, everywhere. There is a little grave, a very little mound; a rosebush has been planted on it, a tender child plucked from its mother's arm. Died, it says on the stone. Here lies a virgin. Her eyes looked so brightly into life; the future was such a golden dream to her. The angel of death pressed a kiss

on her lips - died! Here they have laid a young man to rest. Come, let us hurry! It is so sad when young, happy hearts must break. There's another grave, a mother slumbering in it. Hill after hill in long rows. Here is a half-fallen stone; it must have been here many years. We can tear off the moss a little; so - now you can read the inscription: Died!

Here's a bench, shall we rest? It is not yet evening. Look, a leaf turns in the wind and falls down at our feet, a yellow, withered leaf. It too was once green and tender and fresh. A gust of wind has carried it away, it is dead. There lies a little flower in the dry grass, it is withered. The sunbeam has kissed it, the dew has licked it. But a cold breeze blew it away, it bowed its head sadly, and as it sank to the earth, the flowers and bushes whispered, "Dead!"

Hark! A little bell rings. They're burying a dead man. There they carry the coffin between the hills. A great crowd follows him, and all weep. The coffin is lowered. A prayer is said. Three shovels of earth rumble down on the lid. Now the grave is closed. The procession goes out again in silence. The trees sway and whisper softly: Died!

O this dying! All ties snap, all chains break, hopes, plans, happiness, love -- everything, everything must die. Everything is gathered here, here in the graveyard. All that the human heart has loved, all that was dear to it, to this city of graves it is brought -- and at last the weary heart itself. The little death bell on the chapel rings a last greeting, then everything becomes quite still, and only the trees rustle on and whisper: Die, die!

"Christ is risen from the bands of death. Hallelujah!" O how the heart beats rejoicing: Risen! Risen! The clouds are gone, the sun laughs joyful, bright and warm from heaven. A thousand rays shine down and kiss the earth. There are no more grasses, there are only flowerbeds, flowers all around us, fair children of our God, who with their bright little eyes strive so faithfully and so happily towards the light. They too are risen. Winter's breeze laid them low, but spring's breath hath awakened them. And now they gleam in a thousand colours and delight the eye. - There a butterfly spreads his shining wings. Welcome, you glorious symbol of the coming transfiguration! You too were dead, lying on the ground in a long sleep, and now you live, more beautiful, more glorious than ever before.

"Christ is risen!" Behold, the sun bends toward setting. But soon it rises again with new glory in the east. The first ray that passes over the mountains' backs in the morning cheers loudly to the world: Risen!

Christ is risen! Now all things must arise, for he has taken away the power of death, and brought life and incorruptibility to light. To die - no, no! Only drowse, rest until the morning, when all the graves will open, and countless multitudes will roar to the gloriously risen Prince of Life.

Farewell, sleepers. You rest now, slumber on! Life is a hard day's work, and when evening comes, one likes to lie down and say: Let me slumber a little!

The sun is sinking in the glow of the distant western sky; the evening bells are ringing, and the trees are rustling mightily to the chorale of redeemed humanity, "Christ is risen!"

## How do you deal?

The members of a Negro congregation in Jamaica had resolved to raise the necessary sum to maintain a native evangelist to preach the gospel to their still ignorant brethren. For this purpose they chose a treasurer and appointed a day to collect the desired sum. When the day approached, and all were assembled, the treasurer, an aged man, took the floor, and laid down three principles, which were unanimously adopted: 1. We will all give something. 2. We want to give as much as we can. 3. we want to give cheerfully.

But these three principles were more than mere form to the old cashier; they were also to be carried out. After several persons had brought their offerings, an old negro, who was known to be richer than the others, came forward and laid two dollars on the table. The chairman gave them back and said, "This gift is given on the first principle, I suppose, but not on the second." The negro took back his money and went back to his seat very peevishly. After a few moments he came back, threw twenty dollars on the table, and said sullenly, "Here, is this enough, perhaps?" Calmly the old negro gave him back his money and said, "This may be right on the first and second principles, but not on the third" The negro once more took back his money and sat down in a corner of the church full of anger at the treatment meted out to him. Soon, however, he came again, this time with a smiling countenance, and gently laid a hundred-dollar bill on the table, saying, "I give this cheerfully in the name of the Lord JEsu." The old cashier sprang to his feet, seized both the negro's hands, and exclaimed, "That's right; that's in accordance with the three principles!" -

It would be nice if these three principles were also in force everywhere in our country.

## You're gonna boil me to heaven.

He was a real Westphalian, my old uncle, rough, true, hard-working. By the sweat of his brow he had acquired his fortune and had made something of it. But he remained simple and thrifty. In his blue waggoner's smock he went about the country like old Vincke, his chief president, and thus visited his relatives, who were not always pleased by this get-up. He also kept his children to serious work and industrious activity, and even when they already had a house and a business, he reprimanded them for making their lives more comfortable with the money they had earned honestly. At the same time, he had by nature a sympathetic heart; where he knew there was need in the neighbourhood or among his relatives, he gave. But his wife did even more; she was tireless in giving and helping. Her soups for the poor were well known, and many of them were distributed daily. Whether his uncle thought much about heaven, I do not know, but when he observed his pious Fran in her selfless work, he used to say: "Adelheidechen, you will cook me into heaven."

The aunt died, the uncle too. Whether she cooked herself, whether she cooked him with her into heaven? He who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," surely counted the soups of the poor and of the sick to his aunt. But whether she cooked her way to heaven? No, because she did not cook the soups in order to go to heaven - he who does good for the sake of reward has his reward there - but to go to heaven.

to serve her Lord in the needy. And whether she cooked the man into heaven with her? If the old uncle went to heaven, it was by his Saviour's grace that he got in, not by his wife's soups.

Whether at all others can bring us with them to heaven by their doings? Some men think so. He likes it when his wife is pious, when she goes to church, when she does good. He himself does not think much of all this. "That is for the women," he says, and in his heart lives consciously or unconsciously the thought, "Perhaps some of this will benefit me." "Pray along for me," he says well to his wife, when she goes to church on Sunday, and he to his study. - Dear husband, your wife can pray for you, but she cannot pray for you too. She can call upon your father and her father for your sake, but to do your child's duty, which you would have to do, in your place, that is beyond her ability. Can another do for thee to eat, to drink, to sleep, to learn? No, he cannot. Where it is a question of what really serves to preserve and promote your own man, another cannot help you, you are dependent on yourself. And now even when it is a question of what is most proper to you, of your soul, what matters is that you should be blessed. That's for you to settle with your God. Not the prayers of others, not the works of others, are counted to thee, as if thou hadst prayed them, thou hadst done them. As thou shalt not be blessed for the works of others, neither shalt thou receive blessing for the works that others do. Each one will receive after he, not another, has acted in the life of the body, whether good or evil. E. G r.

-became, he followed a profession of the parish in Sadorus, Ill. After two years' service, accomplished with great difficulty, he accepted the township occupation at Warsaw, Ill. From Warsaw he removed to Town Scott, Sheboygan Co, Wis, in 1882, and presided over the church there 28 years. - 2 Cor. 4:7 Paul writes, "But we have such treasure in earthly vessels." This word applies to all ministers of the word, thus also to the one who fell asleep. The same was one of those called in the 35th Psalm the "quiet ones in the laiche." In his forty years of ministry he did not lack the cross of office and house. On a meager salary and limited housing, he raised twelve children, one of whom, a grown daughter, preceded him in death. An unassuming, unselfish character, he was always content with the lot allotted to him. - In 1910 increasing weakness of memory compelled him to resign his beloved office. He moved to Milwaukee and lived there five and a half years. During the latter period his mind gradually became benighted; but, as I\*. Dietz testifies, while he could still talk, he always confessed his faith in the Saviour. He attained an age of 76 years, 4 months, and three days. May the Lord be the comfort and help of those who are bereaved, and the reward of those who have remembered him in love! May it also come true for us, as it says in the song:

If the fierce death will drive me out of the world, My JEsus lives,  
and I shall remain unchanged. Though here in the cool earth  
the handful of dust be corrupt, I was the Lord's, I am the Lord's,  
I shall not die.

Edmund Huebner.

## Obituaries.

On January 8, Fr. emeritus Karl Moritz Otto died in Milwaukee, Wis. At the funeral, which took place on January 12, Father E. Gutekunst, his former ministerial neighbor, spoke on the Psalm passage, "Our life lasts seventy years." In the Immanuel Church, to which the deceased had gone after his resignation, Fr. Dietz sau. preached on the word of Simeon: "HErr, now you let your servant go in peace." The successor in office of the departed, IN G. Kämetz, held the obituary, in which he described the heavenly joys. The children's choir of the Immanuel congregation recited a suitable piece, and a friend of the bereaved family sang the solo, "If once I shall depart, depart not from me." Burial of the body took place in the INmm cemetery there. Members of the Milwaukee ministry acted as bearers, and Father Gutekunst officiated at the graveside. - The departed belonged among the number of those who entered the service of the word only in the traveling age. Born on September ä, 1839 in Markneukirchen, Kingdom of Saxony, he was baptized, trained and confirmed in the Lutheran Regional Church there. After his confirmation he learned the trade of a violin maker, which was flourishing in that town. In the war year 1866, however, he entered the missionary institute at Hermannsburg as a 27-year-old youth. After four years of preparation under P. Theo. Harms he was delegated as missionary to Osrindia in 1870. There he was allowed to work in the vineyard of the Lord for seven years. As a result of a headache caused by the hot climate of East India he was forced to resign from his office as missionary to the Gentiles. With his little daughter of two and a half years he matured to the United States. After he had been colloquied in Ehicago by members of our ministry there

Again it pleased the Lord to introduce a faithful servant of His Church into the blessed rest of heaven, namely Friedrich Hermann Reichmann. He was born on March 26, 1869 in Chrieschwitz near Planen in the Kingdom of Saxony. Already in his youth he had come to know his Saviour, and as a young man he stood by those who loved God's Word and wanted to become blessed. The great need for preachers among his fellow Germans in North America, as described in a missionary magazine, awakened and matured in him the decision to serve the Lord in His kingdom as a messenger of peace. So in 1868 he entered the mission house of Pastor Brunn in Steeden. In the following year he emigrated with several pupils to America to complete his theological studies in St. Louis. After passing his examinations he accepted a calling to Farrow Town, Calhoun Co, Ill. Later he served the churches in Bruessels, Ill, Puschetta Tp, O., Down Vienna, Marathon Co, Wis, Auburndale, Wood Co, Wis, and Easr Granville, Wis. With faithfulness and self-denial he has administered the ministry preaching reconciliation for forty years laug. Four years ago he resigned his office on account of infirmity of age, and removed with his family to Milwaukee. Sick and feeble, he longed for complete deliverance from all the miseries of this earth. On February 13 he passed away gently and blessedly in firm faith in his Savior and Redeemer at the age of 76 years, 10 months and 17 days. On February 16, his weary body found burial rest in God's field. After a short farewell service at the home the funeral procession moved to the Emmaus church. Here the undersigned preached on the words of the Lord, "Where I am, there shall My servant be also." This was followed by H. G. Schmidt with



An address to the bereaved, and I". C. Zollmann, who also officiated at the home and graveside, expressed the heartfelt sympathy of the St. Peter's congregation in East Granville, and read the resume of the departed. The faithful God and Saviour comfort the bereaved and give us all his grace that we may be and remain his servants in life, suffering, death and one day in glory. J. F. Nubel.

"Ei thou devout and faithful servant, thou hast been faithful over a few things; I will see thee over many things; enter thou into the joy of thy Lord!" This call of the Lord was made to Frederick Kugele at Waynesboro, Augusta Co, Va, on April 1 of this year. About two years ago he had been seriously ill for some time, so that his end seemed to have come. But he recovered, and for these few years he has continued to usurp the pounds bestowed upon him with his accustomed fidelity, though with broken strength. His strength, however, declined more and more, and on February 6 he preached his last sermon. Although he hoped from week to week to be able to preach once more, and had also prepared a sermon on Christian patience in suffering, he no longer came to preach. A kidney ailment, combined with dropsy, had set in and announced to him the approaching end of work. On the above-mentioned day he fell asleep unexpectedly quickly under the prayers of the family members present. After a pilgrimage of 70 years, 1 month and 3 days he was allowed to enter into the joy of his Lord. On April 4 we laid his weary body to rest near the church where he had faithfully taught and preached for so many years. Besides the undersigned, the following officiating brethren were also present: PP. F. Wenchel, Theodor Sorge, H. Schröder, F. Meuschke, E. Polzin and Prof. H. B. Hemmeter. After a short celebration in the house, conducted by Fr. Sorge, the dear body was taken to the nearby church. Here Father Wenchel conducted the service as representative of the President of the English District, and spoke briefly on the blessed efficacy of the deceased in promoting and spreading the work of our Synod in the English language. Father Schroeder read a passage of Scripture, and Pastors Meuschke and Polzin each offered a prayer. The undersigned, at the special request of the deceased, preached the sermon on the words Rom. 14, 8. Prof. Hemmeter performed the blessing at the grave, in which the weary body now rests until the great day of the resurrection. "There the body of earth shall become as bright and shining as JEsu's members are." - Father Frederick Kugele saw the light of day April 16, 1846, at Columbiana, Eolumbiana Co, O., whither his godly parents had moved from Wurtemberg in 1831. They had a warm heart for missions and diligently read a missionary bulletin, which the adolescent Fritz soon became fond of and read with interest. This awakened in the boy the desire to become a missionary. In his seventeenth year he entered the practical seminary of our synod as a preparand, which at that time was connected with the theoretical seminary in St. Louis. Here the writer of these lines, who as a student had to instruct the new entrants in the German language, became acquainted with him and grew fond of him. The pious and industrious youth made such excellent progress that after two years he was advised to go to Fort Wayne and undergo a full college course. He entered the Tertianship there in September, 1864, and returned to St. Louis in September, 1867, as a student of theology. After passing his examinations, he was sent as a missionary to Omaha, Nebr. in the summer of 1870, where he was ordained in August.

In the spring of 1871, however, on the advice of the synodal beamtén, he answered a call to Cumberland, Md. Here he remained until the spring of 1879, when he received a call from the English congregation at Coyners Store and Waynesboro, Augusta Co, Va, which he obeyed. On April 24 he arrived at his new sphere of activity, and has remained there until the Lord of the Vineyard has given him leave of absence after 37 years of faithful labor at this church. - As a result of his position at an English congregation, he became in God's hand a chief promoter of English work in our Synod, the founder of the former English Synod of Missouri, which he served for years as President, and which has been connected with our Synod as an English District since the year 1911. By his books of sermons he has become known as "oounti^ xarsoii" far beyond the limits of our Synod as also by his doo/o o/ devotion and by the many articles he has published in the Lut/nu-Mr, ver ...in public. He took an active part in the doctrinal struggles of the past years in defense of the truth. Fr. Kügele was by nature very peaceful and modest and not inclined to argue. But the divine truth, as he recognized it through God's grace, was higher to him than peace among men. (Zech. 8, 19.) The Blessed One had also begun a work on the doctrines of distinction of the different Church communities, which he wanted to present to the Church as his contribution to the celebration of the four hundredth anniversary of the Reformation. It has, however, remained unfinished. - May God be and remain a faithful provider and loving father in Christ JEsu for the grieving bereaved and may He soon give the orphaned church a faithful shepherd again I

York, Pa. 11 April 1916.

H. H. Walker.

## New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House. St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Homiletical Reallexicon together with INDEX RERUM.** Letters S, T, and U. By E. Eckhardt, Battle Creek, Nebr. 1911. Success Printing Co, St. Louis, Mo. 470 pages 6¼X9½. Price \$2.00. postage extra. To be obtained from Concordia Publishing House. St. Louis, Mo.

In the present volume, which will be sent to subscribers in the next few weeks, Fr. Eckhardt treats the following subjects: Sabbath, Sacraments, Saloon, Drinking, Creation, Scripture, Interpretation of Scripture, Blessedness, Slavery, Sunday, Worry, Socialism, Spiritism, Language Question, Sin, Synergism, Synod, Dance, Baptism, Temperance, Devil, Theatre, Theology, Death, Tradition, Funeral Sermons, Unionism, Support Societies and others. It concludes with an index of the subjects, and, as an appendix, a list of the Sundays of the ecclesiastical year, for which sermon dispositions are found in the volumes of the work heretofore published. The method followed in the earlier volumes has again been followed in this, the penultimate. Under the article "Creation" there is first a list of the treatises on this subject and indications of where they can be found in our Synodal Journals and in other publications of our publishing house. Then follow the paragraphs in the following order: The world had a beginning; God is the Creator; antithesis: pantheism, dualism, evolutionism, nebula theory, coincidence, age of the earth, geology; the creation account of Scripture; double creation account, six-day work, plan of creation, purpose of creation; use of this doctrine. Sermon outlines. Each of these subdivisions is treated in detail, and in the margin hundreds of passages are given in our publications where further reading on the doctrine of creation can be found. The section on baptism is excellently done. On seventy pages is summed up all that has been written in the periodicals of our Synod on this highly important subject. The passages cited under this section are numbered according to

Thousands. Also the intention to use it for preaching prevails in this volume as in its predecessors. On "Death," for example, we find hundreds of topics and parts in nineteen pages. The price, \$2.00, is to be called a very low one, especially in view of the enormous increase in paper prices. For preaching and catechetical instruction the work is simply priceless. G.

**Synodal Report of the German Lutheran Synod of Michigan and other St.,** held in the Lutheran St. John's Parish at Riga, Mich. June 24-29, 1915. 70 pages 5UX8<sup>h</sup>. Price: 10 CtL.

This report of our sister Synod of Michigan contains, besides quite detailed missionary reports, two papers, one by 15 W. Bodamer on the comfort of justification, and another by 15 Theo. G. Hahn on the Preservation and Government of God. The conclusion is formed by a treasurer's report, which contains in 20 headings exact details of what each individual congregation has spent for each mission, for the institutions and for charity. G.

**German theologians on the war.** Stimmen aus schwerer Zeit, collected and edited by Wilhelm Laible. Second edition. 1915. Dörrfling and Frankes Verlag, Leipzig. 247 pages 6x9. Price, stapled: M. 3. 50.

At the beginning of the war, the "Allgemeine Evangelisch-Lutherische Kirchenzeitung" (General Evangelical Lutheran Church Newspaper) sent a circular letter to friendly theologians in which they were asked to address a word to the German people in this time of greatest excitement and spiritual awakening. The fruit of this circular letter are the essays collected in this volume. In the preface, the editor, Father W. Laible, refers to the contributors as "theologians of revelation." That is to say, the people who have contributed here belong to the so-called positive theologians of Germany, that is, to those who have not yet given out their belief in a personal God, and who also still hold that the Bible can in a certain sense be called God's Word, at least a revelation of God. On the whole, there are seventeen of the greatest positive theologians of Germany who have their say here. As to content, the excerpts are what mau expect from finely educated and highly learned men. There is no passionate scolding of Germany's opponents; the tone is very moderate throughout, and only here and there does the deep agitation of the mind come to the surface. Yet the language is not lacking in warmth; at times the expression is even ravishingly beautiful. There are also sentences that let us hope that the author is no stranger to the Saviour of sinners, Jesus Christ. The Christianity of reason, which is usually so prevalent in the writings of positive theologians when they spin their theories, recedes, and we have noticed nothing of enthusiasm. They are calm teachings for evangelical preachers, how they can wait in these terrible times with the blessing of their office. That they have found favor is proved by the fact that after only two months a second edition was necessary. Unfortunately, there is no sign of a call to repentance on the part of theologians and pastors toward the Scriptural doctrines of reconciliation, the person of Christ, inspiration, and other doctrines in which even the so-called "faithful" theologians of Germany have deviated. Nor does the thought appear anywhere that the withdrawal from a fellowship with the manifest unbelievers and blasphemers, the so-called liberals, is an unavoidable duty for every one who still wants to call Christ his Lord. G.

## Introductions.

Introduced on behalf of the District Presidents concerned: On Sonnet. Lätare: 15 J. Rozak in his parishes at Vernon and Puma, Colo. by 15 O. C. J. Keller. - 15 L. H. Martin in the First Lutheran Church at Worcester, Mass. assisted by PP. Zimmermaun and Rademacher by 15 H. Birkner.

On Sunday. Judica: 45 A. H. Biruer in his church at Chawueetown, Mo. vou 15 O. R. Hüschen.

## Initiations.

Dedicated to the service of God were:

Churches: On Sund. Reminiscere: The new church of the Immaunelsgemcinde at Mokena, Ill. preacher: Zucker, Schulz and R. Reinke, who also said the consecration prayer. - On sund. Lätare: The new church of the congregation at Stoneham, Colo. Preachers: PP. Heitseld and Lüssenhv (English). The dedicatory prayer was said 15 W. C. Bekemeyer.

Bell: On Sund. Quinquagesimä: The new (90Opfundige) bell of St. Matthew's Parish in Newark, N. I.

## Groundbreakings.

The foundation stone for the new church was laid:

On Sun. Oculi: The Salem Parish in Frontier Co, Nebr. - On Sund. Judica: St. John's parish at Bishop, Ill. preachers: PP. Th. Sieving and White (English). The consecration act was performed 15 W. Strothmaun.

## Conference displays.

The South Dakota teachers' conference will meet, w. G., April 25-27, at Aberdeen, S. Dak. Registration with teacher Ed. Schmidt, Aberdeen, S. Dak. C. Rosen kötter, Secr.

The Denison - Special Conference will assemble, w. G., on the 26th and 27th of April at 15 A. J. Mueller at Carroll, Iowa.

H.W. Säger, Secr.

The Oregon Pastoral Conference will meet, w. G., from May 1 to 4 (noon to noon) at 15 Kolb's church at Sherwood, Oreg. Work has been done by Pros. Blankenbuehler and the Ebeling, E. Luecke, Schulenburg and Kolb. Confessional: 15 Gahl (15 Döring). Sermon: 15 Rimbach (15 Koppelman). Registration with indication of the train with which one comes, requested. F. Zehe, Sekr.

The Grand Rapids special conference will meet, w. G., May 2 and 3, at P. C. Lederer's church at Conklin, Mich. Confessional: 45 Schriefer (15 B. Succop, Jr.). Sermon: 15 Held (15 Hat felt). Registration requested. C. Huth, sec.

The Central Special Conference of Northeast Kansas will meet, w. G., May 2 and 3, at the church of the undersigned at Herkimer, Kans. Work: Exegesis on 1 Tim.: 15 Lehenbauer. Dogmatic work on the prophetic ministry of Christ: Fr. Hoyer. Police law: 15 Reininga. Sermon read aloud for criticism: Fr. Mencke. Confessional address: Fr. Ruhl (15 Grupe). Sermon: Fr. Keller (Fr. Cook). Service on Tuesday evening at '8 o'clock. Those who wish to be picked up from Marysville would like to note this in their registration. Timely registration is requested byH C. Marting, Secr.

The Vermillion Conference will meet, w. G., May 2 and 3, at Canastota, S. Dak. Works: The high priestly ministry of Christ: Bro. Sprenger. Work on the youth: Bro. Prühl. Exegesis on 2 Thess. 2 in connection with 1 Tim. 4: 15 Sauer. Jesuit order with introduction on the beginning of the papacy: Fr. Walz. Excerpt on Walther's "Church and Ministry." P. A. C. Oberheu. Confessional address: PP. Jehn, Freese. Sermon: Schornack, Ehlers. Registration requested.

A. C. Oberheu, Secr.

The Fort Dodge - Special Conference will meet, w. G., May 2 and 3, at Bro. Lorraine's church at Luverne, Iowa. Works have all. Confessional address: 15 C. E. Guenther (15 Ed. Firnhaber). Sermon: 15 Stephen (15 Von der Au). Sign in or out requested from the local pastor. H. F. Büttner, Secr.

The James River special conference will assemble, w. G., from May 2 to 4, at Delmont, S. Dak. (45 Gade). Papers have been received from the UP. Beyer, Ehlen (two), Dewald, Hempel, Steinmeyer, R. Schamber and Wieting. Confessional: 45 Schroeder (15 Gerike). Sermon: 15 Hempel (15 Schupmann). Sign in. E. P. Beyer, Sekr.

The Lower Park Region - Special Conference will meet, w. G., on May 3 (9 -4- rr.) and 4, on the ground floor of Trinity Church, Wabasha and Tilton sts. (15 A. C. Haase), at St. Paul, Minn. Confessional: 15 Lemke. Sermon: 15 Bartz. Those desiring quarters, report at once to 15 A. H. Kuntz, 687 1-a 1°ouck 8t., 8t. Uuul, Lliuu.

M. Houses, Secr.

The Baltimore District Pastoral Conferen; will assemble, w. G., May 9, at St. Thomas Parish (P. H. Guckenberger), Baltimore, Md. labors have Burhenu, Rühm, Steffens, Guckenberger, Walker. Confessional: 45 Lauterbach. Sermon: 15 Klemm (IL Witte).

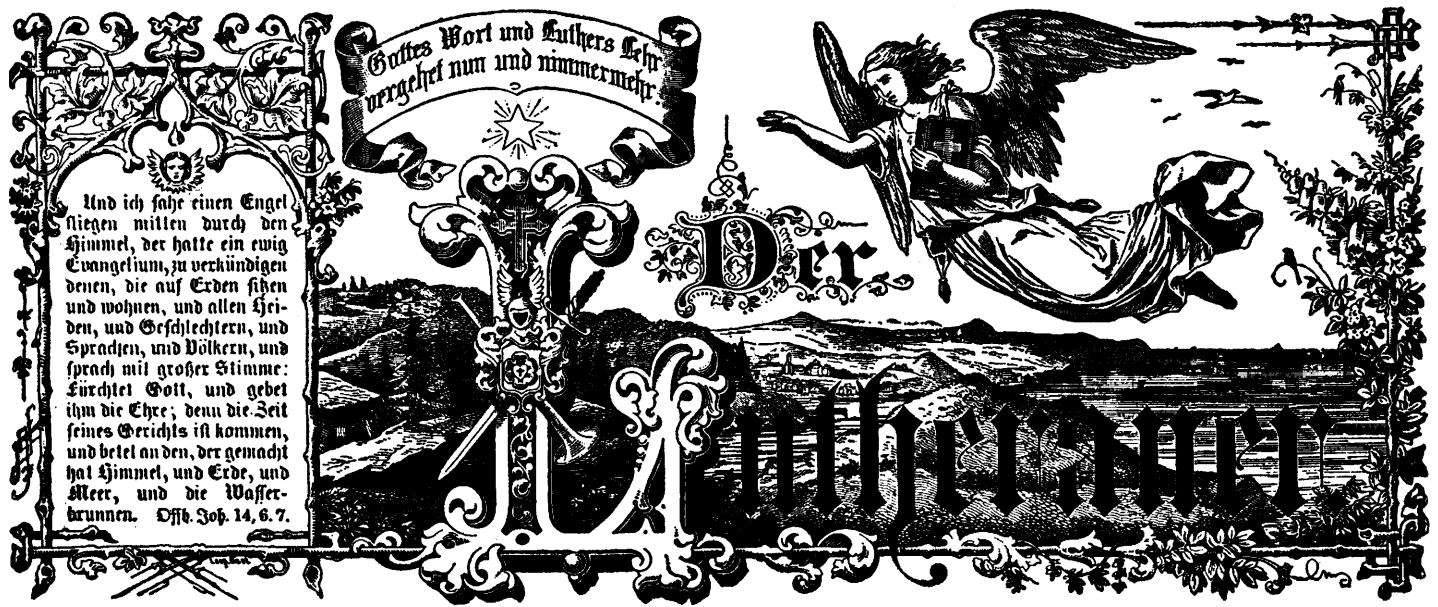
O. Ungemach, Secr.

The Northeastern Special Conference of Iowa will meet, w. G., on May 9 and 10, not at Readlyn, as decided, but at 15 Koch's church at Waverly, Iowa. Works have been done by kP. Brammcr, Haussen, Häudschke, G. Koch, Hempel, Kettler, Prekel, Pockey (closing). Confessional: UI5 Schaller, Rudolph. Sermon: UP. G. Koch, Kettler. Timely registration requested. W. H. L. Schütz, Secr.

The Grain Belt - District Convention of North Dakota will meet, w. G., May 9-12, at 15 Kern's church at Hanover, N. Dak. Works have the meeting, Kern, Kaul, Ramthun. Confessional: 15 Bück (45 Feddersen). Sermon: 15 Namthun (Fr. Meeting). Registration requested no later than May 6.

K. Ramthun, Secr.

The We st-Kansas pastoral conference will meet, w. G., from May 25 to 29, at 15 J. H- F. Hoyer's church at Lincoln, Kans



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### Travelogue.

Steamship "Vasari", 20 April 1916.

Since, God willing, I will be landing in New York in a few days, I would like to begin by giving the synod members a brief report on my trip to South America. At this year's synodal meetings, further information will be given about our work in Brazil and Argentina.

I left New York on January 22 and arrived in Rio de Janeiro on February 9 after a quiet journey. From here I left the same evening for Sao Paulo, where I visited a fellow believer from Chicago and ministered Word and Sacrament. From Sao Paulo I intended to travel overland to Porto Alegre to visit our northwestern mission field in Brazil on the way; but as the railroad connection was bad, I went the next morning to the port city of Santos, boarded a coastal steamer there, and arrived in Porto Alegre on February 17. Here I had a fortnight's work. The commissions of the district settled in. We arranged the caste system, discussed the care of our mission and seminary, made regulations, and did the necessary preliminary work for the synod. On Sundays I visited neighboring churches and held visitations in them.

On March 3, I traveled to the interior of the State of Rio Grande do Sul, first to our western territory on the Toropy River, in the middle of the Serra, where I visited three pastors with their congregations. This was done in the saddle. I got an insight into the hardships and strains our pastors have to go through. They are in heavy ministry, living closed off from the outside world and dealing with difficult church conditions. We owe our pastors who endure in South America, as well as the missionaries in India, a home leave. We must also see to it that they do not also have to deal with

Concerns of food will be challenged nor will they think they are cut off from the mother church in North America.

From Toropy I then turned northwest and became acquainted with our mission field there. Here our pastors do not have to struggle with such ossified conditions as in the old colonies, and so a healthy church life flourishes in Jjuhy, on the Guarany and in the Erechim area. During the service in the congregation at Jjuhy I thought I was transported to a well-ordered large country congregation of North America. Also, on Monday morning I found the parish school filled with lively children.

From the 16th to the 21st of March there was a Synod in Sitio in the midst of the hospitable community of Fr. It was excellently attended. Only a few pastors were absent. Almost all the brothers had to make long and arduous journeys to the Synod. The brothers from Argentina had to travel four days by train, those from Pelotas first by steamer, then by train, others for days in a wagon. One brother had been in the saddle for six days, but when he dismounted from his mule in front of the parsonage, he greeted us as fresh and cheerful as if he had only had a short ride. -- The synodal time was well bought out. We were all quartered in close proximity to the church. Each day we had three long sessions, and church matters were discussed even in the intervals. Fr. Pennekamp will report on the proceedings in the "Lutheran" in the near future. It should only be noted here that each individual mission field was thoroughly examined, and that extensive discussions were held on how damage and deficiencies could be eliminated, and how more and more healthy congregational conditions could be striven for. All discussions were frank, the togetherness extremely pleasant, and the parting after the synod days very painful. God has given us in South America excellent workers who are willing to bear all kinds of hardships for the sake of Christ.

I now joined the Argentine brothers. My

next destination was San Juan in Entre Rios, Argentina. The journey there was arduous. It took four days and was much like driving across the western prairies of North America, but nowhere near as comfortable. In San Juan we have a large community. The people live together in a village and are nearly all proprietors. Since they were without a pastor for a long time and also had no prospects of getting a pastor soon from North America, so their profession became Fr. Trünow, who has already been working in Argentina for a year, and he was introduced by me on Sunday Oculi. Unfortunately, at present the whole province of Entre Rios is afflicted by a terrible plague of locusts. Our community in San Juan is one of the few communities in Argentina that has landowners. Almost all the land is in the hands of a few rich people. They only lease it for four years in order to rejuvenate it for livestock. So in Argentina we really only have nomadic communities, where a healthy development is almost impossible. Here in the north we have 14 wards, while in the south, in the Pampa Centrale, we serve 20 wards. In between is the big city of Buenos Aires. I also paid a visit to this city. It was not clear at the Synod whether we should continue our work there. In the service that I held, 40 people had joined us. These asked not to be abandoned!, also expressed the conviction that we could achieve success by establishing several preaching places in the city and by Christian instruction of the youth. I am of the same opinion. In various parts of the city there is a large German population, some of which is without church service. Of course, we should send to Buenos Aires a man who has already gained experience in the parish ministry. God bring such a one soon!

On March 30 I embarked again in La Plata and hope to land in New York on Good Friday. May the Lord bless our work in South America and help us not to forget our brethren there in our prayers and reaching out!

F. Pfotenhauer.

### What to make of the "Boy Scout" movement?

(Continued instead of ending.)

#### Involvement in the Boy Scout movement leads to religious indifference (indifferentism) and gläubensmengerei.

Since their first appearance in our country, the Psad Scouts have sought a base in the Christian churches. Because the Reformed communities lack thorough youth instruction, and therefore lose the greater part of their youth, the Boy Scout movement has been joyfully welcomed in these circles as a means of winning boys to the church. It is almost exclusively members of these churches, and especially Reformed ministers, who serve as leaders (Scout Masters, Scout Commissioners) to the various Boy Scout troops. This is a fact which we must not overlook in judging this movement.

The members of an Episcopal church in the state of Massachusetts noted that the congregation was made up of "women, little girls

and a few men of more mature age". They had lost the boys. "After the boys left Sunday school, they appeared in church a few times, then disappeared." What to do? Slips of paper were printed inviting all the boys in the neighborhood to turn out for a "Big Night for Boys" at St. Andrew's Church. Eighty-five boys came, and to these it was explained by a Scout Commissioner what the Boy Scout was all about. A troop was organized which included boys from a wide variety of church fellowships, but after a time they were all asked to attend a service specially arranged for them at the Episcopal Church. (*The Churchman*, 1916, p. 365.)

In a similar way almost all the Boy Scout troops in the country have come into being, and in a similar way they are everywhere carrying on missions. When the movement was first starting, it was pointed out in the *Sunday School Times* (August 6, 1910) that the Boy Scout thing was "just the thing" to help out the Sunday Schools. A Boy Scout Patrol, after all, was about the size of a Sunday School class. The official *Scouting* paper says (II, 23, p. 19) that everything possible should be done to get the churches to take up the Boy Scout cause. Boys who want to start a troop are told in the handbook (p. 18) to contact the Sunday school teacher or superintendent with a request that he organize a troop. One of the main reasons for this is that a meeting place is needed for the Scouts. This is found in the Sunday-school rooms of the sectarian churches. So because each needs the other, Scouts and sectarian Sunday schools are usually found to be closely allied. (*What's a Boy Scout?* p. 201.) There are found the guides to Scouting. (*Scouting*, III, 13, p. 2.) Very often the pastors of the Reformed sects organize feller troops. This is reported innumerable times in the journals of the movement. In the parish bulletins these troupes are then listed as church societies, and have a separate section for news of their activities in church papers of local circulation. We have such before us.

There can be no doubt, after all this, that the Boy Scouts are intimately connected with the Reformed sects and their Sunday-school and club system. In fact, two men have written a book of 449 pages on the relationship of the Scout Movement to the Church. (Richardson and Loomis, *The Boy Scout Movement Applied by the Church*: Scribner's.) In St. Louis alone

76 troops are connected with different churches, and there are only two here that are not so connected. How great the danger is that our boys, if they join such troops, will fall into false churches, is obvious.

To this is added another circumstance. The Scout Master or leader of each troop is entrusted with pastoral duties under the regulations of this movement. He takes the boys out into the open and then has his "spiritual opportunity" at the camp-fire. (Richardson and Loomis, chap. 16.) The official handbook gives an example of narratives which the leader gives at this ge-

(Handbook, p. 188.) (How high the reverence for God and divine things is in such excursions is evident from a book, "Pathfinder". (Handbook, p. 188.) (How high is the reverence for God and spiritual things in such excursions is evident from the camp baptism reported in a book, "Scout Stories." A boy takes a bucket of water and sprinkles the tents, and in doing so attaches to the camp the name of Bob's Hill. [*Boys' Life*, Dec. 1916, p. 36]) They also hold community Christmas parties outdoors. \*) By rule, after all, troop leaders are Sountag school teachers and Reformed pastors - in October 1916 alone, 33 Reformed preachers were enrolled as newly ordained Scout Masters - and these establish Bible classes among their troops when the opportunity presents itself. (*Scouting*, 111, 11, p. 3.) Hence also the Scout Bible with attached 80out

Frequently the Troops are ordered as such into the Reformed services. Ordered, we say; for the Scout Law (in its seventh commandment) enjoins upon boys strict obedience to the orders of the leader. "To be a good scout a boy must learn to obey the orders of his patrol leader, Scout Master, and Scout Commissioner. He will have no thought but to obey the orders of his officers." ("A Scout should have no thought but to obey the orders of his superiors." Handbook, p. 15.) Boys who are especially obedient are organized for special distinction as, for instance, a "Loyal Squad," (*Scouting*, 111, 11, p. 3.) "Above all, make them obey," is the principle constantly inculcated in the leaders. (*Scouting*, 111, 13, p. 9.) Thus, if such a leader asks his troop to give an entertainment at the best of a church, or to prepare the place for the Sunday school picnic, at Y. M. C. A. sales, to take part in a Fourth of July service in a Presbyterian church, to help put on a show on the occasion of a church-supper (all mentioned in *Scouting*, 111, 15), every boy must follow, or he is dishonorable. His Scout honor, as already reminded, is "the highest thing a Scout has," and this is so sullied by nothing as by disobedience to the ordinances of the superiors.

That whole troops are ordered into the Reformed services is reported innumerable times in the periodicals of this movement. What our boys are so emphatically warned against in confirmation classes as a denial of their faith, is made a duty for them when they belong to a scout troop, the fulfillment of which is a matter of honor. That a Lutheran pastor or school teacher, for instance, should himself organize a troop is no way out of this difficulty. If he is Assistant Scout Master, and wants to take the Lutheran boys in the troop out on a special outing, for instance, he "thereby proves a disposition that is not in harmony with Scouting. In case of repetition this could be punished by suspension." (Reply of a High Official; *Scouting*, III, 15,

\*) *Boys' Life*, \$eg. 1915. ©deficit ^eftgcmcinben fdjreibt bann ber National Scout Commissioner: "The star of Bethlehem is a beacon to the scouts to-day as it was to the shepherds of old. When it shines, your National Scout Commissioner will doff his hat and repeat: 'May the *Great Chief above* bless you!'" Do you mean not to hear a chaplain of the Order of Red Men?

(p. 13.) And even if the entire leadership of the troop were in the hands of a Lutheran, he would still have to call upon his troop to participate in joint activity with other troops if he received an order to that effect from his superior, the local commissioner. If he does not obey the order, that is, if he does not send his Lutheran Scouts to a Reformed Scout service or a Sunday School Convention or a Bazaar, he is demonstrating a disposition "which ought to disqualify him for the position," "which would mark him as unworthy of the position." (*Scouting*, Dec. 1916.) Participation in this movement, therefore, without denial of faith, without unionism, is altogether out of the question if the official manifestations of Scouting are valid.

However, it is a principle of the movement that the actual religious education of the boy is left to the church community to which he belongs. Here, however, two things should be noted. First, in practice, every boy who has become a Scout is religiously influenced by his Scout Master both by taking advantage of the "spiritual opportunity" in the weekly outings and by drawing the boys to attend the services, etc., of the fellowship to which the leader or Commissioner belongs. The Lutheran boy is actually influenced in doctrine and life by the Baptist or Methodist preacher when he attends such services. It is, therefore, sheer bluff to assert that the church to which the boy belongs has a free hand in his religious influence. - Secondly, this very principle, that the Boy Scout movement is unsectarian, is put forward in a way that would be pure poison to the faith life of our Lutheran boys. That it is prescribed in the Scout Law that the Scout "respect the religious convictions of others" might be fairly understood if need be. But how does and should the phrase be understood? The official handbook says so on page 276, where the Scout is told what to think of the diversity of religions. "There are many kinds of religion in the world. One important point, however, is this, that they all involve the worship of the same God. There is only one guide, but in many ways he may be followed. If a scout meets such another faith, let him remember that he too strives for the best." This is indifferentism (indifference in matters of religion) in its most flagrant form. Not one, but many ways are there to God. Mormonism, Mohammedanism, the idolatry of the Hottentots, Indians, and Papuans, and the faith of the Christians-all "involve the worship of the same God." This is the principle invoked for the position a Scout should take towards those of other faiths. Thus, as a Scout, he has to judge differences of religion. Since there is basically no difference between religions, the religious conviction of each is to be honoured. Just where the position of Scouting on religion comes up, the official Annual Report (*Scouting*, II, 23, p. 9) says that Scouts are to learn "that the other fellow is not so much different from themselves." I think that is plain enough talk. And after that

is practiced. Not only do the Scouts, as has already been proved, serve as wardens and assistants at all kinds of church events, attend all kinds of services, but when a congregation is vacant -- it does not much miss which -- they also lead the evening services through a winter. *Scouting*, III, 13.) As a commission from the side of of the leader is the duty; as a "daily good turn" an exercise in virtue, indeed, "practical Christianity." G.  
(Conclusion follows.)

## "So now the love of the law is fulfillment."

### What does this saying say to adult children and their parents?

#### I.

My dear Paul!

In this harried time you have once again sent me a letter and in it some questions to answer. Well, I don't hold either against you, but I want to answer some questions right away without much ado. Later, God willing, I will consider the rest. For a better understanding of my answers I will now put a word of the Holy Scripture as a guiding star at the top, namely Rom. 13, 10. This is a well-known word of the great teacher of Christianity, the holy apostle Paul. We learned this sentence by heart as children, recited it often, and heard it repeated frequently in sermons. The meaning of this saying is also clear and easy to grasp. But it is not so easy and simple when we have to put it into practice.

As indicated in the title of the 13th chapter, the holy apostle wants to indicate how one should behave towards one's neighbor according to God's will. Now this, as you will also have noticed, is no child's play. Yes, if we had no more old Adam about us, then the fulfillment of all the commandments would come quite by itself, and love towards God and our neighbour would govern us perfectly. But now we have to deal with the old fellow for the rest of our lives. Just when we think we have finally got him under control, he suddenly slips through our fingers and has got us one again, so that we look quite puzzled, ashamed, and have to take up the former fight all over again. That's how it is with young and old.

We often have this experience when we want to do our duty to our neighbor, and not least in such matters as you have touched upon in your letter. Therefore, today I will only address the questions you posed to me. The whole area of conduct towards one's neighbor is very large, and if I were to go into too much now, I would lose my patience and yours in reading; indeed, it might even arouse the suspicion in you that I had already reached a garrulous age.

Now then! First you want some instruction concerning the mutual duties of adult children and their parents. You would like to know whether parents still have the right to demand "anything" from adult children. This matter has often caused misunderstanding and discord between parents and children. It

but this would not be necessary at all, if only both had not only learned their lesson from God's Word, but also heeded it.

Think of the house table in the catechism, where sayings from God's word are given about the right conduct of a Christian towards everyone. There are also two sayings concerning the duties and rights of children and parents. These sayings, because they are God's Word, are authoritative and decisive for us. And if then the general rule: "Love is the fulfillment of the law" is applied, then your questions are answered.

There is for the children the saying Eph. 6, 1-3. As the duty of the children, young as well as older, the Holy Spirit gives through Paul: "Honor father and mother!" This honoring expresses and shows itself in obedience, service, gratitude to parents, and exercising patience toward them when wonderfulness and weakness show themselves in old age. All this, however, is not easy, especially when parents are or become peevish and whimsical. But here children have an opportunity to exercise their love and to become absorbed in the meaning of the fourth commandment. How sour this often becomes to the flesh of children, God also knows. Therefore He entices them to cheerfully keep their duty by His sweet promise: "That it may go well with thee, and that thou mayest live long upon the earth."

But this would only half answer your question. Parents also have an obligation from God towards their children, not only during the youth of their children, but also when they have grown up or have even established their own household. St. Paul therefore continues his teaching in Ephesians, exhorting parents in v. 4 to bring up their children in discipline and admonition to the Lord. This is especially necessary when the children are young; and it must be begun in the home and continued through the Christian school. Even after confirmation it is necessary to pay close attention. Then comes a very dangerous period in the life of the children. And all this education must be done by the parents in love. That is why the apostle says: "Fathers, do not provoke your children to anger." But I do not want to elaborate on this duty now. Much has already been written about this in the "Lutheran", in Uncle Louis' "Kinder- und Jugendblatt", and in synodal reports, which you also know.

You are particularly pressed by the question: How should parents stand against their adult children? And this is what I want to deal with in this letter. Look again at Eph. 6, 4! There Paul admonishes the parents not to provoke their children to anger. This can already happen with children in their youth through unkind, legal or even slavish treatment, but also when parents claim more rights from their adult children than they are entitled to. There again the love of the law should be suffocation. Adult children should no longer wait for bodily care from their parents, but should work themselves in a godly profession. Children choose such a profession in consultation with their parents, but according to their inclination and their gifts. Thus children are already brought into a position by such a profession taken up by them, since the bond which had previously bound them so closely to their parents is somewhat loosened. As long as

such a profession is not sinful, parents should not want to force their children to take up another profession which they dislike and which is unsuitable for them. In doing so, they would provoke their children to anger. Parents could not invoke the fourth commandment, for "love is the fulfillment of the law."

So you see, both parents and children have rights and duties from God. Both will then keep themselves according to the will of God, if they always keep before their eyes and in their hearts: "Love is the fulfillment of the law."

But now enough for today. If your other questions do not press you too much, then be patient with my answer at a more convenient time.

Committing you to the love of our God and Savior, greets warmly

C. M. N.

Uncle Karl.

## Roman community schools and ours.

In the *Bostoner*, the paper of a Roman Cardinal, there appeared recently an editorial under the heading: "Following Our Lead". It said the following: In the past the term "parochial school" had meant something rather un-American for Protestants, but, like the word "Catholic," some Protestants today also borrow the word "parochial school"; this no longer had the ring of the reprehensible. And as with the word, so with the thing itself. Some church communities began to realize that the state schools, although they did the best they could under the circumstances, were not by their nature equal to the task of proper education. Fortunately, the idea of a religious school was now spreading. The Jews had their parochial schools in the city of New York, admittedly not more than five with only 1000 children. The Mormons would have invested in church schools nearly \$2,000,000. Of all the non-Catholic communities the Lutherans were the leaders in the work; the number of their schools amounted to nearly 1500; about 80,000 pupils were taught (both figures too low, the latter set much too low). All this, however, was insignificant compared with the work done by Catholics in Christian education. The taxpayers of the United States, including the 18,000,000 (?) Catholics, paid annually for the instruction of 13,000,000 children in the State schools \$482, 886, 793, an average of \$36.30. For the instruction of 1, 600,000 Catholic children in the lower parochial schools of the country the Catholics paid about \$18,000,000 annually, or \$11.25 per child. If the Catholic parochial children had to be educated at the average price of \$36.30 by the taxpayers of the country, it would mean an additional expenditure of \$58,000,000 to the taxpayers. About these astonishing figures the critics of the Catholic schools should ponder. But whatever the cost, they knew their schools were worth the price. - So much for the Catholic paper.

Rome, therefore, claims for itself the privilege of the name "Parochial School". And Rome, strictly speaking, has no right to the name. Basically genom

According to the Roman Catholic school constitution, the parochial schools of Rome are diocesan schools, episcopal schools, schools of a diocese, of an episcopal parish. The *Catholic Encyclopedia* (Full XIII, x>. 561), approved by two Roman ecclesiastical officials, says of the Roman school, "The parochial school system is diocesan in its composition. The supreme school authority is the bishop, who governs and administers the schools of his diocese by means of a school board. . . . The immediate authority is the pastor (priest), whose duty it is to provide buildings, salaries; etc." Accordingly, Rome's schools should be called bishop's schools, priest's schools; to which name, and in the Roman sense, Rome would have a special right. Parochial schools, congregational schools, can only be spoken of by those of spiritual understanding, who know from Scripture what a parochia, a local church, is; who have Christ's word for them as their parochial constitution, "Where two or three are gathered together in my name, there am I in the midst of them." They do not allow themselves to be ruled over, subjugated, patronized from above, even as far as schools are concerned. They are the free bride of Christ; they are the "royal priesthood"; they therefore also emphasize the duty of child-rearing laid upon parents many times in Scripture. Genuinely Papist presumption it is when Rome teaches in the *Encyclopedia* referred to (Full XIII, p. 558): "The Church has the exclusive right to teach religion to Catholic children. Neither the parents nor the State can exercise this right, unless they do so with the consent . . . and under the superintendence and control of the ecclesiastical authorities." Rome's doctrine of parochial and local church is contrary to Scripture; and thus the Romans have no right to the designation of "parochial school."

And as with the name, so with the thing itself. Only so far as the gospel is still in the Roman Catholic school, it is indeed a church school; but so far as works-righteousness is taught in it, it is indeed in line with the school, say, -of the Jews, which also teaches "hope in Moses."

When Catholics boast that the idea of a religious school originated in Rome, it is an illusion. Already in ancient times even pagans had religious instruction by priests; before the organization of the Roman "parochial schools" the Jews had regular religious schools. When the Church, under the Papacy, lost one piece of divine truth after another, it also became negligent towards the children, and had to be awakened by the Reformation and forced to school diligence. Rome became zealous for schools especially in Protestant countries, or where she had to reckon with Protestantism. On the other hand, in Italy, for example, in 1872, fully 68 percent of the population did not know how to read (cf. *Cath. Enc.*, Vol. VIII, p. 211); as is well known, the situation is similar in many other papal countries. What an opposite picture do Lutheran countries offer! And there the Roman Church wants to be admired as marching in the lead!

Finally, Rome's "astonishing sums" for its schools. How many state funds comprehend the \$18,000,000 in itself? In the *Catholic Encyclopedia* (Vol. XIII, p. 560).

It is honestly stated that in 1840 the Catholics of New York, after an abortive attempt to obtain state funds for their church schools, went to work

The contempt with which one judges the financial sacrifices of others, even of Lutherans, betrays a complete ignorance of the teachings of the one who stood at the God's box. But the contempt with which one passes judgment on the money offerings of others, even of Lutherans, betrays utter ignorance of the doctrine of Him who stood at God's box and observed those who put in money, and gave his judgment that the poor widow had put in more than they all had. Possibly, in Christ's judgment, some poor little Lutheran congregation is sacrificing more for school purposes than Rome altogether.'

No, we are not imitators of Rome with our parochial school system, as they want to portray us in that Pilot article. Neither in their nature nor in their purpose should our schools be called together with those of the papists. Let us pay attention to the aims of the Roman! What do they want with their zeal for education? They are working with all their might, and in every possible way, to obtain the supremacy of schools in our country; they are not satisfied with the establishment of their own schools, but want to have Roman teachers in the State school, and Romanists predominating in the school authorities of the State. And they are already partially successful in this. How many Protestant children sit in State schools under the influence of Catholic teachers! How many Protestant children are in schools in whose authorities Romanies hold the reins!

According to 2 Thess. 2, 10. 11 the Lord sends strong errors because people did not accept the love of truth. Luther himself experienced the sad fact that people often did not accept the truth. Soon after his death, God's judgment began: the Jesuits, especially through their schools, set in motion the so-called Counter-Reformation, as a result of which many, many sank back into the papacy. The coming Jubilee Year will certainly spur Rome and her scales on to renewed efforts at continued counter-reformation, especially through her school system. Probably in advance the year 1917 will increase Rome's desire for predominant influence over the educational system of our country. But this should be an incentive to us Lutherans not to slacken in our zeal for the noble jewel of our Church - the Christian parochial school. What the oppressive law drives the poor deceived servants of the Pope to do, the liberating gospel drives the children of the Reformation to do in a far more glorious way.

E. H. F.

## Sixth General Conference on Krishnagiri, India.

From January 27 to February 2, the Missiouars of our Synod were gathered for their sixth General Conference. Krishnagiri, the place of meeting, lies in the shadow of the Krishna Mountain, a mighty, precipitously rising rocky cone, which, shrouded in legends and sagas, is sacred to the Muselman as well as to the Hindu. Here missionary Naumann presides over a mission station; here, through the preaching of the divine word, heathens are brought to the true holy mountain, to the Zion of our God.

All the missionaries who are at present on Indian soil took part in the conference, with the exception of two who are interned as German subjects and are soon to be returned to the land of their birth (A. Hübener

and J. Williams). From Travancore, the southern area, G. Hübener, A. Lutz, R. Görß, F. Zucker, J. Harms and O. Ehlers; the northern area was represented by G. Naumann, G. Küchle, E. Ludwig and H. Hamann. There was great joy and satisfaction that all those who could be present at all took part in the conference; even greater was the regret at the small number of participants. Before the outbreak of the World War our Mission numbered 15 workers; now there are only 10 of them, although during the past year two new forces have entered the Mission service. The northern area suffers most from this labor shortage. There, where at least six missionaries should be active if all stations were fully occupied, there are at present only four at work, of whom, on top of it all, two, who have only recently arrived in India, are still not very efficient because of their poor command of the Tamul language. Truly, the workers are few!

Missionary Staumann presented a paper to the conference which occupied the assembly in several sessions. It was an elaboration of Schwan's "Thesen wider unevangelische Praxis." As the speaker had done in drafting it, so the conference had practical aims in mind in discussing the theses. It was a matter of practically applying our Lutheran doctrine of the right division and right use of the law and the gospel to Indian living conditions and circumstances, especially to the incipient church life among our Indian Christians. I wonder if anywhere else in the world missionaries are so much exposed to the temptation to tie their hopes for better conditions among those under their care to legal measures? The people with whom they have to deal among the people of the Tamul tongue are almost invariably members of the lower castes or casteless, in whose breast not only all self-respect seems to have died away as a result of long idolatry and sinful service, but in whom poverty and oppression have produced a servile disposition, a true slave spirit. Low, miserable as their huts and all their surroundings, is for the most part their thought and feeling life. The white man is a superior being to them, the "guru," the religious teacher, an unquestionable

Authority. The missionary soon realizes that he seems to get further with a strong word of command than with gentle persuasion; he is tempted to let the evangelical exhortation take a back seat to threats of punishment. But true spiritual life, it has been shown, can only be awakened and nourished even in these poorest and lowliest ones by the Gospel of Christ, the Saviour of sinners; true fruits of the Spirit, of the new spiritual life, are only brought about by faith in the Gospel. Thus our Lutheran church is content here also to preach law and gospel in such a way that the word of truth is rightly shared; especially it knows that it can wait with patience for the fruits of the gospel and spurn the illusory results that can often be obtained by laying down and enforcing strict rules. And the promises which God has attached to the preaching of his word are ever proved true and firm by success.

One of the most important matters submitted to the conference was the question of the training of native missionary assistants:



Pastors, evangelists, catechists, teachers. Above all, it was a matter of getting a clear idea of the goals and agreeing on a plan that could be carried out; because of the size and difficulty of this work, it will probably take a long time before this plan can be fully realized. A beginning has already been made. The reader will remember that a large institute for the training of native mission servants already exists in Nagereoil, and that in Ambur 16 boys and youths, who are housed in a boarding school, receive special instruction in addition to the instruction in our mission school there, which should enable them to enter the service of the mission. But this is only the beginning; we need more native workers, much more! In 1914, when our mission had about 50 indentured servants, other, much larger missions had 300 to 400 or more, while they were not ahead of our mission in the number of their ordained missionaries.

Of two works on the formation of the Tamul church language, unfortunately only the first, which dealt more with the development of the church language in general, could be read. This matter is also important, for it is not only a matter of preaching to the Tamuls in their language, but also of preaching idiomatically correctly, that is, adapted to the idiosyncrasy of the language, and of finding the most appropriate and beautiful expressions for the Christian terms and thoughts. In this the missionaries of the Halle and Leipzig Missions have long since pioneered and done the main work; but still this matter requires study on the part of all missionaries who wish to make use of the Tamul language.

The report on the Bergheim showed that this rest home is in good condition and that it has once again fulfilled its purpose of providing refreshment and strength to the sick, the children and all those exhausted by work on the sun-drenched plain. The conference supported the proposal of the "Bergheimrat" to enlarge this most spacious bungalow by a small extension to "Immunere" so that it can provide accommodation for two families.

While the conference was in session, the sad news came that Mr. and Mrs. Lorey, who had left their home to administer the Bergheim and devote themselves to the instruction of missionary children, had, in spite of all the efforts of American officials, been excluded from landing in India, and must make the return journey to the United States.

The Committee on Medical Mission presented to the Conference a report on the work of the Mission Nurse. The Conference could only regret that no missionary doctor had yet been found, and that the work of the medical mission, a generally recognized branch of missionary work, fully justified by experience, had not progressed. So naturally the sphere of action of the nurse is also a limited one; it will only expand with the arrival of the longed-for doctor. In the meantime, however, Miss Ellerman is holding out bravely at her lonely station in Barngr, and with her apothecary is rendering valuable services to the natives who come to her in droves.

A whole series of shops remained closed due to lack of

The following issues have been left unresolved until the next conference, which will probably take place in Travancore in the autumn of this year: the position of lay workers and women workers in the mission, our relationship to other missions, preparations for a worthy celebration of the Reformation feast in the Jubilee year 1917, and others.

Missionary G. Nauman was elected General Secretary and Correspondent.

On Conference Sunday, a German service with the celebration of Holy Communion was held in the morning, at which Missionary E. Ludwig preached, and Missionary R. Görß gave the confessional address. In the Tamul service, which took place in the afternoon, Missionaries A. Lutz and R. Görtz gave sermons. These sermons were at the same time a part of the tamul exam, which was successfully passed by both of the aforementioned.

And what can we say about the existence and prospects of our mission? According to the report on the mission to the Gentiles, which is found in the report of the Synod of Delegates of 1905, the mission at that time had 4 missionaries and 38 indigenous Christians. The report for 1914 shows 14 missionaries, 807 incorporated Christians and 1584 catechumens (baptismal candidates). Anyone can easily calculate where a similar growth would take us in the next decade. Can we hope for such growth? If the experiences of other missions are somehow authoritative, we may confidently expect such growth. Small beginnings, little progress through long years, but then an often astonishing growth and spread: such seems to be the rule with missionary work in India. Large, flourishing missions, ten times larger than ours, have literally buried more missionaries in the first twenty-five years of their existence than they have baptized heathens. We have had beautiful successes after only twenty years' work. The one complaint that recurs now in reports, at conferences, in minutes, is this: If only we had more workers! Should not the heathen mission soon be brought more to the forefront of interest in our Synod, especially now that, after the elimination of the German missions, our mission is the only major Lutheran mission working among the 16 million Tamuls? God grant that of the 100 candidates for the office of preacher who now enter the ministry every year from our institutions, more and more will be willing to serve their Lord even in the heathen country, if He sends them there! Heinrich Hamann.

### Immanuel School in Milwaukee, Wis.

The Lutheran Immanuel School, which is shown in the picture, is a testimony to the members of the Lutheran Immanuel congregation in Milwaukee that they have a heart for Christian community schools. This is already the third parochial school that the congregation has built since its almost fifty years of existence. It is true that the former school was also a handsome building. But its location at the intersection of two main streets with two streetcars and a lot of traffic made it dangerous for the children to go to school there. The

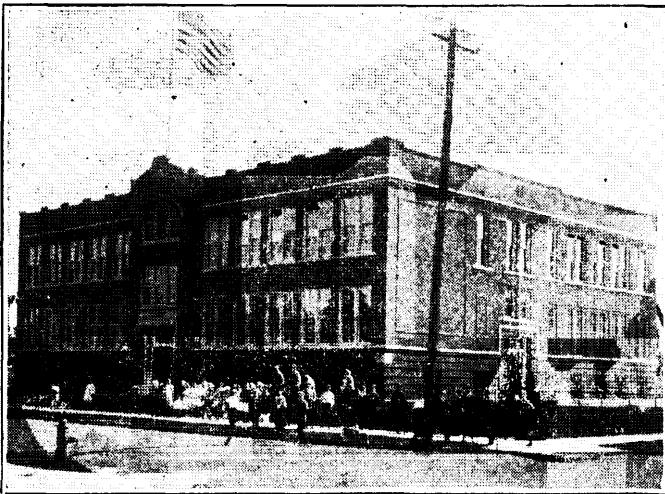
Street noise and tram traffic made teaching almost impossible. So the community looked around for a quiet and peaceful place, which came to them for the large sum of P22,000. Here, in 1914, they built the large and beautiful school shown in the picture. The building is simple and unadorned, but everything is very practical and useful. The building is constructed of brown rough brick, 125 feet long and 106 feet wide. A beautiful, large playroom for the children surrounds it.

Entering the spacious halls through one of the three large entrances, we find on the first floor three large classrooms 40X37 with the necessary double dressing rooms. Some of the schoolrooms are arranged for one degree, others for two degrees. In the center of the building, through two stories, is the large, beautiful auditorium, 50X72. This hall can seat from 800 to 900 persons. In the gallery is a fireproof room

cleaning system. Our Immanuel School is one of the best equipped schools in the whole city.

But all this is not the main thing. 328 children, divided into eight grades, are taught by four male and two female teachers in all the necessary secular subjects, but above all in the Word of God, and are taught the way of blessedness. In the secular subjects, the pupils receive a diploma recognized by the city school board and enter the city colleges with it; however, we prefer to see them attend our dear Lutheran college.

Our Immanuel congregation has lacked nothing to build the nest, where it can hedge and nurture its young with the one thing that is needed, the saving Word of God. With great sacrifice this work is erected, a monument of love to Him who said, "If thou love me, feed my lambs." May God's blessing to eternal life rest upon teachers and pupils in our dear Immanuel School at Milwaukee! C. F. D.



**Immanuel School, Milwaukee, Wis.**

for the machines for slide shows. Adjacent to the large hall is the assembly hall and kitchen for the women's club. On the second floor we find four more larger and smaller classrooms, one of which is currently used as a confirmation and music room. In addition to the washrooms for teachers, here is the conference room for the teachers and their library. All classrooms have plenty of light and fresh air and are modern and practically furnished.

On the ground floor, adjoining the two wide staircases on the right and left, there are two playrooms, in which the children can spend time in bad weather and in their free time, with the necessary washrooms. Under the large hall we enter a spacious room, in which there are four bowling alleys, all kinds of gymnastic apparatus and game tables. In this room young and old gather every evening for social games and other entertainment. To the left of this room is the Young Men's Club, and to the right the Young Women's Club, with all sorts of objects for entertainment, a library and the necessary washrooms. In a special fireproof room is the heating and the apparatus for vacuum cleaning and light generation. All rooms are equipped with electric light and are supplied with electricity by means of the vacuum cleaning apparatus.

## You're on the job.

Yes, one is at work. The work is in progress. A lively interest is evident in the many letters which have been addressed to the Central Committee for the Reformation Jubilee 1917 in recent weeks.

Some of these letters contain information about the preparations for the celebration that have already been made by individual congregations or groups of congregations. In the city of New York, two meetings of representatives of our congregations have already been held to discuss the program, date and location of a large community celebration, perhaps in Madison Square Garden. A noteworthy hint is contained in the resolution: "That all our congregations be requested to hold preparatory meetings and festivities in their own circles, aimed at arousing interest in the great communal celebration." Our congregations in Fort Wayne and the surrounding area have also already taken the first preparatory steps in forming an executive committee for the Jubilee celebration, consisting of three pastors, three teachers and three church members. The chairman of the committee writes: "The discussions were unanimous that one million should be the minimum for the Jubilee collection." (On this see below, 6.)

In part, the letters we receive often contain inquiries that refer to the celebration in 1917. Most of these inquiries are of such a nature that by answering them a service could be rendered to others than the inquirers. We will therefore go into a few things here, about which more detailed information is desired from this or that side.

### 1. jubilee pamphlets.

Two memorials, one in German, the other in English, are in preparation and will be launched this autumn. Also planned is a new edition of G. Just's Luther Book. Other short writings and tracts, in which the blessings of the Refor-

mation are to come on the market in the spring of 1917. That a German, an English, and a bilingual program for a children's celebration are in progress was reported in the "Lutheran" a few weeks ago. The committee repeats the request made there that those who have good declamation material on hand for this purpose may wish to lend it to those charged with this program (see "Lutheran," p. 141).

### **Second memorial coin.**

The choice of suitable designs and inscriptions for a commemorative coin for the Jubilee Year 1917 has been made. The intention is to mint this commemorative coin in two qualities, bronze and silver. Our publishing house will take over the distribution of these and is already negotiating with important producers of medals.

### **3. photographs.**

The committee is engaged in collecting patterns for a series of photographs. Especially in this matter, too, suitable advice can render an appreciative service to the Committee on Photographs, of which Father R. Jesse of St. Louis is foreman.

### **4. tracts.**

Orders for German tracts have increased in the last few weeks from about 150,000 to about 170,000. Three English tracts have been sent out in editions of 77,500 each. A total of 572,500 Tracts have been shipped so far. A third German Tract is in preparation. These tracts will deal with the purpose for which our Jubilee collection is intended, and will be delivered free of charge by our publishing house. So far, 360,000 envelopes have been sent out free of charge, a number that far exceeds all hopes. One congregation has ordered 30,000 envelopes. It has established a weekly collection for the Jubilee Fund. Other congregations order 1800, 1500, 500 envelopes. In some churches they refrain from using envelopes, but take up a collection at the door every Sunday. One is at work.

### **5. the jubilee edition of our school youth.**

For the collection of the offerings of our school youth, the committee provides small wooden savings banks in any number free of charge. A special circular gives detailed information in this matter. Contact Fr. A. Dörffler, 2127 Fair Ave, St. Louis, Mo.

### **6. what is the goal for the jubilee collection?**

This question can only be answered with a reference to the Synodal decision which left open the question of the amount which the Synod should set as its goal. The committee is trying to keep exactly within the limits drawn for this undertaking by the Synod of Delegates in 1914, and is therefore not making any suggestions or recommendations in the matter here touched upon.

### **7. acknowledgement of the collections.**

The Central Committee requests all collectors of funds to give both the pastor's and the congregation's name to the Diocesan Office each time they send in the amount in question.

to report this to the district treasurer. The committee also draws attention to the request already published several times in the "Lutheran" that each congregation send its collections for the Jubilee Fund to the respective district treasurer not only after the Jubilee, but already beforehand, approximately in intervals of three months, as one district has already recommended to its congregations, and as is also done in other parts of the Synod by some congregations.

The Central Committee.

## **To the ecclesiastical chronicle**

**"Turn from war!"** That's how we pray in church on Sundays. Whereas in other times, when we prayed, "Turn away the noxious storm, mitzvah, famine, war, fire, water, and other plagues!" we probably placed the least emphasis on the plague of war among the series of plagues we asked to be averted, in recent times it is precisely this plague that stands before our eyes like a spectre of terror, and for the averting of which we call upon the Father in heaven. And just in these days we have every reason to cry out to our almighty God and to lie in His ears with our plea. As our readers know from the newspapers, the terrible storm clouds of an impending war are gathering over our country at this very moment. Apart from the fact that almost the whole world is in the fire of war, and that every nation now stands like a powder keg into which the ominous spark can fly at any moment and thus bring terrible misfortune, there seem to be sinister influences at work in our country which want to force it so that we, too, should and must become involved in the war. War is always a terrible plague. But if it were a matter of a just war of defense, if our nation were sacrilegiously attacked from without, all men of fortitude would take up arms with a cheerful heart and a good conscience out of love for their fatherland. A united people would go to battle, ask a merciful and just God for victory for the American arms, and suffer what God would then impose. But in that case, a large portion of our full, and certainly the great majority of our readers, would not be able to gain the conviction that it was a necessary and just war. If war should come, it would cause much anguish of conscience, and composed as our people are of all the nations of Europe, it may be expected that in the event of war the external war itself would be a minor evil in comparison with the division and possible bloodshed in our own country. In short, the thought of the reality of the war now threatening us brings before our eyes a picture that one would not like to think of. As citizens we should do everything we can to keep this terrible disaster away from our dear country. That concerns us. We should do something, and we can do something. After all, we are not guests here in a foreign land, we are citizens in America. And our government is not, after all, an absolute monarchy in which we citizens would have no say, but the will and whims of an autocrat would be law. In our country, rather, the highest authority is the people themselves and the expressed will of the people. Now, from our circles and from German-Americans in general, many a declaration has already been made to our representatives in the government. And if, until these

If it is not too late for the first number to come into the hands of our readers, this work may still take its course. Forms for such letters have been sent out in abundance from other sides. After the newspaper reports of the last few days, it would be advisable to express one's will in one's own words instead of using ready-made forms. Ready-made forms, whose wording is then agreed upon en masse, will not be taken so seriously, but will be put to the account of associations to whom one attributes less concern for the welfare of our own country - which, after all, it alone may be - than sympathy for Germany. After all, it doesn't take many words; what matters are the names and numbers of vote-getters who express their will. How the German-Americans stand, and how large their numbers are, has long been known in government circles. But the pity is that they do not understand us, that they think of us more as Germans than as Americans, and that there are people working in the other direction who, out of hostility to Germany and out of sympathy for Germany's enemies, and some, too, probably in order to make a disdainful profit out of a war, want to involve our country in war. We Christians, who would like to see this terrible misery averted from our country, have only one weapon left, which was our main weapon from the beginning, namely prayer to our God, who still sits in the regiment and has everything in his hand, who controls the wars all over the world, who guides the hearts of men, even of the princes and great men of this world, according to his will. In all that we do for the preservation of peace, let us not forget the great main thing: Cry out to God day and night that he may, in his mercy, keep the noble peace of our land as before, and that he may withdraw his chastening hand and again give the poor blood-soaked world times of peace and tranquillity!

E. P.

**May 18 of this year** will again bring a commemoration of one of the pious, faithful fathers of our Synod. Then one hundred years will have passed since the birth of the blessed Father G. E. C. Ferdinand Sievers. Born in Lüneburg, Hanover, educated at the grammar school in the city of Hanover and at the universities of Göttingen, Berlin and Halle, where, among others, Professors Hengstenberg and Tholuck were his teachers, Sievers was one of the candidates who, in response to Wyneken's distress call about the plight of the German Lutherans in this country, placed himself at the disposal of Pastor Löhe, who was so active in America. In 1847 he came to America, and in 1848 became pastor of the third Franconian colony founded by Löhe and his associates, Frankenlust. In this place he worked for 45 years until his blessed death on September 9, 1893. Coming from a distinguished family - his mother was of nobility - he and his noble wife, who also came from a distinguished background but was like-minded towards him, went through the initial conditions in the forties and fifties of the previous century, did pioneering work in the most primitive conditions and consumed his energies in tireless work, filled with burning, holy zeal for God's Word and God's Kingdom near and far. A member of our Synod since the second Synodal Assembly in 1848, he, a fervent praying man, has always carried on his heart all its affairs, but especially its missionary work. As he himself, in the interest of the Inner Mission, has made quite arduous, long journeys, often directly connected with danger to his life, so, especially after the entrance of the Indian Mission into Michigan and Minnesota, he has again and again called attention to the gap which, until twenty-three years ago, was in our

He never tired of speaking out in conferences, synods, and periodicals about the mission to the Gentiles. He may well be called the father of our heathen mission, and it was like a fitting conclusion to his activity that a few months before his death in 1893 this work was begun by the Synod. Otherwise his activity was quiet, and without attracting much attention, he developed the congregation entrusted to him externally and internally, especially through extremely diligent private pastoral care. He did not appear in larger circles; but to all who knew him, this childlike, pious, loud, zealous man, this exceptionally noble, dignified phenomenon in the history of our Synod, will remain unforgettable; and the memory of his centenary should also keep his name and his significance fresh for the present and future generation, and move them to follow his example. Heb. 13:7.

L.

F.

**In the matter of schools, things are** progressing nicely in the Eastern District of our Synod, no less than four congregations having at present contemplated the building of new schools or an extension. The Immanuel congregation at Tonawanda, N. Y., has decided to build a new school with a spacious hall for the youth; likewise St. Mark's congregation at Gratwick, N. Y.; two building lots have already been purchased for this purpose. St. Matthew's parish at North Tonawanda, N. Y., has a ship-building, and St. Paul's parish at Martinsville, N. Y., a ground floor extension under their school in consultation. (Z. & A.)

**The mischief which revivalists, or traveling evangelists,** or itinerant preachers, are doing in the various cities of our country, such as their money-grabbing, their savage scolding of preachers, their ridiculing of the members of the congregation, is now beginning to make the Methodists, who, as is well known, gave the world revival meetings and evangelists, uncomfortable, and even some secular papers, which have been providing free publicity for these traveling evangelists, are now taking the field against them. In the editorial columns of the *Philadelphia Public Ledger* is found, under the Under the heading "Dollar Gospel Proclamation" the following article: "It seems that the dollar gospel proclamation has exchanged places with dollar diplomacy, or at least is in a sharp race with the latter. In the Methodist Bishop Berry the way of 'voluntary sacrifice' has grown a strong opponent. This way of levying a 'voluntary sacrifice' is a brazen abuse of the kindness of the giver, and reaches almost to the extent of the voluntary political donations which form the premiums on the life insurance of political office-holders. It is touching to see how these voluntary sacrifices have become a permanent fixture and flow so abundantly on the last day, having been systematically worked for weeks before. But the most offensive thing about this professional 'business-like gospel preaching,' as Bishop Berry calls it, is the constant, ever-loyal mocking of the preachers. An itinerant preacher can always win over his mob by accusing and insulting the regular troops of the Lord, the preachers. It seems as if the itinerant preacher, who does not have to stay in the same place, but soon moves on, takes special pleasure if he can get quite a few preachers to sit down on the stage to make fun of them or expose them. Then it has become the established rule with the itinerant preacher to make members of the congregation the object of ridicule and scorn; for then he is sure of the applause of the crowd, whom he always induces to laugh and clap their hands.

The preachers, who have to work hard enough on a small salary, certainly do not deserve to have such a well-paid specialist, who pretends to be their assistant, make fun of them and insult them. The preachers, who have to work hard enough on a small salary, certainly do not deserve it that such a well-paid specialist, who pretends to be their assistant, should make fun of them and insult them." - One can see from the above that some newspapers and sectarian preachers, who are responsible for the fame and popularity of these traveling evangelists, would now like to banish the spirits they called. E. Totzke.

**A pastor in Boston objects to** a recent declaration by President Wilson that we are a "godly" people. He says: "Are general disregard for the law, murder and bloodshed, adultery and divorce, the worship of Mammon, the spirit of covetousness and greed, selfishness, self-idolatry, profit, advancement and advantage at the expense of our neighbor, the wild chase after your almighty\* dollar, and all these things characteristics of a godly people? The daily press is full of examples of lawlessness and irreligion that give the lie to the above statement. The American nation is not one iota better than any other nation on earth. Arguably, there are God-fearing people in our nation, but they are woefully in the minority. Our nation, as a nation, is not God-fearing." - It cannot be said without exaggeration of a whole people, whether it be the American or the German or any other people, that they are God-fearing. The fact is that among all peoples among whom God's Word goes forth there are people who fear God. But they are usually in the minority. The great mass of the world is just the world, and the description is still true today, "The whole world is in trouble," 1 John 5:19. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," chap. 2:16. E. P.

**What influence picture theatres exert on school-going youth,** the superintendent of public schools in Illinois has sought to ascertain by a thorough investigation in a town of 20,000 inhabitants. It has been found that in this little town P147. 70 is spent weekly on this amusement, or ^7680. 40 year. The comic pictures, and those which have to do with the wild life of the West, detective experiences, and the romantic, are the most popular. Half of the college classes and two-thirds of the children in the lower grades attend these theaters in the evening, and only one child out of twelve abstains from going to these places. When asked why they attended these picture theatres, by far the majority replied that it was for pleasure. Only secondarily does the educational value come into consideration. The reasons given by the teachers against the attendance of these theatres on the part of the children were as follows: They are late for their night's rest; it is harmful to the eyes; it is a waste of money and a waste of time; harmful impressions are made, false ideals are held up, and the children finally do not want to stay at home. On the other hand, some of the teachers have recommended the attendance at picture theatres, because it broadens the view, sharpens the imagination, increases knowledge, and gives stimulus to subjects which may be discussed in school work. (Apologist.)

The Episcopalians want to put the **care of their aged and sick pastors** on a firm business basis. Money men like J. P. Morgan have taken the matter in hand. Here are some details of the plan under consideration. Pastors will retire at age 68

and receive a pension. Also for pastors who become incapacitated before this age, as well as for the widows and orphans of deceased pastors, a certain annual sum is fixed. The fund is to be filled in such a way that each congregation pays 7 percent of the pastor's salary into this fund each year. In order that the fund may have a secure standing, and in order that those who may be in need of assistance in the near future may be provided for at once, P5,000,000 shall be collected and invested.

E. P.

**Campaign against bad books and pictures.** In a change sheet we read: "In his efforts to remove from the vicinity of the schools everything that could have a harmful influence on the morals of the school children, the Chicago school commissioner John W. Eckhart has recently turned his special attention to the stores located in their vicinity and has discovered that in some of them many things are to be had that are capable of exerting an evil effect on the young minds. Above all these are the so-called dime-novels, those tales of nostalgia in which the perpetrators of all kinds of "heroic deeds" are glorified. At present, Nicholas Carter's *From Clew to Clew*, *Pluck and Luck*, as well as *The Black Traffic in White Girls* delight. The lawyer of the The Board of Education's Committee on Moral Supervision believes that it will be able to use existing federal and state laws to prevent the sale of such trashy literature and to put a stop to the dealers in question. Should this not succeed, however, he will request the Chicago City Council to adopt an ordinance specifically relating to such cases. Merchants who also sell obscene pictures - in a number of shops such have been found - can, of course, be called to account without further ado." - What is worth watching and fighting for a municipal school board, is of course worth much more for Christian parents and educators. E. P.

Catholic Bishop Wehrte in North Dakota warns his people in a pastoral letter **against "rural exodus" and the push to the cities**, and in what he says there is much that even people who are not Catholics can mean. He elaborates, "Often a family man will tell me: 'I'm going to the city, then I can give my children a better education.' It may be true that in the city you have a more educated school system than in the country. But you must never forget that schooling is only the smallest part of education. The most important education must take place in the family circle, in the intimate intercourse between parents and children. But it is precisely country life that offers the best opportunity for this intercourse. In the country there are a hundred opportunities to give the child light, short work to do; this develops in the child a love of work and the consciousness that even in early youth one can be helpful and useful to one's parents. This increases the mutual love and esteem between parents and child. In the cities it is quite different; there the so-called progress has almost entirely done away with these little services; therefore the children have too many opportunities for idleness and great pranks. On the farm the family is also more protected against the temptations of those amusements and entertainments which cost a great deal of small change and merely flatten the spirit. It takes exceptionally good, solid parents of good character to bring up children in the city in a truly Christian way and to keep them from the moral dangers of city life throughout their youth. For this very reason it is a blessing for time and eternity for most children to be brought up in healthy, Christian homes.

...in the countryside. So it is for the sake of the children that you should love the countryside. Some people want to go to the city because of the quick earnings and because of the wages that are paid out every week. But they forget that money quickly acquired very often disappears still more quickly; you create needs for yourself which should not be at all, you live from hand to mouth, and save nothing for the days of need, and yet you are entirely dependent on your employer. On the farm you may not so soon see the success of your labor, but you have a home; you have a piece of mother earth which will give you sustenance, provided you cultivate it according to the will of God. " E. P.

**"The Impartial Mercy Mntter."** Under this heading we read in a Catholic family paper: "The 'Wochenschrift des Architektenvereins' tells of a pretty train from the field. Above a dugout the soldiers placed a statue of Mary and named their dwelling after it Maria Einsiedeln, above the door they wrote:

"Mary, into thy protecting hand we commend this shelter. To help us Lutherans, too: In war there are no sides."

I wonder what kind of "Lutherans" they are! E. P.

**A significant kiss.** According to a telegraphic report, the English Prime Minister Asquith kissed the Pope's ring when he was received in private audience by the Holy Father on April 1. This is the first time since the so-called Reformation that the first English public official has paid such homage to the Father of Christendom. Such are the changing times." -- You see, the much-vaunted "humanitarianism" is not the only thing that is being drang in this war to accomplish the one great end. E. P.

**What hatred against the Pope** lies piled up in Italy, and at the same time hatred against all religion, of which the Pope is regarded as the embodiment, and at the same time in what a hideously crude form this hatred can break out, is shown by the following news from Milan, which we take from a Catholic paper: "'Cheers to Satan!' writes the newspaper *Popolo d'Italia* in Milan, in which the Pope is ridiculed as the representative of the idea of peace. The proud Gauls,' it says, 'will climb the Vatican and place their blood-spattered feet on the holy steps. 'The people do not want the Pope's piece of cake of piety, and bow - what a brilliant rebel! - to him.' 'Today the sword is holier than the cross.' Satan, the fearful one, strengthens himself again in the flames and sets his broad heel on the symbol of submission without freedom [the Pope], who does not know nor want to hold with the weak in defense of the weak. And we shout, in the manner of the pagans, cheers to Satan, the liberator This is just one of the horrible voices that shout to the devil in Italy today. Who dares to imagine the future? " E. P.

**Catholic German missionaries in India were also taken into** captivity by the English government. Thus the "Katholischer Glaubensbote" reports: "In December last year 25 German Jesuits were transported from their teaching institutions in Bombay to the fortress Ahmednagar, and not as civil prisoners, which they were in reality, but they came, as if they had been caught with the weapon in the hand, into the military prison camp. Here, in improvised tents, they had to endure the winter, which was quite bitterly cold by Indian standards. Later, when more arrived, about thirty priests, clerics and brothers, considering their great

The missionaries from other dioceses enjoyed no such privileges. The missionaries from other dioceses enjoyed no such advantages, but, on the contrary, were treated badly and insultingly in the most select manner, both in their capture and in their transportation and internment."

E. P.

**From the University of Dorpat.** The Lutheran Theological Faculty of the University of Dorpat has been dissolved. In its place it is intended to establish a Lutheran theological academy with a Russian teaching language in Petersburg or in a large southern Russian city. This measure, if it really comes to pass, is undoubtedly dictated by the Russians' hatred of Germans. But should not Christians also recognize God's righteous judgment in it? It was professors of the Lutheran faculty in Dorpat, after all, who first came before the congregation with the denial of the literal inspiration of Holy Scripture, and thereby caused offence among the believing Germans of the Russian Baltic provinces in particular. The Word of God is not to be joked about, it is found in the end (2 Makk. 4, 17).

(Free Church.)

## The Geusenbote.

The autumn of 1571 was rough and stormy, especially around the mouths of the Rhine. There the winds had free play and whipped the waves up into white spray.

There, where the Meuse, the mightiest tributary of the Rhine, pours into the Waal, the widest arm of the Rhine, lies the small but strong fortress of Löwenstein. It was one of the chief strongholds of the Spaniards, whose sovereign, the sinister Philip II, was quite desirous of restoring the Protestant Dutch to the Catholic faith. But these were determined to remain faithful to the Gospel. They had formed a secret league, called the Geuse or Beggars' League, by adopting as a title of honour a mocking name used by their enemies. As a badge they wore a small silver coin, the so-called Geusenpfennig. Their ambition was the complete secession of the Netherlands from Spain. They regarded Prince William of Orange as their head, who recruited an army abroad for the fight for freedom. The Spaniards were understandably filled with great wrath against the Geuse. Woe to the unfortunate one who fell into their hands! Death on the gallows or by the wheel was certain.

Near Löwenstein there was a ferry, which mediated the traffic between both banks of the united rivers. On the right side stood the stone ferryman's house, in which the ferryman Jan Robbart lived with his wife Grita. Since he had done sour work during the day, he had made himself comfortable in the evening, changing his hard coat for a soft scythe skirt and putting his feet into warm felt shoes. The woman was preparing an appetizing bread soup with bacon at the stove. Few words were exchanged between the two people. Their monotonous life, which went on day after day in the same cycle, gave little material for conversation. Every now and then a gust of wind roared across the roof and made the hearth fire flare up brightly.

Suddenly there was a sound. It was as if someone was shaking the front door. The man rose slowly and grumbled unwillingly to himself. He opened the puffy window and shouted out, "Who's there?"

"A traveler who wants to cross the stream," was the reply.

"Come again in the morning," spoke the ferryman gruffly; "there will be better weather then."

"I cannot wait that long, for I am in the greatest haste."

"Do you also know that the night ride costs three times the rate?"

"Ask what you will; I will pay any wages. Only hasten to do my bidding, for I am driven by great need."

Jan Robbart leaned far out, and in the pale moonlight that gleamed through the cracks in the clouds, made out a tall figure wrapped in a wide cloak, whose face was shadowed by a broad, low-slung schnlpphut.

"Hm," said the ferryman, who had no inclination to be disturbed in his repose, "I suppose you are persecuted for desiring my services at so extraordinary a time? Have you committed anything criminal, shed human blood, or set fire to? I have nothing to do with murderers or arsonists."

Here Mrs. Grita mingled in the conversation.

"What is it to thee what cause impels the gentleman to his journey? Art thou a member of the Inquisition, that thou dost thus question him? Do as he bids, if he repay thee well."

The stranger had come close to the window and called in: "That's right, good woman! Can one not also have to flee for the sake of other things in these stormy times? Ferryman, you have done me grave injustice with your suspicions. Look you here the penny of the Geuse, which tells you all. You know how hard they persecute those who love their faith and country. For twenty-four hours the Abbot of St. Michael's in Utrecht has been after me with his mob, that he may catch me and deliver me up to the Blntgericht. If you wish to please him, and perhaps earn a greater reward than I can pay, arrest me and deliver me into his hands."

"No, no!" cried the ferryman, whose languid calm suddenly gave way to great agility. "For that name's sake I will ferry you across the river three times for nothing, and should it storm much worse. My wife will open the house to you, that you need not stand in the open while I put on the working clothes."

The stranger was grateful for this and also accepted with pleasure a bowl of bread soup that Mrs. Grita handed him. After about five minutes the ferryman had finished. He quickly scooped the rainwater out of the barge, took the big oar pole and pushed off from the land. The weather stopped its raging for a while, so that the boat glided gently over the tide.

"I suppose you had a quarrel with the abbot?" began the stranger, who had seated himself on the foremost bench. "At any rate, the man was not unknown to you, and, as it seemed to me, went hard to your liver."

"Yes," said the man addressed, "I have a hatred for him, the bloodhound of the Inquisition, although I am otherwise a good Catholic and do not hold with the party of heretics. But it disgusts me when someone gives room to mean intentions under the mask of religion. The abbot is of that sort. Let him tell you how he does it! I had a dear friend in Utrecht, a shoemaker by the name of Hausden, who brought his family through life honestly and honestly with his own hands and did no harm to anyone. For years we had been close to each other, which is why he asked me to be godfather to his little daughter Mariandel. The man turned to the new doctrine, which did not diminish our friendship; for know, sir, in matters of faith one must hold back, and to each.

He left it up to people to figure out how to get along with his God. For his laboriously saved money he bought a Bible. Even though he could not read it himself, his oldest son, who wanted to become a master, understood it. Other people came along and took a liking to it, too. The priest in whose district the cobbler lived found out. He noticed it in the loss of confession money and festival offerings, so he reported it to the abbot of St. Michael's, who again set the Inquisition in motion. In the night and in the fog the old man and the young man were taken from their beds and thrown into the common prison. But the wife and the three smaller children were put on a wagon with a few belongings and expelled from the country. I was just in Utrecht when this happened. To inquire the cause, I approached the wagon. Then the Mariandel recognizes me, stretches out her little hands imploringly and calls out: When the brute coachman sees this, he takes the whip and strikes at your child, so that it immediately gets a red bloodstain over its little face. Lord, I tell you, I could have strangled the brute! But what is he but a hangman's assistant, who does what his superiors have ordered him to do? So I rebuked him soundly. And what did he say to me? The pack of heretics deserves no better than if such a child were responsible for the affairs of his parents' faith!

The stranger put his head in his hands and sighed. Then he said: "Unfortunately, one sees such misery in the large cities day after day. But I hope that one day the hour of salvation will strike, when Holland will breathe a sigh of relief from Friesland to Limburg. Who knows how near help is already! Did the Lord nod: 'I have left you for a little while, but with great mercy I will gather you. I have hid my face from thee a little in the moment of wrath, but with everlasting mercy will I have mercy upon thee'? (Isa. 54:7, 8.) This is my comfort, dear friend, and on this word all the members of the Geuse covenant with me."

The ferryman pondered. "A glorious saying," he thought. "But how do you know that God said so?"

"It's in the Bible."

"This must be a delicious book. Otherwise so many good people wouldn't leave their goods, blood and lives for it. I'd like to read it, too, if it weren't so strictly forbidden."

"Only the parsons forbid Bible reading, not the Church or the good Lord," replied the stranger. "Our Lord Jesus Christ has expressly commanded: 'Search the Scriptures! It is they that testify of me.' The first Christians read diligently in the Bible. Then the priests came and forbade Bible reading, lest their false doctrines should be exposed."

"If that's so ift, then things look different," said the ferryman thoughtfully. "I was going to buy one, if only it wasn't so sebwert to have!"

"That can be helped," said the stranger. "If God will let me succeed in my voyage, and if, after I have done my work, I may again present myself to you, I will bring you a Bible as a ferryman's fee. If it suits you, let me have it."

A joyful glow passed over the rough mariner's face. "Sir, this is too much; this is a princely reward. But well be it for the precious book. Perhaps I may do you further service, and thereby pay off some of the debt I owe you. If you have confidence in me, reveal to me whither you go, that I may give you counsel and direction; for I probably know the neighbourhood better than you."

"This word hath the Lord given you," exclaimed the stranger. "Know, then, that; I am a trusted messenger of Prince William of Orange, who is gathering a great army by land and sea to redeem the fatherland. On his behalf I have travelled through the provinces of Holland, Utrecht and Gelderland, visiting and exhorting the faithful and convincing myself of the progress of the conspiracy against the Spaniards. I have also negotiated with the leaders of the Geuse League, the Lords of Vianen and Montfort, and have received from them important plans and lists which I am to deliver to the Prince. First I intend to turn to Oostenhout, where I have some acquaintances whom I shall ask to escort me to the vicinity of Bergen op Zoom, where a ship awaits me. Certainly I would have completed my journey without hindrance, had I not chanced to meet in a tavern the slit-eyed parson, who recognized me in spite of my disguise. For some years past he has had a special spite upon me, because I helped two monastic brothers, who were his subjects, to escape. The innkeeper overheard a conversation between the abbot and his companions as they tried to catch me. He betrayed the plot to me and let me escape through a back window. At any rate, the priest will come after me, since he has got wind of my doings."

"Sir, be at ease," replied the ferryman, steering the boat towards the land. "I will put the spiritual sleuth on a false track yet. Before the error is discovered, you will be afloat long since."

The two men said goodbye by a brief handshake, and the stranger disappeared into the darkness of the night.

When the ferryman returned, he saw a troop of seven people who were negotiating with Mrs. Grita in great impatience. When the barge came ashore, they hurriedly crowded in.

"What are you delaying so long for?" cried angrily a fat man in a black frock, in whom Jan Robbart recognized the Abbot of St. Michael's. "For half an hour we have been waiting here!"

The scolded man kissed the abbot's sleeve with feigned regret and said: "I humbly beg your pardon. How could I foresee that at this hour such high passengers would desire my service? Besides, the storm is going high, and the wind is repugnant. Also, the marks in the water are hard to see; but I will do my utmost to make amends for my omission. Perhaps one of the gentlemen can lend a hand in rowing? Then the passage should be more rapid."

People looked at each other and shrugged.

"We Spaniards," said one, whom the insignia of an officer adorned, "are not water-rats like the Dutch, and therefore do not know with the ship's tackle. The ferryman will therefore have to do his work alone."

The Wt was now pushing to get on board.

"Stop, it won't do!" cried the skipper defensively. "First three, then four, or vice versa. We must go twice, for the exceeding weight would push the barge too deep into the water. The sandbar in the middle is covered with water, and the current is drifting violently toward it."

"Nonsense!" jeered the abbot, stamping his feet angrily. "Have not ten of us already crossed the river? Why should there suddenly be seven too many? Forward, we are in haste! Or shall I give you legs?"

The ferryman suppressed an angry exclamation. As he could cause no further delay, he set to work. Five persons sat down on the benches, while the abbot stepped to the front with the officer. After a while

he turned and called out, "Jan Robbart, did you put over a tall man in a gray riding coat and a slouch hat during the afternoon?"

"Certainly, sir," replied the addressee, with perfect harmlessness.

"Just before you came, he crossed to the other shore."

"Which way did he turn?"

"I mean that he will not have got very far, for he was very fatigued."

"I'm not asking what you mean, I'm asking what you saw."

"I see. He struck out in the direction of the moorland villages. Presumably he found shelter after all."

While this conversation was going on, the vehicle had reached the dangerous spot around which the tide was roaring loudest. The ferryman stood as if he could no longer master the vehicle, made a few awkward jerks, and cried, "Look out, gentlemen, the sandbar!"

At this moment there was a strong jerk, so that the two persons fell over in front. The abbot would almost have fallen into the river if the officer had not pulled him back; but he had lost his priest's cap, which was bouncing merrily over the foamy waves.

A great confusion arose, as at first it was thought that the bottom had burst. The people "showered" the ferryman with insults and threatened to hang him. But he replied calmly: "Didn't I tell you before that the boat was going too deep and that the journey was dangerous because of the sandbank? If you harm me, I will jump into the water and leave you to your fate. Abbot, you know very well that I am not obliged to undertake such voyages."

The officer first thought better of it and ordered silence. He was joined by the abbot, who was soaked to the skin and longed for dry clothes. So they talked well to the ferryman. As he had achieved his purpose of giving the fugitive a sufficient lead, he did not delay any longer and rowed to the country. There he was dismissed. His parting greeting was other than "Good luck to your voyage!" It was well that the storm was howling, so that the words could not be understood.

Jan Robbart had never slept so well as after these two journeys. He was sure that in saving the fugitive he had done a work that was pleasing to God the Lord.

Half a year went by. Then, on a fresh March morning, a passenger knocked on the window of the ferryman's house near Löwenstein.

"Holla, open up, Jan Robbart!" cried a deep man's voice. "Take me quickly across the stream, for my cause calls for haste!"

"Be patient a quarter of an hour, sir!" sounded Mrs. Grita's voice from within. "My husband is still asleep after hard night's work. The groom will drive you!"

The stranger smiled.

"So, in the meantime, I will give you the Bible which I promised your husband as a ferry fare last autumn, when he rescued me from the persecutors. I have marked in it the most important passages, which you may read together."

Hey, how the brave man jumped out of his feathers at these words! He had recognized the Geuse messenger by his voice. Hastily he threw on his fur coat, unlocked the door, and called out: "Come in, blessed of the Lord! Is it really you, as you live and breathe? O, how we have feared for your welfare! So much the greater is my joy that you have escaped from the scoundrels whom I would have preferred to drown at the bottom of the Wääl."



"Hold, not so hot-tempered, my friend," said mildly the addressed. "Though those are our enemies, they, like us, are in God's hand. Read in the Bible how the Saviour thinks of them: 'Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you.'"

At these words he drew from his doublet a thick bnch bound in yellow pigskin. With many words of thanks the ferryman received the precious gift, which Mrs. Grita carefully wrapped in a cloth and hid in the drawer by the stove. While the former was dressing, the stranger told of the good progress of the cause of the Geusenbund. He had been to several German princely eyes beyond the Rhine, and had assured himself of their succour. Then he had travelled the whole country from the Zuider Zee to the Waal to assure himself of the readiness of the brothers in arms. So only North Brabant with the islands was left. It was to these areas that his next work was directed. He concluded with the words: "Our cause is the Lord's, therefore I am sure that he will bless our arms. He has heard our prayers. It will not be long before Holland will be a free kingdom, both within and without."

The ferryman replied: "I have often thought of the beautiful saying you told me in the barge, and I have been refreshed by it. It was about the God who hides his face for a moment in order to show all the greater grace and mercy to his people afterwards. O, how I would fain read of that dear book! - But now come! I am ready!"

As the barge cut through the water, the stranger said: "I have good news to tell you. I have seen your godchild, little Marianne Hausden. She has found refuge with her mother and the other brothers and sisters in the castle of the mighty Count of Brederoda, who gives shelter and lodging to many refugees. Your friend and his son are also tolerably situated. They look forward with hope to the hour when the great struggle for freedom will break even their bonds."

This news gave the skipper double strength. With strong strokes he drilled the rudder into the bottom, so that the water rushed up high in front of the bow. All around the mists rose and fell, above which the glowing ball of the sun shone. Soon the whole Waal River surged with crimson tides, as if they streamed light gold to it. The Geusenbote gazed moved at the ravishing picture. Streams of blood had yet to flow before victory and independence were won; but the great sacrifices were not to be made in vain. As the sun forced down the mists, so the light of the gospel was to overcome all superstition and error. Enthusiastically his mouth exclaimed, "When the Lord shall deliver the captives of Zion, we shall be as dreamers. Then our mouths will be full of laughter and our tongues of praise: The LORD hath done great things for us: we shall rejoice." (Ps. 126.)

Jan Nobbart had listened reverently to these prophetic words of the psalmist. When the barge came ashore, he took the ferryman's hand and said: "When you first knocked at my house, you asked me for a favor. I did it reluctantly. Now you have become my benefactor by teaching me to know the word of God. Let me therefore know your name, that I may always keep it gratefully in my heart."

"My name is Philip, Baron von Marnix, and I am the brother-in-arms of the noble Prince of Orange. Lest you forget the name, I have written it in the Bible I brought you. Now farewell, and remember, when you have cannon...

thunder and clang of arms. This is the song of the fatherland's freedom!"

With these words he departed. For a long time Jan Robbart looked after him with folded hands.

The next week brought a happy Easter. On April 1, the Geuses took the fortress of Briel on the North Sea from the Spaniards by a daring coup d'état and thus gave the signal for an uprising throughout the country. In flight they conquered one territory after the other, so that the enemies finally retained only Middelburg and Amsterdam. At the same time Prince William of Orange was proclaimed regent. With shame and disgrace the Spaniards had to depart, after they had striven for more than twenty years to exterminate the Protestant doctrine by unheard-of atrocities. However, the brave Dutch still sometimes had to draw the sword in defense of freedom; but they always remained victorious. In 1579 the Dutch provinces concluded the Union of Utrecht, which gave their state a firm foundation.

The ferryman's house near Löwenstein withstood many a decade against storm and weather. Its best treasure remained the Bible of the Geusen messenger, whose memory was always held in honor, as a messenger of God, to whom the family owed the delicious gem of evangelical faith.

(The Sunday Visitor.)

### **There's no such thing as coincidence.**

On a rainy evening in 1809, a boy was wandering in the lonely churchyard of a village between Templin and Prenzlau. He had run away from Berlin because he feared the reward for his recent pranks, which, as he knew from experience, his father would have paid him in unburnt ashes. He wanted to hire himself out on a ship in Stettin; as a cabin boy, he thought, they would take him. He had not a penny in his pocket, much less a passport, so no one wanted to give the tramp night quarters.

As he had often done before, he had to find a . He had to look for shelter as best he could find it. In the darkness he noticed an open cellar window at the church; that should give him protection against the pouring rain. But as he tried to crouch down at the edge of the opening, he lost his footing and fell into the depths. But he has done himself no harm; he crawls into a corner and falls asleep. When he awoke in the morning, his first sight was of two heavy coffins standing in the middle of the desolate room; he had slept in a burial vault. Full of horror, he looks for a way out. But the oak door lies firmly in the lock, the window through which he fell in is eight feet into the perpendicular wall - he is trapped.

In his fear and distress he cries for help all day, but in vain; he also spends the second night in the burial vault. The following morning he can no longer call out; weary from hunger and thirst, he crouches on the ground. Suddenly he hears footsteps in the church cellar; a key turns in the lock, and a girl wants to enter. Joyfully he pulls himself together. But the girl jumps back with a loud cry, the door slams shut - again he is alone in the vault. But at last the girl comes back with her father, the old schoolteacher. He leads the lad to the village schoolmaster, and there lets him tell his story, and how he came to be in the grave. "Listen, Innge," he said, "you may be a good-for-nothing now, but God

has surely still something in store for you. The window lies in such a way that no one could hear you scream; hardly a person passes by on Sundays." For years, he went on, he had not thought of having the manorial grave cleaned. This morning it suddenly occurred to him, and he had to send his daughter there, although he had hesitated for a long time, as she would have had her hands full in the house.

The boy did not go to ship, but returned home to his parents. He did not endure in vain the fear and hardship into which he had fallen through his own fault. He died a respected businessman in Berlin in August 1865. All his life he could not stand it when any one mouthed the word "chance"; and if any one would not know of God's providence, he told him this story and asked, "Do you call that chance?"

## A written New Testament.

When printed Bibles were still scarce and quite expensive, when there was no Bible Society even in England, an Irishman came to a lord of the manor in whose service he was, and asked, "Lend me your New Testament!" But he would not willingly give it out of his hand, for fear it might come to harm. "Could I not copy it?" asked the Irishman. "Where would you get a pen and ink?" asked the Squire. "I would only buy it." "And where will you copy it?" "If you will let me, I will come to your antechamber every evening and write when I have finished my day's work." This the gentleman could not refuse him. The zealous Irishman wrote every evening until he had copied the whole New Testament. Afterwards he was given a printed copy. His copy, however, is still preserved at the London Bible Society as a monument of pious diligence and heartfelt love for God's Word.

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Synodical reports of the year 1915.** 12. Oregon and Washington District. 52 pp. Price: 10 Cts. 13th *English District*. 68 pp. Price: 13 Cts. Concordia Publishing House, St. Louis, Mo.

While in the report of the Oregon and Washington District "Jesus Christ our Saviour" according to John 1 is clearly presented to the Synod members by the speaker, 8. W. J. Janssen, the Synodal Report of our English District brings a noteworthy paper by 8. Martin Walker on "Christian Stewardship" (pp. 6-35) and an interesting overview of the business of this branch of our Synod (pp. 35-68). Both reports are highly recommended!

**THE FORGIVENESS OF SINS.** By *William Dallmann*. A Treatise. 8 pp. 3x5 Price: 5 Cts.; the hundred: ^3.00.

In thirteen short sections the doctrine of the Scriptures concerning the forgiveness of sins is developed, and indeed the answers to the questions prefaced to each section are almost exclusively Bible words. The tract is a reprint from the *Wisconsin Lutheran*. He is suitable for distribution especially to those who have not yet grasped the heart of Christianity, the doctrine of reconciliation through Christ's blood. G.

**KODEL REIKI A EITI I BAZNYCIA.** Pagal P. Lindeinann'a su- taise. R. By J. I. D. Razokas, 713 IV. 171b 81st, ClriONM, 111th 4 pp. 41^X9. Price: 50 cts. the hundred.

We have credible testimony that this is a free translation into Lithuanian of Paul Lindemann's tract "Why Go to Church? 8. Razokas, our Lithuanian missionary in Chicago, did the translation and printing. The pamphlet is being distributed especially among the non-Lutheran Lithuanians of Chicago. O.

## Introductions.

Introduced on behalf of the respective District Presidents:

On the 5th of Sonnt, n. Epiph: 8. A. O. Frederick at St. John's parish, New Orleans, La. assisted by the New Orleans ministry of 8. G. J. Wegener.

On Sun. Invocavit: 8. E. Lindenau in his congregation at Taylorville, Ill, by Prof. F. Streckfuß.

On Sunday. Oculi: 8. C. F. Trünow in his congregation at San Juan, Entre Rios, Argentina, by Praeses F. Pfotenbauer.

On Sund. Lätare: 8. A. H. Schwermann at Zion Church, Wetaskiwin, and Emmaus Church, Brightview, and on Sund. Judica at Zion Parish, Peace Hills, Alta. can. by 8. J. H. Meyer.

Introduced as teachers in parochial schools were:

Palm Sunday: teacher E. Glawe as teacher in the Immanuel school at Pougstown, O., by 8. H. W. Walker.

Easter Sunday: teacher G. M. Schmidt as teacher in the school of St. Andrew's parish at Buffalo, N. P., by 8. J. Sieck.

## Inauguration.

On Sun. Quasimodogeniti, St. John's Parish in Town Taylor, Mich. dedicated their new pipe organ to the service of God. Preachers: 88th L. Andres and H. Schüßler.

## Conference display.

The Chippewa Valley Special Conference, by request of the majority of the brethren, will not meet until June 6 and 7 (instead of May 2 and 3 as decided), at the home of the undersigned. Registration or cancellation requested no later than June 3. All brethren coming from the north are requested to report to the Omaha station at Eau Claire on Monday evening, from which place they will be picked up by automobile at about ^10 o'clock. All who wish to be picked up from there - in the evening only - please indicate this graciously. Confession: 8th Malüg (88th List, Kitzerow). Sermon: 8th stack (88th Stelter son., Stelter jun.). Works did the 88th Hass, Schwertfeger, Schedler, Bövers, Schrein, and all the general. F. Kersten, secr.

## ProfefforconfercnZ.

The conference of teachers in the higher institutions of our synod will meet this year, according to the provision of the synod, at Chicago, June 28-30. 8. Ad. Bartling, 5811 lorva 8t., Austin 8tu., ObicmAo, Ill, requests registrations not later than J. June. Indicate whether full lodging or luncheon only is desired.

To reach Austin, take the ClnouM L Oute 8arlc< elevated tram from the Coop to ^lmmrd 8tntion and walk nine short blocks north to the church. Or take the Ctncm^o ^vo. streetcar (C'üicuAo-^ustin) at State and Nandolph-Srr. and go two blocks north to the church. l'runslois from any line which crosses or cuts out are valid.

L. Fürbringer, Chairman.

## Notice.

In place of 8. H. Kellermann, who has accepted an appointment of the congregation at Knoxville, Tenn. will serve until the next synod as teacher Geo. Hörber will serve the Western District as treasurer. His address is: 6439 ldaüo ^vo., 8t. Doui", Llo.

I. J. B e r n t h a l,  
President of the Western District.



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### The victorious Savior's ascension.

"Thou hast ascended on high, and hast caught the prison" (Ps. 68:19) "and made a triumph of them" (Col. 2:15).

Already in the Old Testament the ascension of Christ was prophesied. Ps. 47, 6: "God ascendeth with shouting, and the Lord with a loud trumpet." It was also foretold by Heuoch's taking away. (Gen. 5:24), by Elijah's ascension (2 Kings 2:11, 12), and by the entrance of the High Priest into the Holy of Holies (Heb. 9:7 ff.). Christ Himself proclaimed His ascension in advance. Joh. 3, 13: "No man shall ascend into heaven, but he that descendeth from heaven, the Son of man which is in heaven"; Joh. 6, 62: "How then shall ye see the Son of man ascending where he was before?" Joh. 20, 17: "I have not yet ascended to my Father. But go unto my brethren, and tell them: I ascend unto my Father, and to your Father, and to my God, and to your God." Luk 24, 26: "Did not Christ have to suffer these things and enter into his glory?" But the apostles repeatedly testified to the ascension as eyewitnesses. They were not eyewitnesses of His resurrection, but they had seen the risen Lord many times and He showed Himself alive in many ways and talked to them about the kingdom of God. He had appeared to five hundred brethren at once, 1 Cor. 15:6, 7. So Mark testifies (chap. 16:19): "And the LORD, after he had spoken unto them, was lifted up to heaven, and sitteth on the right hand of God." Luke writes ch. 24, 51: "And it came to pass, when he had blessed them, he departed from them, and ascended into heaven" and Apost. 1, 9: "And when he had spoken these things, he was visibly lifted up, and a cloud received him up from before their eyes." Eph. 4, 10 St. Paul writes: "He that descended, the same is he that ascended up above all heavens, that Sr might fill all things." 1 Tim. 3, 16 says of "God revealed in the flesh": "taken up

into glory". Hebr. 4, 14: "Forasmuch then as we have a great high priest, Jesus, the Son of God, which is gone up to heaven; let us hold fast the confession." Heb. 9, 24: "Christ is not entered into the holy things made with hands (which is an antitype of the righteous), but into heaven itself, now to appear before the face of God for us." 1 Pet. 3, 22: "Who is gone up to the right hand of God into heaven, and subject unto him are the angels, and the mighty men, and the powers."

After Jesus had shown Himself alive to His apostles for forty days after His resurrection, He gathered them together in Jerusalem and led them out a Sabbath way to the Mount of Olives, near Bethany. Here he repeated the instruction given to them before, that they should expect the Spirit promised by the Father in Jerusalem not long after these days, and that they should be his witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. JESus then lifted up his hands and gave them his blessing. Blessing them, he departed, rising visibly from the earth, and soaring higher and higher in majestic form, until at last a cloud received him, the ascendant, and hid him from the eyes of the disciples. This cloud was the visible sign of God's presence, the triumphal chariot. Christ ascended with shouting, with a bright trumpet (Ps. 47:6), amid the praises of the angels. Just as the heavenly hosts had escorted the Son of God from heaven to earth on the holy night, so now they escorted Him from earth back to heaven. As the disciples were looking for Jesus as he ascended into heaven, two men in white robes, two angels, suddenly stood by them and said, "Men of Galilee, why are you standing here looking toward heaven? This JESus, which is taken up from you into heaven, shall come as ye have seen him go into heaven."

The ascension of Christ is not a mere disappearance, as Christ disappeared before the disciples at Emmaus (Luk. 24, 31); it is also not a mere hiding, as Christ once wonderfully hid Himself from the Jews when they wanted to stone Him (Joh. 8, 59); it was also not a mere change of form as at His transfiguration on the mountain, when His face shone like the sun and His clothes became white like the light (Matth. 17, 2). Christ truly ascended into heaven, but not into the heaven of clouds and stars, but, after the cloud had taken Him up, in a moment into the heaven of the blessed and angels, with the sound of the heavenly trumpets and the shouting of the heavenly hosts. There he is beheld, worshipped, and adored in his glory by the heavenly host.

But Christ, according to His human nature, body and soul, "ascended up into heaven, that He might fill all things" (Eph 4:10); He "ascended into heaven on the right hand of God, and angels and rulers and authorities were made subject unto Him" (1 Pet 3:22). God the Father "hath set him at his right hand in heaven above all principality, and power, and might, and dominion, and all things that are named, not only in this world, but also in that which is to come; and hath put all things under his feet" (Eph. 1:20-22). He has seated Himself on the throne of God. The heaven of God is not a limited space, but His eternal, infinite majesty, His heavenly, omnipresent, and omnipotent power and glory. Nor is the right hand of God a definite, circumscribed place, but the infinite, omnipresent power and majesty by which he works, governs, and fills all things. (Ps. 110:1; Heb. 1:3; Matt. 26:64.) By the words "in heaven" and "on high" is not signified the height of the place, but the incomprehensibility of the state, the divine majesty and majesty, the "majesty on high" (Heb. 1:3) and the "right hand of power" (Matt. 26:64).

As the one who has gone to heaven, Christ is closer to us now than he was to his disciples in the days of his flesh. He has only withdrawn His visible presence from us through His ascension. As the God-Man He is with His church, "where two or three are gathered together in His name" (Matth. 18, 20), and with all of them until the end of the world (Matth. 28, 20). He is the head of the church over all (Eph. 1, 22).

(Conclusion follows.) J. Herz er.

## What to make of the "Boy Scout" movement?

(Conclusion.)

### A preschool for the Masonic Order and for Logentism in general

is the Boy Scout creature. A few more words about that.

Already in certain outward appearances a similarity with the logentum emerges. Each patrol of eight boys chooses as a badge an animal whose name he bears. In the manual the hawk, the wolf, the raven, the tiger, the owl, the fox and others more are indicated. In a circular of 1912 we read: "Each Patrol has its Patrol sign, like the Eagle, Elk, Elentier of the older orders".

- "like the Eagle, Elk, Moose of the older orders". Also the Boy Scouts are a younger order that took this piece from the older orders. But that's just one piece.

The badge of the Boy Scouts is the French fleur-de-lis, the tripartite division of which is intended to recall the three phrases in the Scout Oath. The knot in the badge is intended to recall the daily "good turn," and the ends of the attached cross-band are bent out "like the corners of a smiling boy's mouth, to indicate that the Scout does his duty smilingly and willingly." (Handbook, p. 26.) These are reminders of the dalliance made in Masonry with the symbols of the Lodge, the mason's hammer, the ruler, the plumb line, the protractor, etc. Thus the apron coat worn by Freemasons is supposed to indicate the innocence of the change by which heaven is earned. Scouting has learned something for its purposes from this playfulness with badges and symbols, as is common in the "older orders." But one would like to see in this only echoes of Logentum, which are more accidental. Let us therefore look a little further.

As a sign of recognition, the scouts have a handle. It is described in the Handbook. "Wherever the Scout goes," one writes in Lr/s (Dec. 1915), "he has his brothers all over the world, gives his signs, and is welcomed." Isn't it true that the trail is already becoming clearer? Among these signs is the 8eout-8iAn. The scout holds up the three fingers of one hand in the position it was in when the oath was taken. "The three fingers held up remind him of the three promises of the scout oath." (Handbook, p. 27.) The Mason, at the opening of each Lodge session, places his hands one above the other as a "due guard" in the position they were in when he took his oath. But more.

Like the Blue Lodge of the Masons, the Boy Scouts have three degrees. And as in the Masonic Lodge the three principal degrees are followed by a series of higher ones, in which the Mason may ascend in different systems according to his pleasure, so the three principal degrees of the Boy Scouts are followed by the various exercises and activities in which the Scout, after attaining a certain degree of skill, may earn one or more merit badges until he has scaled the height of a Star Scout or Eagle Scout. The family resemblance between Psad Scouting and the "older orders" can no longer be mistaken here. As the Mason, having attained the title of Master Mason in the third degree, now strives to make it to the higher degrees, such as Knight Templar or Shriner, so the boy who has received the title of First-class Scout in the third degree strives for the dignity of Eagle Psadfinder.

With all this, the Christian faith could still exist, if the purposes and means of Scouting were otherwise in the right order. But how can it be prevented if the rest of the lodge nonsense that is attached to this movement is taken seriously? We are thinking here mainly of three very questionable characteristics which Psadfinderness has in common with Logentism.

1. the oath. The candidate raises three fingers of his right hand and says: "On my honor I will do my best,

1) to do my duty to God and my country, and to obey the scout law; 2) to help other people at all times; 3) to keep myself physically strong, mentally awake, and morally straight." Missing there is the invocation of God as witness to the vow. By the wording, this is not an oath. By the intent and understanding of the one taking it, it is a real oath. The handbook says, immediately after sharing the wording of the vow, "When taking this *oath*, the scout will stand," etc. In Scouting literature this pledge is seldom called anything other than oath, "oath." Or will it be possible to deny that this pledge is supposed to have oath-binding force for him who makes it? To him who has made it, it is said, "Thou hast sworn an oath." He is always reminded of this, especially by the Scout sign, and then also in all the literature of that movement: "Thou hast sworn an oath." That the boys will not yield to temptation, "the splendid obligation of their oath" is supposed to guarantee this. (*Making Men of Them*, p. 2.) In fact, the Boy Scout takes a vow which is not an oath in form, but which carries with it oath-like obligation.

That such an oath is ungodly, since it obliges obedience to the orders of the leader or commissioner before he who makes it knows what those superiors will require of him; that it is an unnecessary, frivolous entering into an oath, where matters are concerned which are quite self-evident to every Christian boy, need not be long explained. Here the "Let your speech be, yea, yea; nay, nay; whatsoever is above, that is of evil." And what a piece of Pharisaism lies buried in the fact that one thinks that by a promise of this kind he is placed on honor before other boys!

The Scouts are a brotherhood. The fourth commandment, according to the Boy Scouts' revision, is "A Scout is kind to all and a brother to every other Scout." The phrase "brotherhood of boys" recurs countless times. To Christians, God's Word says that they are brothers to one another. And the Holy Spirit says through the Apostle, "Let us do good to every man, but most of all to the comrades of faith." The Lodge draws a line between its members and the rest of mankind; if a Christian joins it, he promises to treat his fellow Lodge members as brethren before all other men, even before his fellow believers. And the Scout Movement does the same thing by erecting such a partition between boys who belong to it and all others. The Christian boy who excludes himself from it must now recognize his fellow Scouts as brothers before all others, even before those who are of his faith (but not Scouts). This means, then, that the closest, most inward relationship now exists between him and those who, according to the great majority, are not of his faith or of no faith at all. This denies the blessed membership of the body of Christ.

The essence of religion in Scouting, as in Logentism, is the recognition of a supreme Being, called here as there the "Ruler of the Universe". (Handbook, p. 276.) The pharisaic pride of virtue to which the Lov Laouts are raised has already been pointed out.

have been pointed out to us. Like Masons, Scouts claim a higher standard of virtue than is accorded to those who are not members of their fraternity. "A Boy Scout knows that people expect more of him than of other boys, and he conducts his walk in such a way that no word of justifiable censure can be brought against the great fraternity to which he has pledged his allegiance." (*Boy Scout Year Book*, p. 200.) The words look as much like one another as they do like the indefatigable self-praise and exaltation over others which is so repulsively prominent in lodge literature. It is the same sense and spirit.

Thus, not only in all the outward appearances of Scouting, but also in the whole direction of thought which is manifested in it, we are dealing with a preparatory school for the Masonic Order and for lodge-keeping in general. No one who knows both phenomena, Freemasonry and Scouting, more closely can help feeling that the founders of the latter borrowed their main ideas from the Masonic Lodge. There is, after all, no secrecy. But what they both have in common should in itself exclude the participation of Lutheran boys in this association. Certainly, however, the righteousness of the work to which it educates, and the religious strife which is quite unavoidable in the activities of the Boy Scouts, must be a reason why we do not allow this newest movement, which is not lacking in some praiseworthy aspects, to have any domiciliary rights in distant congregations, and why we should inform our male youth of the dangers which threaten their souls from this association.

G.

**"So now the love of the law is fulfillment."**

**What does this saying say to adult children and their parents?**

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II.

Dear Paul!

You answered my previous letter as quickly as possible. If it continues like this, a very lively correspondence will develop between us. Well, that may be, especially since we are not only of the same faith and can therefore discuss many useful and necessary questions, but are also relatives who can meet each other with special trust.

Regarding our present sad and dangerous time, I could join you in your lament. Yes, it is true, we have experienced a serious time. It is evident that the Lord of hosts is speaking more powerfully to all the inhabitants of the earth than at any time since the Flood. Through all the roar of the cannon of the warring nations the great voice of God is heard, "Behold, I come quickly!" and how mightily the LORD knocks on the hearts of individuals among men, saying, "Prepare your hearts. He, whom so many in frenzied sacrilege deny as existing and ruling with their mouths, now takes whole multitudes of peoples into his almighty hand and strikes with it at other peoples, so that the wounded, suffering great pain, are in great multitude. Add to this the many thousands of dead! Thus the living One demonstrates his existence in a tangible way through his punitive justice.

But we often read about the many serious lessons of the terrible war between nations in our church magazines and learn to judge our time correctly there. So I do not want to go further into this subject. One question that you have asked me I will answer as best I can. You ask: Is it not also the duty of the children...

If they see injustice in the parents, to tell them, or must one be silent about it? From the question alone I see that you want to know that respect for the parental state has been preserved. That is also right. But when "wrong," that is, sin, is found even in parents, even children must not be silent and thus approve of it. The right conduct in this case can easily be found in the general rule of God Rom. 13:10: "Love therefore is the fulfilling of the law."

I had already pointed this out to you in my previous letter. In order to find the right answer to your question according to this rule, let us look for an example from the Holy Scriptures. Examples explain and make clear. When King Saul accused his son-in-law David of evil deeds, hated him and even wanted to harm him, his son Jonathan reproached him for this as wrong, as sin, and sought to dissuade him. Jonathan did not think: Saul is my father, to whom I must say nothing; he is king, who does what he wants; he will be angry with me if I speak against him and the like. No, Jonathan knew that his father had sinned against God and incurred God's wrath. Therefore love to God, to his father, and to his friend David, moved him freely and unashamedly, though with all reverence, to punish his father. From this example you can see how a godly child acts even toward his parents in any sinful doings of the same. Jonathan obeyed the commandment of love, which later the incarnate Son of God indicated with these words (Matth. 18, 15): "But if thy brother sin against thee, go and punish him between thee and him alone." Now it goes without saying that such punishment of parents is done in all reverence, though decidedly and firmly, and is not communicated to other people. This is no concern of others, and would be contrary to love.

You know from your school days the example of the pious priest Oberlin, who stopped his otherwise so dear mother-in-law from her sinful abuse of the name of God. When Oberlin exclaimed, "Mother-in-law, a caterpillar!" at every caterpillar he found in the garden, she was at first enraged, sulked, and wanted to reproach him, the son-in-law. But soon she came to the conclusion that even children may reproach their parents for their wrongs and thus fulfill the law of God. - This may suffice as an answer to your question above.

Now your friend would like to know about "parental authority in matrimonial matters and its abuse". I intend to write you my opinion about this in another letter.

Greetings to all friends and acquaintances, and be warmly greeted yourself by

C. M. N.

Your uncle

Karl.

## On a distressing phenomenon in the public entertainments of our youth clubs.

"He who has the youth has the future." That is a well-known and undisputed saying. It is true in the state, it is true in the church. It is in its application to the church that it comes into consideration here. The opinion is this: The church which receives and retains its youth in the church, that is, really has them, has hope of cheerful continuance.

In order not to lose sight of the well-being of our youth, our congregations, conferences, and synods are always concerned with the "youth multiplicity" and gladly devote their time to it. The pastoral conference of Detroit and the surrounding area, for example, did not consider it superfluous, but rather timely and necessary for the promotion of the welfare of our youth to discuss this question: What things should not be permitted in the performance of dialogues in the well-known evening entertainments of our youth clubs? She has also decided to ask our dear "Lutheran" to take up this article, which was before her as a work and has been accepted by her.

Our youth associations bear, and rightly so, the name of the municipality to which their members belong, and hold their entertainments with the permission of their municipalities. But the good name of the congregation is endangered if the public performances that our youth put on are not done properly. A Christian congregation holds on to its good name, not supposedly for its own sake, but rather for the sake of the one whose name it bears, that is Christ. If a Christian youth association considers this, it will eliminate from its program and avoid everything that gives offense. The Christian youth cannot forget the poignantly serious words of the Saviour: "But whosoever shall offend the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. . . . Woe to that man by whom offence cometh!"

How soon youth is seduced to sin! Youth is the most dangerous period of life, because it is the most susceptible to evil impressions. Luther writes: "For tender youth, though it has no lack of disciplinarians and others to wait on it and admonish it, is nevertheless, as the poet says, like wax, that they are easily inclined to sin, is sacrilegious, is rebellious and disobedient, and original sin begins then also to stir and rage in them, and with what sin the devil secretly pursues, and seeks to entrap the poor youth with the cords of his flattery and lusts of life." But Ecclesiastes Solomon says (chap. 11:9, 10): "Rejoice then, young man, in thy youth, and let thy heart be of good cheer in thy youth. Do that which thy heart lusteth to do, and is pleasing to thine eyes; and know that God will bring thee to judgment for all this. Put away sadness from thy heart, and put away evil from thy body; for childhood and youth are vain." To these words the Weimar Bible makes the remark, "Young people, in such years as these, which yet also soon pass away, are liable to the seduction in

Lust and all evil very much inclined, wherefore thou hast to be the more careful in thy blooming youth." Imprudence, rashness, carelessness are peculiar to youth, and wise counsel is easily pushed aside by it as old-fashioned severity.

Now it is certain that what a Christian association of young people does in public must not cause offence. We do not overlook the fact that sometimes, however, something that is not sinful in itself is made sinful by fellow Christians out of weakness. It happens that a Christian is offended or angry at something without reason. In such cases, when the fellow-Christian cannot be instructed, action should be taken according to love, according to Paul's word: "I have it all in my power, but it is not all pious." But under all circumstances, in the conversations of our young people, what really gives offence, what is in itself sinful and an offence, must be omitted and stopped. What is to be reckoned there?

The purpose of these entertainments is to amuse and amuse. First of all, it is forbidden for a Christian youth association to present in its program, especially in the dialogues, but also in the lectures and songs, things that God's Word condemns and seriously punishes as mortal sin, for example, murder, suicide, theft, robbery, drunkenness, careless breaking of engagements, divorce, and so on. Such things must not be joked about. Such performances brutalize the minds of the listeners and those who take part in them. For this reason we reproach the theater of today, including the moving picture show, for being corrupting to morals.

Secondly, our young people want to avoid in their conversations all the things that we warn against in confirmation classes on the basis of the Word of God as opportunities for unchastity, that is, against dancing, but also against social games that violate and offend the Christian sense of decency. It is written, "Flee the lusts of youth!" Paul, speaking these words, channeled the dangers which threaten youth, and warned his Timothy, because he loved him. How heartily does the apostle John admonish and warn the Christian youth in particular, saying, "Love not the world!" "Where is Christian decency," therefore ask our confirmands and newly confirmed - and those who do not so ask should do so - "when plays are performed by our Christian societies, in which young people of both sexes perform insipid love affairs, or even embrace and kiss one another?" The old Adam, the old flesh, is not dead. When it is said of dancing and of the liberties taken in dancing: "If this were dared at another time and in another place, it would be punished," this is true to a greater extent of the love scenes, the caressing on the stage, where ambiguity is also so easily spoken of.

In our day young and old take it so lightly with the sixth commandment that conscientious judges throughout the land complain bitterly, and we pastors and all earnest Christians sigh from the bottom of our hearts over what we must see and hear in this piece. We tell our confirmands, in explaining the sixth commandment, what they are to do, according to God's word, as

unchaste and licentious things. But how can we work against the spirit of the age if we turn a blind eye, or both eyes, to the performance of such sinful things by our youth when they have grown up? By such indulgence we think we can keep the youth out of the theatre and keep them with the church - have the youth and with it the future. Let us ask ourselves quite seriously: do we have the youth in this way - really, do we have them in this way? Can the Church endure in the future in this way? Where does such indulgence lead? Does it not rather dull the Christian conscience? But if the salt becomes dull, wherewith shall one season? (Mark 9:50.) Would not the counsel be in place here, that the so-called mixed rolls, where such abuses are found, should be given out?

If we wish to have our dear youth and secure them to the Church, let us all, pastors, congregations, teachers, youth associations, the longer the better heed Paul's word: "Further, dear brethren, what is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, is any virtue, is any praise, pursue it!"

The Lord has given our Lutheran Church in particular, including our youth, such rich treasures in noble music and song. This heritage belongs to you and to us as children of the Reformation. Let us always bring this delicious heritage to the attention of our youth! May the coming jubilee of the Reformation and the preparations for it bring blessings to all our dear youth associations, so that all their members will sing and play more and more to the Lord in their hearts! May God grant this! F. Tresselt.

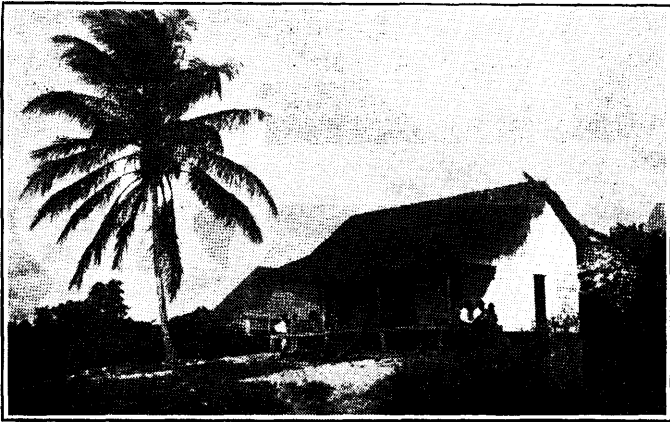
### **Our community school on the south coast of the Isle of Pines.**

It will be of interest to readers of the "Lutheran" to hear also something of our parochial school on the south coast of Spruce Island near Cuba, especially as a truly touching appreciation of the Christian parochial school emerges in the history of that school.

About twelve years ago, the inhabitants of the south coast had moved from the Cayman Islands, well to facilitate and improve their livelihood. The so-called Caymaneros are a mixed people, who have their residence on the islands of the Caribbean Sea. To found and maintain a school here in the new homeland, under completely different circumstances, was not feasible. The matter dragged on, and even in the next year no school was founded. Nine years passed without a school. About four years ago, however, it was possible to obtain a school with the support of the Cuban government. But this only lasted for a year and a half; then, with the withdrawal of the support, the matter came to an end again.

But the urgent need for a school was felt, and the cause of the right education of children was especially close to the heart of a faithful mother. She and others wanted a Christian school. For years, she says, she prayed to God that a Christian school might be established in connection with a church.

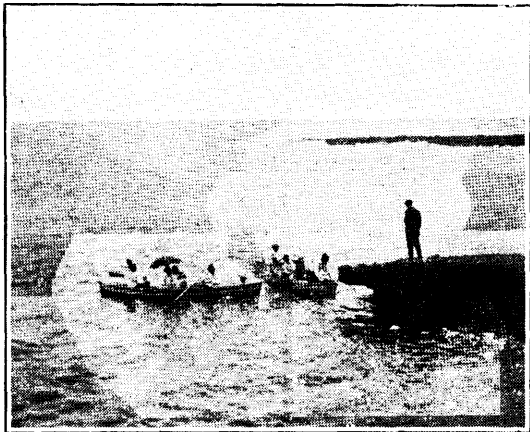
At that time, those Caymaneros had not yet realized that the preaching of the pure Gospel was to be found in the Lutheran Church. So that little old mother wrote many letters to various religious communities asking that they send a Christian teacher who would also give instruction in the Word of God. But she received the answer that such a teacher could not be sent, but that he could.



**Our community school on the south coast of the Isle of Pines.**

one help their tribesmen to an ordinary elementary school. However, the people wanted a community school, and finally, after this matter was brought before us, we were able to open the desired school in November 1914. It is shown here in the picture.

The subjects taught are those of a good parochial school. Instruction in religion (Biblical History and Catechism) is given in English, and besides this, the



**How some of our school children on Spruce Island make the journey to school.**

The body of water is the Caribbean Sea.

The school also provides for the other necessary subjects, such as arithmetic, geography, history and language. Since also those attend the school who could not enjoy a good education in the past, but now take the opportunity to do so, so are in this school both the young graduates as well as adults up to the twentieth year of life.

It should now be noted how faithfully these people support their school. Consider that most Caymaneros have no regular income. They subsist mostly by fishing and primitive farming, thus living

from hand to mouth, so to speak. And yet H30s are signed every month, and by only about twenty families. Proportionally, this is much more than some communities in the United States do. Contributions to the upkeep of the school are also made by those who do not yet have children of school age, and also by young people. Many of our young people who do not realize their obligation to the maintenance of the parochial school, to which they owe so much, should take this spirit of sacrifice on the part of their young co-religionists on far-off Spruce Island as an example, and be spurred on to cheerful offerings of their gifts for the maintenance of the parochial school.

P. P.

## The Southern District Synod

held its sessions this year from March 1 to March 7, at Zion Church (P. E. W. Kuss), New Orleans. The synodical members in the extensive district, embracing Florida, Alabama, Mississippi, Louisiana, and Cuba, were nearly all present. In the opening English service on the evening of March 1, the Honorable General Vice-President J. W. Miller preached very edifying and encouragingly on John 3:16-21.

All meetings were opened with a liturgical service led by Fr E Schmidt. In the first morning session, the Honorable District President G. J. Wegener read his presidential address. After appointing various committees and admitting Pastors G. Trapp, W. H. Hafner and O. W. Lücke, the German paper on "The Flood" by Rev. R. T. Fehlem began. In four theses, in which he described the causes of this terrible judgment of God, the faithfulness and truthfulness, the justice and the patience of God, the speaker elaborated his instructive work.

At the third morning session the Synod was over with the discussion of the German paper, and immediately proceeded with the English. This was a carefully prepared treatment of the subject, "The Present-day Mission of the Church," by Bro. O. Wismar. The speaker stated that the mission of the Church of the present day was, 1. to preach the Gospel in all the world; 2. to do this always and everywhere, because the salvation of the world lies in the Gospel alone; 3. to adapt itself to political and social conditions' so far as this was conducive and serviceable to its purpose. Reference is now made to the Synodal Report, which will be published at that time and will contain both papers and all the proceedings in detail.

The afternoon sessions were devoted, as usual, to business. The matter of our high school in New Orleans occupied much time, and the final decision of the Synod was that the institute should be continued as before, but with only one professor. The reports of the treasurer, A. C. Reisig, and of the secretaries of the church building and support fund, and of the mission commission, yielded interesting figures. The work of the mission has again progressed, though slowly. By resolution of Synod, an explorer in the person of P. J. F. W. Reinhardt is to thoroughly scout the east coast of Florida for fellow believers. Trusting in God, we dare to do this, even though we are confronted with unusual obstacles.



We are struggling with the challenges of expanding our missionary work in the southern states.

Half an hour of each afternoon session was given to the General Vice-President. In particular, two of the three main funds of the General Synod, the Synodal Fund and the Synodal Building Fund, were warmly brought to our attention by him. In addition, he repeatedly spoke with true enthusiasm to the congregational school, and we hope that his timely and poignant words fell on fertile ground.

The Honorable General Treasurer and Director of our publishing house, Mr. E. Seuel, was also present and in this dual capacity presented his concerns to the Synod members. He also appeared as the representative of the Central Committee for the Jubilee Celebration of the Reformation in the coming year, and made its recommendations known in a cordial manner.

In addition to the opening service, the following services were held. On Friday evening Father L. Wambsganß preached the pastoral sermon and Father H. Meyer the confessional sermon. On Synod Sunday Father J. H. Heisermann (German) and the undersigned (English) preached in the morning. In the evening, Fr. C. Kügele was the preacher at the communal English mission festival service.

The hospitable Zion congregation was extremely kind in providing hospitality for the Synod members. The communal lunch table, so deliciously laid by the dear women, will remain unforgettable for the guests. God bless the dear hosts!

Finally, however, we must report an event that is probably a rarity in our circles. Twenty-five years had now passed since our dear District President G. J. Wegener had administered the office of President in our District with great loyalty and no little skill. In a surprise celebration at the noon table, congratulatory speeches were made to the jubilarian in German, English, Greek, Latin and Polish, with praise and thanksgiving to God; in the following meeting the hearty tank of the Synod was witnessed to him by standing up. God bless him and keep him long in his office to the blessing of our district! Yes, may the faithful God and Lord of his Church always be in our midst and bless his Church everywhere to the glory of his glorious name! H. M. H.

## To the ecclesiastical chronicle.

**Concerning the prevalence of divorce,** the *Gospel Messenger* says: "It is testified to us by discerning statisticians that more divorces are granted year after year in the United States than in all the other civilized countries of the earth combined. Our last census shows that 156, 176 men and 185, 101 women had obtained divorces, three per cent. of the whole male population and four per cent. of the female population. If you look at the average of divorces granted in the last twenty years, you will see an increase which is appalling. Justice H. W. H. Thomas, of the California Superior Court, who has given much attention to this question, does not think that more legislation alone would put a stop to this terrible evil of divorce.

He asserts that a moral revival must create in the people higher and more dignified notions of the sanctity of marriage. With the view our readers, we know assuredly, heartily agree." - We may add: So do we and so do our readers. True, we believe that the secular courts ought to use a good deal more sense in the matter. But that the evil may be truly controlled must come from within, that the sanctity of the marriage state may be made clear to men from God's Word, and that more and more men may be made Christians through the Gospel, who then, for the sake of the grace they have experienced and the forgiveness of sins in Christ, will not walk according to the flesh in matters of marriage, but according to the will of their God and Saviour. The treatment of matrimonial matters in theatres, in frivolous stories and jokes, but also not in so many plays which are offered for sale to marriage clubs and, unfortunately, are also performed by Christian marriage clubs, certainly does not serve to provide the right concepts of the sanctity of marriage.

E. P.

### **Dangers of the association system within our congregations.**

We Christians are also children of the times in which we live. Just as this has always been true in the history of the Christian Church, it is also evident in our "time of associations" in that more and more associations are being formed in individual congregations and in entire church communities. As much as it cannot be denied that these associations, if properly directed and led, can do much good and contribute in their part to the building up of the kingdom of God, it has nevertheless been experienced in some church communities that the high expectations that were cherished with regard to these associations have not been fulfilled, indeed that in some cases they have become a standing danger for the congregations. In what way? First, in that the interest of the members has been diverted from the real purpose of the church, the spreading of the Word of God for the salvation of immortal souls, and has been directed to the special interests of the association. How easily it happens, especially with young people who are not yet so firm in their knowledge, and who lack an overview of the real needs of the church, that they are spurred on by their association to work for it, but not for the kingdom of God in general, for example, by making personal sacrifices for it. It is then easy for such an association to form a "congregation within the congregation" and, as indicated above, to pursue above all its own special interests. The matter can become even more precarious when an association, through its large membership, has become a power within the community and is no longer willing to submit to the superintendence of the latter, but acts according to its own discretion. It is obvious that such a relationship cannot be conducive to the prosperity of a congregation and the Kingdom of God at all. Furthermore, if there are several associations in a congregation, friction may arise between them, disturbing Christian unity. There is also a danger in the amusements that are part and parcel of the associations in our parishes. Especially among young people the inclination to amusement is strongest. Although this inclination is not wrong in itself, but an instinct put into nature by God, the devil often uses this very instinct to gradually steer young Christians in the wrong direction and finally to bring them down completely. Therefore, great caution must be exercised in the organization of amusements, and care must be taken that they do not degenerate and become worldly. How often one hears complaints that

that "nothing is going on" in our associations, and that members want to withdraw because of this. Let not a Christian association be deceived by such talk into yielding to sinful pleasures, but if it does not succeed in persuading such members to remain by friendly introductions and by instruction from God's Word, let them go and be content with fewer members rather than endangering the whole association. Teach the young Christians that life has a higher purpose than mere amusement. Those who seek only amusement have not yet recognized the true purpose of life, the preparation for eternity, and are on the wrong path. Finally, there is also the danger that young people will become alienated from family life in the parental home through membership in many clubs, so that they will no longer feel at home there, but will prefer to spend their evenings away from home. Let us not forget that the family and the Christian community are the oldest associations founded by God Himself. If these are properly cultivated, the church and the state will prosper.

(witness and scoreboard.)

**A good short tract against the lodges.** Tracts against the lodges are unfortunately still necessary. One demands of tracts that they be short, gripping and striking. One such tract is a short article that recently appeared in the *Lutheran Herald* under the heading "Shavings". In single words and short sentences, printed at intervals and with spaces between, so that each statement falls wholly and effectually upon the eye, the charges against the Lodge are made. At the same time, evidence is adduced from one of their own principal writings, that they themselves say, and even boast of, what is raised against them in the charge, that therefore there can be no doubt about the charge, nothing is imputed to them; and by bracketed passages of Scripture, which are of course much to be read, the light of the divine word is thrown upon this institute. It reads:

**"Freemasonry.** Their religion. - Not Christianity. - Pleasing to the enemies of Christ. - Testimonies from its principal representatives. - Mackey's *Encyclopedia of Masonry*, 1897.

Article -The Religion of Freemasonry says: -Masonry, however, is a religion.' (Ex. 20, 1-7.) - 'Freemasonry is not Christianity.' (Gal. 1, 6-17.) - 'There is nothing in it that could be offensive to a Jew/ (1 Cor. 1, 23.) - 'All true Masonry aims at religion/ (Joh. 14, 6.) - -It welcomes on its hospitable bosom people of every faith/ (Tit. 3, 10.) - -Its religion is the general, the natural, in which all men agree/ (1 Cor. 2, 14.) - -Masonry is, however, a religious institution. On this ground religious Masons should advocate it/ -In the article on 'Christianizing Freemasonry, we read in the same Mackey's *Encyclopedia of Freemasonry*: Some - have fallen into the great error of calling the Master Mason degree a Christian institute'. (Matt. 15:13, 14.) - 'The two' (Freemasonry and Christianity) -differ in their origin; also their history is a very different one.' 'Freemasonry is older than Christianity/ (Matth. 23, 31.) - -At their altar may kneel people of all kinds of religions; followers of any faith may subscribe to their creeds/ -Their generality is their glory.' (1 John 5:9-13). -If Masonry were simply a Christian institution, the Jew and the Mohammedan, the Brahmin and the Buddhist, could not in good conscience partake of its enlightenment/ (2 John 7. 11.) - The above statements are very clear. And as the Freemasons say, according to the truth, that a not

If a believer in Christ cannot 'in good conscience' participate in the Christian religion, Christians say that they cannot participate in a non-Christian religion. (2 Cor. 6:14-18.) This is true of almost all secret societies." - This is certainly brief and to the point. E. P.

**Missionary Arndt's work in Hankow, China,** is reported by the Director of Missions of the Norwegian Haugesynod, Rev. C. W. Landahl, who is now on furlough in America. He says he has had occasion on several occasions to observe Missionary Arndt's work in schools and chapels. He gives the missionary high praise because of his diligence and zeal. He claims that Arndt has done more work and had more success in his labors during the two years of his labors than any missionary in China; that in school work he has done more in the two years than his synod did in twenty years. He reports that Arndt preaches every evening in one of the two chapels, and laments the fact that our Lutheran Church has so few workers in its vast field in China, which is ripe for harvest. (Z. u. A.)

**I wish Billy Sunday would come!** In St. Louis newspapers these days one found an announcement that a delegation of pastors and businessmen would be leaving for Kansas City, where Billy Sunday is currently conducting a "campaign," in order to implore him to make St. Louis happy with a "campaign" as well. The time of departure of the special train and the cost of the trip were given and it was requested that many people join the delegation so that the venerable gentleman would be persuaded to come. The pastors were probably supposed to bring up the religious motives with him, and the business men who had been taken along were probably supposed to bring up the still more moving ones. But then from Kansas City came the terribly disappointing news that Sunday could not promise to come; for the next two years his time was already fully occupied. Poor St. Louis! What were those people going to Kansas City to see? Was God and the Lord Christ himself there, that his faithful servants in St. Louis wanted to complain to him? Oh, God, things are so bad! Lord, help us! No, he is a very ordinary man, and among men neither the most powerful nor the most learned nor the most understanding. Has he any means of converting people and building up the church that other pastors and Christians do not have? No, there is no other means than the gospel of Christ. Has then the gospel need of all sorts of human assistance to be effectual, which only Sunday could turn to the poor gospel? Not if it is true that the gospel of Christ itself is the power of God to save all who believe in it, Rom. 1:16. Or will those ministers publicly confess that they have been unfaithful in their office, or incapable of preaching the gospel; or that they have not much faith in the gospel itself? Fortunately, the newspapers always report thereby that the Catholics, Episcopalians, Lutherans, and Unitarians do not join in this movement. This compilation may not please us much; but yet the world and the Church learns that we do not take part in the foolishness. If God is gracious to St. Louis, and all the pastors do their part, namely, diligently and faithfully preach the gospel of Christ, the church in St. Louis will yet prosper. And perhaps, when you have tried this for the two years, you will have gained such confidence in the gospel that you will not be afeared after the very doubtful successes which every other method achieves. So long as Christ keeps His promise, "I am with you always, even unto the end of the world," no individual is indispensable in the Church, least of all these traveling "evangelists."

E. P.

A bold and at the same time kind and gentle punishment and its glorious fruit. We recently read that an American humorist had used an allusion to words of Scripture in a humorous story, thus making these words of God the object of laughter. A Lutheran pastor wrote to him about this and reproached him for misusing God's Word in this way and for undermining the fear of God's Word among the younger generation. He then received this letter from the humorist: "I must say that your view is so absolutely correct that I have no reasons against it, nor do I have the heart to seek such. It was not my deliberate intention to offend with this little article. Yes, I must say with sadness, it was done thoughtlessly, without thinking whether it would give offence. The word just came to me, and I made use of it just as I would use a calendar, a legal form, or anything else. Your kind assumption that I do not want to intentionally rob anyone of a grain of their awe of the Scriptures is quite correct. The faith which gave comfort to our mothers, though sadly less to many of us thoughtless and therefore less fortunate of the present younger generation, must remain inviolate. Your letter is valuable, because it forced me to look at the matter from this side; and if it gives you pleasure to hear it, I will say here that in future I will be most anxiously guarded against making such jests, by which any one is in the least annoyed and deprived of his respect for Scripture. Such letters as yours are a boon." - This incident reminds us of three things. First, we are to remember again that jokes at the expense of the Word of God are an impropriety, even if they are not done out of malice. Such jokes are also very cheap; nothing is more easily ridiculed than that which is not at all ridiculous, but holy and exalted. Such jokes do not show respect for God's word, nor do they produce any in those who hear or read them. Secondly, we should remember again what a benefit and proof of love it is when a brother is reproached for his sin in earnest and with a gentle spirit at the same time, when he exercises brotherly punishment, which our timid flesh does not want to touch. And thirdly, we also see how gratefully such punishment is often received. He that is of the truth applauds the truth. "The righteous smite me kindly, and punish me; it shall do me as good as a balm upon my head," Ps. 141:5, E. P.

The supplement to the "Lutherischer Kirchenbote für Australien" brings the following news from New South Wales: "The Government has decided to deprive the naturalized Germans of this State of the right to vote and to be elected by virtue of their naturalization for the duration of the war. A bill to this effect has been presented to Parliament and will undoubtedly be passed." E. P.

The British and Foreign Bible Society sent a consignment of 260,000 Bibles weighing eleven tons to the prisoners of war in Russia. These were Bibles in the German, Hungarian, Polish and Bohemian languages. In any case, this is the most useful thing Christians can send to such prisoners of war. These people have time to read, and many of them will read the Bible handed to them, even if it is only out of boredom or curiosity. In this way God's Word is brought to them. And the Word of God is living and powerful, is spirit and is life. The Spirit of God in the Word can and may do its converting and beatific work in many a one through the Word read. It would not be

the first time that God's Word would prove its power not only in the hearts of those who read the Bible out of mere boredom and curiosity, but even in those who read it with hatred and enmity against it in their hearts, so as to seek material to refute, ridicule, and mock the Bible. If people will only hear or read the Word first, then the Word will be given opportunity to prove its divine power. "It is the Spirit that testifieth that the Spirit is truth," 1 John 5:6. As Paul, when some preached Christ "because of hatred and strife," "out of contention, and not purely; for they think to turn away tribulation from my bands" (Phil. 1:15 f.), yet says, "But what is to him? If Christ only be preached in all manner of things, whether by chance or by right, I rejoice therein, and will rejoice also" (v. 18), which is also true of the printed word of God brought to the people. E. P.

The ecclesiastical reviewer of the "Kreuzzeitung" fortunately opposes the **overstressing of national thought in the religious sphere, against which** we have often warned from the beginning of the war, in the following sentences: "Hand in hand with the emptying of the Christian faith goes the overstressing of national thought in the religious sphere. It is hard to believe what is being taught in this connection by newspaper writers, but also by Christian preachers. That death for the fatherland should be glorified indiscriminately as the highest <sup>^</sup>aeitzArung of the Christian faith, that the Krow of eternal life should be promised without further ado to thoseM who have been faithful to their fellow country even unto death, is something gacks GewphMch^ As a Christian view it is already nickst Nehrzu ^erstehen when death on the battlefield is paralleled ^with the death of iMfers Er-/ löser at the wood of the curse.) wi rö'. Also, the equation of vaterländische Worte 6ostnFich)e, Schleiermacher and Ernst Moritz Arndt with dM text passages'au,s the Holy Scriptures in a weitveKreiidtest KriegsägeH and the substitution of chorales by ^äterlacköslieder>is sin regrettable mishap. Datz a well known theqlpg ^In view of the brotherhood in arms with the "8Hrsen the religion of.Islam almost on a par with the ähriste^tyr..steU(and nothing more of a mission to the Mohammedanjck4lyffen wil^ckst'a proof of where the overstretching of natnmqlxE thought leads in the religious field." - But^>H "s we would like to add to this remark of the "Kreuzzeitung" - one will only be able to effectively control this over-tension and its disastrous consequences if, on the basis of the infallible Word of Scripture, one clearly divides world-kingdom and Christ's kingdom and, on the basis of the doctrine of justification, rightly conceives the latter as the congregation of the saints, that is, of those justified by faith, in all kinds of people. This internationality does not conflict with healthy patriotism, which is based on the recognition that Christians, too, owe obedience to their divinely ordained authorities and must be grateful for the undeserved benefits that we Germans enjoy above other peoples.

(Free Church.)

### For the mother's sake.

By P. Renneck e.

When one has travelled a little in the world, and has met people who live in the mountains, as well as inhabitants of the lowlands and those who live on the shores of the sea, one will soon notice that they are generally differentiated in temperament and character according to the environment in which they have grown up. Is the mountain dweller

cheerful, carefree, frugal, such is the lowlander, the man who dwells among fields, factories, and educational institutions, mostly bustling, often restless, sometimes eminently avaricious. He makes grand plans and carries them out with energy, often even with little regard for the weal and woe of his neighbor; but he gets on. Inventions are made, buildings are erected, and new roads are discovered.

It is different with the people who live on the seashore. Earnest, monosyllabic, clinging to the traditional, they seem to lead a very monotonous life in their little cottage; but a treasure of spirit, a loyalty of heart, often dwells under the coarse sailor's or fisherman's coat, such as the cheerful mountain dwellers and the busy lowlanders can hardly imagine. Perhaps it is the consciousness that the next of kin are in perpetual mortal danger in the struggle with the mighty element, which deepens the life of the mind, strengthens loyalty, and often draws lines of sorrow on the weather-beaten faces.

Before us also sits such an old woman, who seems to have experienced many a storm. She has eyes bright and deep in her face. A dark-coloured headscarf, laid across her forehead, the tips of which have been taken from the nape of her neck and knotted together across her forehead, leaves only a little of her naturally curly grey hair free. The sharp northeast tugs at the short curls above her eyes and conjures up a freshness on her cheeks and forehead that suggests that Katharina Klasen was a beautiful girl forty years ago, even if the red in her aging face caused by the storm contrasts strangely with the deep lines of grief that can now be seen in it.

The old woman sits motionless, only the changeable expression of her feelings lets us assume that she is looking back on her past life. Forty years ago she was young and beautiful. Here on the same stone she had sat when he returned from China, her Hans, whom she had known as long as she could remember. And Hans, though he had been away four years, had sat down beside her on the stone and asked: "Kat, what do you mean, I've earned so much that I can buy a boat, and your mother in a small house I can do right. Do we want to go to Harwst?" Then she had turned dark red, leaned her head on his shoulder, and said only, "As you insüst dat, min Hans." Then they had gone to their mother in the little house, and had put the matter right. And that had been easy; for that the two would one day become man and wife had, as long as they could think, been a matter of course; for they were neighbors' children, and their parents and forefathers had been friends with each other ever since human thought. Hans, four years her senior, had taken Kat crabbing with him when she was six years old, when, with his shirt sleeves rolled up to his armpits, and his blue linen trousers pushed out, he climbed among the rocky debris of the shore. She was allowed to collect the little living things in her little red woolen skirt, which her mother or his mother then took to market, and the proceeds of which were honestly shared.

Well, the Hans and the Kat had kept faith with each other. The girl had served in the parsonage during Hans's absence, and had become firm and nimble and capable of any housework, and when Hans explained his circumstances to the widow and courted the Kat, there was nothing at all to be said against him. He had passed his examination as a steersman, and the means to purchase fishing tackle were at hand, so he was glad to agree. The little house was built, and in autumn the wedding took place.

A sunny smile slid over the old woman's face as she came down with her memories to the first days of her married life. How had Hans been so, kind and industrious! He had brought home the most and the largest fish, and beside that had managed on a piece of arable land for two. He had shown his wife his love daily and hourly by faithful care and consideration of her modest wishes, and if he went away on a stormy voyage, she did not say a word; but she provided him with a warm seat at the hearth and other refreshments, and in the meantime, as soon as she could get away, she ran to the beach and peered into the distance to see if her husband's boat was not yet in sight.

The first child, a boy, was born. How Hans had cared for the boy and looked after him! How he had been his playmate, educator and comrade at the same time! Four years went by in almost untroubled happiness, regardless of the dangerous day's work. Then Kat's mother fell dangerously ill, and as she herself was expecting a child soon, the illness and the death of the old woman affected her particularly severely; and she now lacked a faithful, experienced nurse for the time of the birth. The little girl who saw the light of day was delicate, and the mother remained quite weak for some time. In such a small household, however, only the health of all the members is usually counted on. The doctor, the mother's funeral, and the subsequent care of the young woman had caused expenses which could not be met at once. Hans proposed to take ship's service once more, but his wife, in her weakness, did not want to miss him, and it would have been very difficult for him to leave his wife and their dear, tender child, little Dort. So he took work first on a small steamer, which only kept the nearby seaside resort in touch with the city, and, when winter came, in a coal shed on the beach. His good, trusty face was now mostly coal-black, so that at first the children were afraid of him; but the worst of it was, he could not stand coal-dust well. Accustomed from childhood to the fresh, pure sea-air, he was already very uncomfortable with shovelling and measuring under a shack, and now even with the ugly dust, which lay like a heavy burden on his lungs. But it had to be endured; for the earnings from fishing would have been very small at present, because many foreign fishermen had settled in the village, and Hans was not allowed to earn less, but he had to earn more than before.

When spring came, and the ships that lay in the harbor began to weigh anchor, it came over Hans like an invincible longing to have all the black dust of winter blown from his lungs and soul, and one day in April he entered with a radiant face his wife, who was now strong again, and laid a whole handful of money on the table for her: "They have taken me for helmsman on the big brig," he reported explanatorily; "now we shall be able to help ourselves again, and in the autumn I shall be back."

The wife's joy was not quite as great as his; but a sailor's wife finally realizes that her husband must go out to sea once in a while, and it was fortunate for the poor circumstances of those days that Klasen had been taken on as a helmsman. Now it was his turn to provide for the little household, and theirs to take care of his outfitting. The black coal dust on his jacket and trousers was not suitable for the helmsman of a large sailing ship.

With hot gratitude in their hearts, each observed the other's toil and care; but words again were made very few.

The young woman had to stay with the little Dort when the ship set sail with her Hans on board; it would not have been fitting for her to take a tearful farewell before all the people, like distinguished fellow-travellers. But Hans, who was six years old, had escaped, and, scantily clad in shirt and panties, was crouching in one of the trees on the beach, which was still quite bare, and, for want of a handkerchief, was incessantly waving to the departing party with a small wooden stick, to which he had attached some paper, which was supposed to signify a flag; And when he returned home, he endeavored at once to rig up one of his father's old wooden shoes for the ship, while his mother, standing by the wash-stand, tried to drown her bitter pain by work, but in the process let many a hot tear fall on the linen in her hands.

The summer passed without further news than that the master had read in the paper that the big brig-"Elwine" was her name-had properly arrived in China, which he at once communicated to the wharf, who had incessantly asked about it. In the autumn the "Elwine" was one of the first ships to return home. How the heart of the eager ones beat towards the dear one; but-oh, terror! - another man was at the helm. This staggered the Kat's breath: where was Hans? "He lies ill in China," reported the captain; "it was not possible to wait for him. But there are still some ships out, and some for here. The Klasen will certainly be home before winter." The captain had brought a small sum of money for the Kat; but the money was literally burning in her hands. Her beloved husband was ill in a far-off land, and yet he had thought of her first! Who was taking care of him?

Yes, who provided? He who takes care of everything, God the Lord. When one's hands are tied to help oneself, one learns to ask and pray, to hope and believe. With all the hardship that the early winter brought with it, the care for her husband was the heaviest for the young woman.

Spring finally arrived, and as soon as the sea was completely open again, shipping traffic also became lively again. The first ship to return from China finally brought Hans. Of course, he did not come with riches. He had aged a lot, and it never wanted to go forward with him as before, but since he now belonged to the most capable seafaring people of the small village, he was elected pilot at the next open place and had to regularly keep watch on the lighthouse, which at least yielded a small, steady income in addition to fishing.

A slight cry escaped the aging woman when she had come so far with her recollections, for a warm, firm hand had settled upon her counters, much like the hand of her Hans when, coming from the tower watch, he greeted the Kat, who, after putting the children to bed, was sitting on the same stone, knitting nets or stockings, waiting for her husband. But he had been in his grave for a long, long time, and the one who now stood beside the old woman was her youngest son, a lad of about eighteen; yet there was nothing youthful in Ben's features, there was even something sullen in them; only the voice with which he exhorted his mother to stop sitting outside in the strong gusts of wind was soft and friendly:

"Don't stay out there any longer, Mudder, the air is too tight."

The old woman stood up with difficulty: "Vadde is dod," she said; "is in't Wate umkamen, bi dat Weder an dien Döp fransest De Hans is fuhr't upt Water, heimlich fuhr't gahn. And the Dort is

"There he will stay, he will have his way with his honorable man on the water. 'All' dod, all' upt Water!"

The old woman shook herself half as if with frost, half as if in pain, and it was a good thing that she did not look her son in the face; for from his gray eyes, which had seemed so sullen before, a look of such passionate longing flitted over the sea so hard lamented by the mother, that she would certainly have been most violently disturbed by it. For this son, her last child, was not to go to sea, she had sworn to herself at his christening, when Hans and Dort were still there, when her husband, the elder Hans, had been carried dead into the house. She had made up her mind again when eight years ago her eldest had secretly gone away, and again when the Dort had died in childish distress on her husband's ship. There was nothing to be done against this threefold fortification of the mother's will, as the youngest, Ben, well knew. There would have been nothing left for him but to go away secretly, like his eldest brother, and that would have broken his mother's heart. So he sat at home and made delightful little ships, which were modelled on the vehicles he had been given, down to the smallest detail, for rich people in the nearby seaside resort, for painters and shipowners. The rich people put his works of art on cotton wool waves under glass bells for ornament. Painters liked to have the things in their studios, so that they could conveniently paint all the details afterwards, and ship-owners lent ships of this kind to hang in churches, to remind God the Lord, as it were, of the protection asked for them. But this work by no means satisfied the youth. With the help of his guardian, who lived in the nearby seaside resort, he had learned the fishing and boatman's trade immediately after his confirmation; 'for otherwise he would have been "under it" with all the male youth of the village, and now he stole away secretly many a night, using one of his friends' boats to fight the storm and the waves. Of this the discord in his life which had robbed him of his youthful joyfulness. His love for his mother and his passion for the sea were constantly fighting within him.

The Benjamin had just finished one of those little model ships that evening. 'Twas standing among all sorts of carved ware, paints, strings, ribbons, and little lappets, on the heavy table pushed under the window. For a short time the old woman forgot her sorrow for her loved ones, when her son showed her his beautiful work; but when Ben expressed his intention of delivering the little ship to the orderer that very evening, the mother thought it was already much too late for such a walk, and the storm, which was blowing more and more violently, too bad for the son to make the two hours' journey. Ben pushed the model against the wall and began to pack his tools with a sailor's love of order; then he reached for his sailor's jacket and his southern waistcoat, both of which he had inherited from his father.

"You see, Mudde, dat Schipp bliv't hier; ik ga man en beten nabern [visit at the neighbour's]. Kam ik en beten later tu Hus, denn teuv [wait] nicht up mi," he said dejectedly. And the old woman dared make no further objections.

In the meantime the storm had been rising more and more fiercely. The shutters, closed even more carefully by the son, made a dull sound, and the little fisherman's house seemed to shake to its foundations. There, what was that? A distant, peculiar sound struck the lonely ear, once more-again! She could not have been mistaken, these were distress signals. Now they had to go out, the bold men, of whom her husband had been one. Would it be again

Sacrifice cost? Kat lit her little lamp, fetched the hymnal, and then read aloud with her hands clasped tightly:

In the midst of life we are  
embraced with death; Whom do  
we seek to help, That we may  
obtain mercy? That thou, O Lord,  
art alone. We repent of our  
iniquity, which hath prov'd thee  
mad, O Lord.

Holy God, holy, strong God, holy,  
merciful Saviour, you eternal God,  
do not let us sink into the bitter  
misery of death! Kyrie, eleison!

At the line, "We repent of our iniquity," the poor woman felt a stab through her heart. Was it not unbelief in her, was it not distrust in God's almighty power, that she held back her son from a profession to which, as she well knew, his whole soul was attached? Could not the son also die early on his bed, or, what would be worse, perish at home? Was it not selfishness, not an obvious lack of trust in God on her part, to want to tie Benjamin, even if he was her only one, to the sheds? Oh, and how reassuring it had been to her just now that he did not need to go out to sea in this storm after all! And she read on:

In the midst of death, the jaws of  
hell are at us. Who shall deliver us  
from such distress? Thou, O Lord,  
art alone. Our sins and great griefs  
thy mercy doth lament.

Holy God, Holy, strong God, Holy,  
merciful Saviour, You eternal  
God, Let us not despair Bor der  
tiefen Höllenglnt! Kyrie, eleison!

(Conclusion follows.)

## Are you ready?

Deep silence lay over the hospital. It was dark night. Inside, in one of the rooms, a soul was struggling with death. Heavy gasping were the breaths of the already elderly person, whom pneumonia had brought to the brink of the grave. There was no longer any hope of recovery. Yet she was silent, looking forward until her suffering would be fully over. The day before, the nurse-attendant had asked her, "Have you nothing left to put right? Have you no one to tell your illness to?" And the answer had been, "No." Everybody took her for a poor creature alone, to whom it was well to be wished if the Lord took her home. This last night was also survived with much groaning and distress, her consciousness faded more and more, and the next day the sick woman breathed her last after a severe death struggle. As far as people could see, she died in faith in her God and Saviour, and one could have said of her: "He who dies thus, dies well."

But there was an aftermath. A few hours after the death, a daughter of the deceased came and was inconsolable at not meeting her mother alive. It turned out that she had been at odds with her daughter and her daughter's husband and had not reconciled with them when the daughter turned to the good, and that a few days before her death, when an acquaintance asked her if her daughter could not visit her, she had firmly refused. Now the daughter herself had come to try again, to win her mother's love and forgiveness, but too late. -

I was deeply shaken by this death and all that went with it. Not that I wanted to judge the dead, certainly not. She stands before another judge. May he have mercy on her soul...

be! We do not see what the Lord can do in a soul in the last hours of suffering. But it is a terrible seriousness for us to take the step into eternity without having put our affairs in order with God and man. I really don't want to go before my God like that. And you, dear reader?

I think we all want to ask ourselves: Are we ready to follow the call of our Lord, if he wants to transfer us from this time into eternity? Must we not be frightened at this thought, because in some hidden corner of the heart there is something that cannot stand before the holy flaming eye of God? Often, for instance, resentment is not kept so hidden; men, even Christians, are often not at all afraid to say it openly: "That I should be reconciled to such and such a man, or even first reach out my hand to him for forgiveness, cannot be asked of me; they have offended me too deeply." But God will one day not ask how deeply we have been offended, but what matters is whether we are ready to forgive in all cases, and that, as the Saviour expressly requires, from the heart.

Jesus speaks so seriously and unambiguously about these things. Right in the beginning of the Sermon on the Mount, Matth. 5, 23-26, He shows us the great importance of reconciling with our brother or sister while we are still on our way to the heavenly fatherland, because our disorderly things will all be judged. And how the unreconciled souls fare in this judgment, the parable of the great debtor, Matt. 18, shows us truly clearly enough. But if we consider the fifth petition of the Lord's Prayer in the light of this parable, must we not be afraid to utter this petition when our relationship with our debtors is not pure, when there is disgruntlement and bitterness somewhere, where love and peace should reign? It is a most profound word that a faithful witness of JEsu Christ recently uttered: "One may pray the fifth petition even in darkness; the forgiveness of God one well desires, but one does not want to think of him and those whom one should forgive oneself." Yes, that's it; you close your eyes to the Lord's demand, or you just look past it. But there comes a day when we can no longer shut our eyes to it, when all is clear and discovered before our eyes and the eyes of the whole world, the day of which it is said that the dead will stand before God, and books will be opened, and the dead will be judged according to the Scriptures in the books according to their works. Then it will be too late to put things in order. So do it now, do it today! Or will you wait until tomorrow, until a clever opportunity arises, until the other meets you halfway? Don't put it off. You don't know if you'll have time tomorrow. You may be like the rich grain farmer who counted on many years and to whom the Lord said, "You fool, tonight! And if the opportunity for which you are waiting fails to come, if your adversary does not first shake hands with you, because he (perhaps mistakenly) looks for the wrong on your side alone, will you not therefore give way and rather take the bargain with you into eternity?"

O, it is not easy to put ourselves below others, and humbly and smallly ask pardon; nor is it easy to really forgive and forget a slight; it always costs a dying to our old nature. But this is very healthy for the new man planted in us by God. When the old dies, the new gets more room to flourish. And that is God's goal with us: to bring the new man, his image in us, to fruition and completion. We want to get rid of everything that stands in the way of this great, glorious goal of God with us! And it is equally difficult,

it is not impossible, for the Lord himself is at our side with his power and help. He does his own; let us do ours, that we may always be ready to respond to his call, and that his word may be applied to us, which he said in view of his coming again: "Look up, and lift up your heads, because your redemption draws near.

## Child's Mouth.

The wife of a worker brings up her children in an exemplary manner, not only keeping them to diligent school attendance, but also praying with them every evening when they go to bed. The other night the mother was walking up and down singing with the youngest child, who was only four months old and too restless in the cradle, in order to put her to sleep, while the father sat with four-year-old Emma and stood by. Now little Emma got up, plucked her mother by the skirt, and said, "Mutier, I want to go to bed; pray with me!" "Child," said the mother, "I can't now; I must put your little sister to rest; father can pray with you to-day." The little girl looked at her mother with her big eyes, shook her head, and said, "Father can't pray!" The father is startled, and deep distress covers his face as his eyes meet the gaze of his kind, pious wife. Then he takes his Emma on his lap and says, "My little daughter, your pious grandmother taught me to pray, too!" He then prayed the Lord's Prayer with his little daughter, and silently vowed that his children should no longer find occasion to think that their father could not pray.

## "Forgiven!" - "Forgiven!"

In the: In the cemetery of a large German city lie two grave mounds with almost identical and yet so different inscriptions not far from each other. One of the graves is surrounded with ivy, and on the stone is written the meaningful word: "Forgiven!" There rests a young girl, to whom perhaps beauty and rich gifts became a snare; at any rate she went sadly astray and fell into grave sin. How it came about that she finally took hold of God's hand of grace and was allowed to boast: "Mercy has befallen me, mercy of which I am not worthy," that could not be told me. But the one short word on the gravestone, probably chosen by the girl herself as an inscription, speaks more than a long account. Was it not what a poet who went home early said: "You gave me much, but your forgiveness, that remains eternally boundless to me"?

Only a few steps from this grave is the other, quite unkempt-looking, with the inscription so similar to the first: "In vain!" What a sad picture of a missed life did that brief word unfurl before my thoughts! Had he who lay there to his last rest also suffered shipwreck, but without afterwards finding his way home to God's Father's house?

I could not learn the name of him at whose grave-mound I had stood; but is he not called Legion? For, alas, there are innumerable multitudes that walk the earth, and return to dust, without leaving a trace of blessing, and so have lived in vain, even in the sense to which the word fits:

Woe to the cup that goes to waste, And has not watered a  
thirsty man! Woe to the heart that goes to die, And has given  
love to none!

## New printed matter

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Filler Steue No. 2.** Historical Reading Pieces for the Upper Class, collected by F. r. Meyer, 1019 Tenth St., Milwaukee, Wis. 100 pp. E-X 6". Price: 25 Cts.

The author, who has already published such a collection for supplementary reading instruction some time ago, wants to fill another gap with this new collection. This time he offers nothing but "stories from German-American history" in order to show the growing German-American youth, who are becoming more and more English, that "our ancestors in the colorful mixture of peoples of this country have stood their ground in all areas from the very beginning, and we truly do not need to be ashamed of them. This is a good thought, important especially in our time, and the execution also seems to us to be a good one. From old and new times the most important German-Americans are presented: Behaim, the forerunner of Columbus, and Minnewit, the first German "governor" in America; Kochertal, the founder of the first German Lutheran congregation, and Saur, the editor of the first German newspaper; Mühlenberg, the "patriarch of the Lutheran Church of America," and von Steuben, the general in the War of Independence; Astor, the most successful merchant of his time, and Schurz, the well-known modern statesman. We would have included Walther, who is certainly one of the outstanding German-Americans. L. F.

**Wo du hingchest.** Duet for Soprano (Tenor) and Baritone (Alto) with Organ Accompaniment (Mixed, Male, Female or Children's Choir and Violin or Cello ad libitum) by F. r. Reuter, New Ulm, Minn. 9 pages 10X13. price: 80 cts.; violin or cello part: 20 cts.; choral part: 10 cts. each. To be obtained from Concordia Publishing House, St. Louis, Mo.

A wedding song which, in order to be properly judged, must be sung and played on the organ, but which, judging from the score, does justice to the intended celebration as well as to the text, to the voices as well as to the instruments, and, like all of Reuter's compositions, testifies to significant compositional talent as well as to good taste. L. F.

**Festive hymns for nasal 6-voice choirs** by H. B. Pröhl. No. 25: "Praise the HCrrn, all heathens." 6 pages 7X16 1/4. Price: 15 Cts.; the dozen: Al. 75. To be obtained from: ad libitum.

Organ, choir, organ, duet for alto and soprano, organ, choir, organ.

L. F.

## Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

March 16: Candidate L. H i l d e b r a n d in the congregation at Fisherville, Ont. can. by P. R. Eifert.

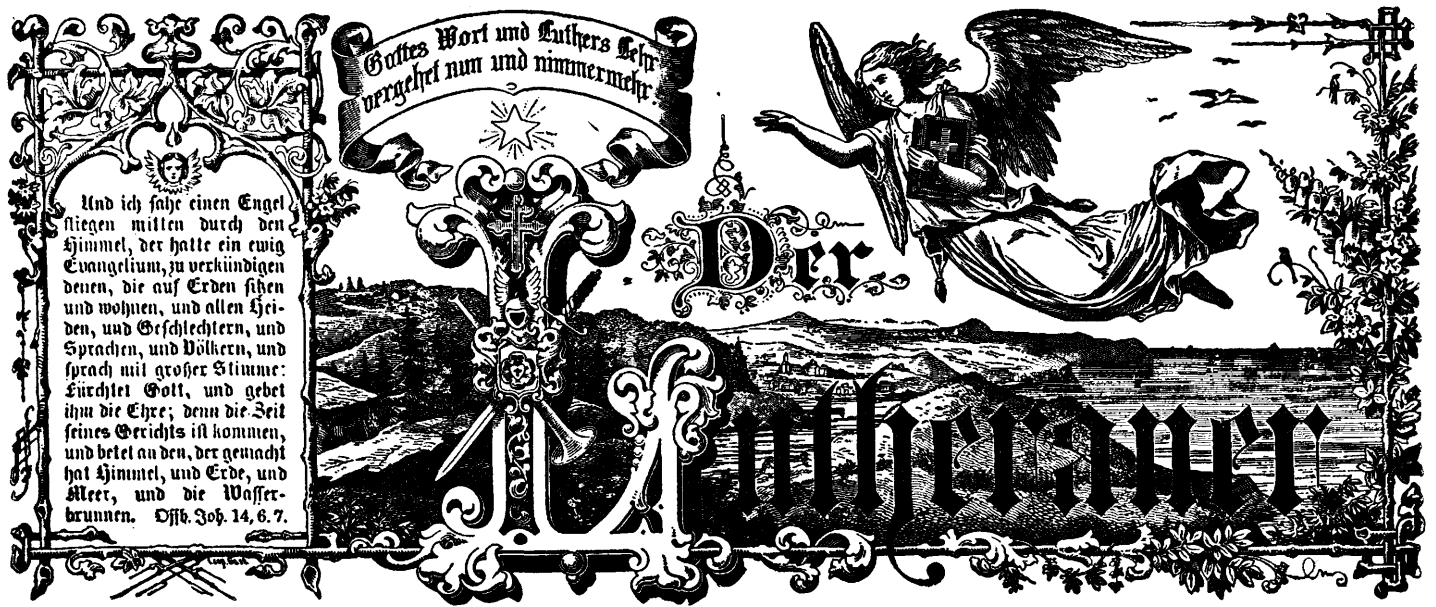
On behalf of the "concerned" District Presidents were introduced:

On Sun. Quasimodogeniti: P. E. H e y n e r in his parish at Havillah, Wash. assisted by P. J. A. Duchow. - P. W; L o c h n e r in the Zion parish at Pittsburgh, Pa. assisted by the Brand, Bröcker, Müller, Eckhardt, Wahl and Kreyling of P. J. G. Bornmann.

On J. May: Teacher O. Rusch as professor at the school teachers' seminary at Niver Forest, Ill, assisted by Praeses Brnns of P. C. Werfelmann.

On Sun. Misericordias Domini: P. H. H. F e i c r t a g as chaplain and superintendent of the sanitarium at Wheat Ridge, Colo. and as associate pastor of Emmausgemeindc at Denver, Colo. assisted by VIN Leimbrock and Siemon of P. Th. Hoyer. P. E. A. Bartusch in his congregation at Havelock, Nebr. assisted by VIN Allenbach, Bäder, Fölber and Siebrt by P. J. G. Jcske. - P. C. Hiurichs in his parish at St. Clair Tp., Iowa, assisted by P. Kitzmann of P. C. J. Pritz. - P. E. lüngel in his parish at Sanborn, Iowa, by P. E. A. Hofsmann. - P. W. Bräm in St. John's parish at Rankin, Wis. by P. A. Schlei. - P. H. F. Hellmann in his parish at Lerington, Tex. by P. F. W. Sicbelitz.

On sund. Jubilate: P. E. H. G a d e in the Immanuel congregation



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### The victorious Savior's ascension.

(Conclusion.)

But the real purpose, the glorious fruit and power and right meaning of Christ's glorious ascension becomes clear when we consider it in the intimate connection with His life, suffering, and resurrection according to the scriptural words. Christ's ascension is not only the glorious end of His visible presence with His Church on earth, and the visible entrance of Christ into His heavenly kingdom, but it is also His solemn accession to the throne (John 6:62), the solemn triumphal procession after war and victory over His and our enemies, and the actual opening up of heaven (John 17:24), and the preparation of our dwelling place in heaven (John 14:2; 12:26).

The whole life, suffering, and death of Christ has been a battle in which He fought against sin, death, the devil, and hell, to deliver men out of the hands of these enemies. Scripture says Ps. 68:19, "Thou hast ascended on high, and hast caught the prison; thou hast received gifts for men, even for the apostate." This prophecy of David is introduced by St. Paul Eph. 4:8-10: "Therefore saith he, He ascended on high, and took captivity, and gave gifts unto men. But that he ascended up, what is it but that he went down first into the lowest parts of the earth? He that descended is he that ascended above all heavens, that he might fill all things." And Col. 2:15, the same apostle says, "And hath stripped principalities and mighty men, and hath made a show of them openly, and hath made a triumph of them by himself." Here the apostle connects Christ's descent with His ascent, and His struggle with His triumph. Christ's humiliation was the struggle, His descent into hell and resurrection was victory over death and the devil, His ascension was triumph over the infernal spirits.

Since the fall of Adam, all men are by nature

in the prison of sin, law, death and the devil. The incarnate Son of God allowed Himself to be placed in the prison of sin, law, death and hell for all men. This prison he victoriously broke in a fearful battle unto death, imprisoned the enemies, delivered those in prison out of it, and made their enemies prisoners. He stripped the enemies, made a public display of them, and made a triumph of them through himself. With his ascension he has held a glorious triumph.

Through the ascension sin is stripped of its right and power to torment and condemn, coerce and dominate people. The only power of sin is the law (1 Cor. 15, 55-57). This law Christ fulfilled, and took from it the power to condemn man. Thus death has its sting taken away. Through Christ's ascension this enemy has become a prisoner of all believers. Finally, Satan himself is also a prisoner of believers. "The prince of this world, how saul'ry he poses, yet does he not us, that makes, he is judged, a little word can fell him." So Christ's ascension is a victorious captivity of all enemies, the triumph over our prison.

But there are also gifts for the people, even for the apostates, which the victor distributes. Of these gifts Christ speaks: "It is good for you that I go. For if I go not away, the Comforter cometh not unto you: but if I go away, I will send him unto you" (John 16:7). This happened at Pentecost, as Peter says: "Having been raised up by the right hand of God, and having received the promise of the Holy Spirit from the Father, He poured out these things which you see and hear" (Acts 2:33). The Holy Spirit with His gifts is a fruit of the Ascension and of Christ's sitting at the right hand of God. Christ continually sends His Spirit in the Word; He calls men into His Church, guides and comforts His faithful to the end. "And among such



gifts proper to the church, he counted sSt. Paul's pastors and teachers, and hanged that such should be given for the edification of the body of Christ." The ascension of Christ is a pledge to us of His care and constant intercession for His own. He is at the right hand of God representing us (Rom. 8:34). He prepares a place for us above (Joh. 14, 2; 12, 26). This is the fruit of Christ's Ascension, that at the end of our earthly pilgrimage we have a dwelling and abiding place in the heaven opened by His Ascension. "In my Father's house are many mansions. ... I go to prepare a place for you. And though I go to prepare a place for you, yet will I come again, and receive you unto myself, that ye may be where I am" (Joh. 14, 2, 3). Up there with Jesus in the Father's house are many dwellings, in which the great family finally comes together in the heavenly Father's house. As the head of the family he has prepared the dwelling there. At last He will come again and take His own from this vale of tears to Himself in heaven, so that they, His servants, may be there and remain forever where He, the Lord, is.

The Ascension therefore calls us to lift our hearts to heaven and seek salvation there. Therefore the apostle St. Paul addresses the exhortation to us Christians: "If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Seek the things that are above, and not the things that are on earth!" And in the Epistle to the Philippians he writes: "Our walk [our home] is in heaven, from whence also we wait for the Saviour JESU Christ the Lord, who shall transfigure our vile body, that it may be like unto his glorified body" (chap. 3:20, 21). After the resurrection of Christ, we too, with our transfigured bodies, will be carried up in the clouds to meet the Lord in the air, and so will always be with the Lord (1 Thess. 4:17). Yes,

On Ascension Day alone  
I mean drive-by reasons  
And all the doubt, fear and anguish  
Herewith always overcome:  
For because the head is in heaven,  
his members will catch up with Jesus  
Christ in due time.

O Lord, let me feel this grace of thy  
ascension, That with true faith I may  
adorn my afterward journey, And then  
once, when it pleases thee, With joy  
depart from the world. O Lord, hear my  
supplications.

I. Herzer.

## Several thoughts regarding our parochial schools.

We rightly believe in Christian parochial schools. As Christians we know that we should give our children, who have been given to us and entrusted to us by God, a Christian education. In our circumstances, however, this can best be done with the help of the Christian parochial school. This has often been pointed out to us with the necessary justification.

In close connection with this, however, this question should now also be discussed in more detail: To what circumstance or circumstances is it to be ascribed that in many parochial schools the number of children is smaller than in former years? In considering this matter, the following facts present themselves to us:

There are not as many children in our parishes as there used to be. The large families have become rarer. Unfortunately! The reason for this is twofold. The women of our time, in many cases, no longer possess the same ability to bear children as was once the case with mothers. The old German mothers, who gave life to many children and grew old in the process, led a way of life in their younger years that was most conducive to a woman's health; they did the work for which God created woman, the work of the house and everything connected with it, which included, among other things, tending the vegetable garden. Nowadays it is often quite different. Many girls of our time are averse to such work. They do not want to know anything about cooking and baking, knitting and mending, washing and ironing and the like. Once they have finished school, they seek work not in families as maids, but in factories, in offices and stores, in short, just such work as is not most conducive to a woman's health and thus also to her profession as a mother.

Another reason, however, for the smaller number of children in families is unfortunately to be found in the fact that even among our Christians the tendency of the times to have a limited number of children is noticeable. The divine blessing, "Be fruitful and multiply," is often ignored, if it is not prevented by sinful means. What has been said before is closely connected with this. The aversion of women to their profession as wives and mothers, and, we must add, also the aversion of men to the duties of a householder and father of a family, often postpones marriage, which in itself, for more than one reason, is an obstacle to the blessing of children. On the other hand, however, we must be careful not to suspect those who have no or few children as if this circumstance were in any case their fault.

2) Foreigners no longer send their children to our schools as often as in earlier years. In former times there were probably a larger number of people among the Germans who, even if they did not belong to the community themselves, still wanted to give their children the kind of schooling they were allowed to enjoy in the old fatherland, which included religious instruction. In earlier years there were also more people than is the case now who insisted that their children should learn German, and who for this reason alone gladly entrusted their children to the parish school.

3) In earlier years, this or that part of the community school was left out. This was then later charged to the community school to the detriment.

If you asked in the past, "Where do you send your child?" you often got the answer, "To the German school." Now that sounds quite innocent, but it's not. Our schools are not German schools. Are they English schools? No, not that either. They're parochial schools, that is... Schools maintained by Christian congregations for the sake of Christian child education; they are

Christian schools. But because in many cases emphasis has been laid on the "German" and not on the "Christian", it is now thought that, since in most families English is spoken more than German or even exclusively English, the "German" school is no longer necessary. What should and must be emphasized again and again is that we need Christian schools in order to give our children a Christian education. Whether religious instruction is given in German or English, or whether German instruction is given at all, is a secondary matter, so far as the Christian education of children is concerned. For this very reason we believe that our English congregations need the parochial school just as much as the German congregations.

Closely connected with this is the fact that in former times English instruction was neglected in many fillings. One acted according to the principle: "Take care of the German, the English will take care of itself." But that was not true. Rather, one should have acted on the principle, "Do one thing and do not do another." In earlier years, English instruction in some parochial schools was even puny. Now it is no longer so. Now in many schools the English language is even given preference. But many of those have not yet grown very old who once learned a very poor English in the parochial school, and who now make the mistake of judging the parochial school at all by it.

Furthermore, it is a fact that communities have been very diligent in ensuring that there is a school in their midst, but have otherwise often taken little care of their school system. While the state built beautiful schools with all kinds of modern facilities, some communities were content for too long with old, unsuitable school buildings or unsuitable school locales, lacked internal facilities, paid little attention to sanitary laws, etc.; in short, many who attended the community school under such conditions later decided not to send their children to such a school and then sent them to the state school. In addition, the municipality allowed many things from a teacher that could not be particularly useful to the school, for example, if he had the bad habit of poisoning the already not too clean school air even more in his free time (or even during lessons) with his stinking tobacco pipe, or, what is much more serious, if he did not use the necessary caution in his behavior that his office demanded of him. To this also belongs that many a teacher practiced a merciless use of the cane in school. All of this later had an unwholesome effect on the community school system.

Finally, in our time the necessity of the Christian church school is often not recognized. From this side our church school is threatened with the greatest danger. Worldliness, indifference to God's Word, spiritual laziness, miserable avarice, the whole tendency of our time with its hurried activity: all these things play a role here. The children should not grow up without religious instruction, but some think that Sunday school and confirmation classes are enough.

teaching. The parochial school is to be cut off as an old thing. Teachers are discouraged by the fact that, although they are now expected to do much more than they used to do, they are often paid a low salary, and they even have to earn something in other ways to support their families. Yes, this is often expected, as if keeping the school did not take up all a man's strength.

What is to be done? Show the people that the deficiencies which existed in our school system, and which probably still exist here and there, do not belong to the essence of the matter, and can therefore be dismissed, and should be dismissed, and indeed in many cases have already been dismissed. Let it be shown that even the state schools of that time were by no means in their external organization what they are today. Above all, however, convince the people from God's Word that one ought not to disparage his blessedness, and that parents can leave their children no higher good than that of blessedness. Teach people again and again from God's Word that parents owe their children a Christian education commanded by God, an education "in discipline and admonition to the Lord." Let it be shown that in our circumstances this can best be done by the aid of the Christian church school. In doing this, however, one should not scold the state schools, for we must have them; nor should one reproach them for being without religion, for as state schools they must be so; nor should one speak as if nothing proper were done in the state schools at all, for such speech would not be true: But it is always pointed out that the State schools are not sufficient for Christian children; that Christians should not entrust their children to a school in which God's Word does not rule; that the whole education of a child, not only a part of it, should be guided in a Christian spirit; That in the state schools there are many things (for example, frequent sins against the sixth commandment) which ought to fill a Christian with the greatest fears if he would entrust his child to them, and indeed ought to deter him from them; that, finally, one is very much mistaken if one thinks that the parochial school cannot accomplish in secular subjects what is accomplished in the state school. As far as the latter is concerned, it is a fact that the children of a good parochial school are not inferior in their worldly knowledge to those of the state school, and are even ahead of them as far as thorough knowledge is concerned.

If someone really has good reason to be dissatisfied with the school of his congregation in this or that respect, he should not express his protest by simply not sending his children in or taking them out, but Christian love for his children as well as for all parents in the congregation together with their children, yes, for the whole congregation and church, but also the love for his God and Saviour calls upon him to work, through consultation with the teacher (if he alone comes into consideration at first) or with the pastor or with the school board or even finally with the whole congregation in the congregational meeting, to have any grievance, any disproportion, any disorder, or whatever it may be, dealt with in the proper way.

Finally, it should be noted that the good and creditable aspects of our schools far outweigh their shortcomings. Many parents have recognized their Christian duty and have not spared the expense of giving their children a Christian education by way of the parochial school. In the past years, many men have stood at our schools who took Christianity very seriously, and who were able to take charge of their schools with great love, ability, and skill. Many people have come out of our schools who are zealous members of our congregations today, and many who also excel in civic and business life before many others.

Let us thank God for our parochial schools, and pray him that he will not, because of our unworthiness, deprive us of the great blessing of them.

J. H. C. F.

## Flower reading from the synodal reports of the year 1915.

Our Synod is divided into twenty-two districts. Of these, a number have already held their meetings this year, and the others will be meeting over the next few months.

A paper is regularly presented at these district synods. This is a lengthy paper on some subject of Christian doctrine or practice, or on some passage from biblical or church history, which may serve for the edification of Christianity. When a longer section of the paper has been read, a discussion follows, in which all the pastors and teachers present, as well as the deputies from the various congregations, may participate. And the attendance is usually a very lively one. To these lectures and proceedings on doctrine the largest and best part of the session time is devoted, and justly so; for mutual instruction in the truths of the Scriptures is a principal reason for these synodical meetings, and the doctrinal discussions are one of the most beneficial institutions of our Synod.

If the district synod has adjourned, the secretary sends his report of the proceedings to the synodal printing office, and after some time it is then announced in the "Lutheran" that another synodal report has appeared in print.

These Synodal Reports are among the most valuable treasures of our Church. Not only do they contain a continuous history of the ecclesiastical work of our Synod in all its districts, but the papers printed here contain an astonishing wealth of Christian teaching, of exhortation and warning, of comfort and strengthening. For this reason, these reports will be published in our synodal organs as soon as they appear. Christians everywhere should reach for these reports, read them, keep them, collect them, lend them to friends and acquaintances, and in every way make the delicious content of these reports accessible to all faithful Christians.

As it stands, our parishioners usually read only the report of the district to which their parish belongs. Perhaps "usually" is already too much to say; it is to be feared that even the report of one's own district remains unread in many homes. But in any case the Chri

sten rare, who keep all these reports and read them. And this is to be regretted, especially when one thinks of how much inferior reading matter, how many shallow and silly novels, how many daily and weekly magazines, breathing an unchristian spirit, are to be found even in distant Lutheran Christian homes. Instead of saturating the mind with the riches of knowledge, doctrine, and comfort set down in these publications of our church, one reaches for a sensational daily paper, or even feeds the soul with the treads of ten-cent magazines.

There is no more delicious reading material for Christians who have a desire to grow in spiritual knowledge than the Synodal Reports of our Synod. The papers printed in them are the product of diligent study, some of it over many years, and deal with great thoroughness with the main points of Christian doctrine as well as with questions of the day and time in the light of the infallible Word of God. While reading last year's synodal reports, it occurred to us that some readers would thank us if we made a number of short excerpts from the papers contained therein and published them in a series of issues of The Lutheran. We have now reread these reports and find in each of them whole pages which we would like to print, so powerfully and brightly is the doctrine of our Lutheran Church presented, so beautifully and comfortingly is it spoken of life in God, of Christian change and of Christian hope. Two papers deal with the history of the Reformation, and are therefore less suitable for the printing of passages taken out of the middle. We shall refrain from these here. From the others, we have extracted a number of shorter remarks and are now reprinting them as a "Flower Reading from our Synodal Reports of 1916". These are not meant to be stopgaps, as if we lacked material to fill the columns of the "Lutheran" - far from it! - but the reader will see that these extracts are among the most interesting and edifying articles to appear in this volume of our journal. We hope that many a reader will be encouraged by reading these paragraphs to order from our publishers the reports from which they are taken. In any case, the reader of these excerpts will agree with our judgment: These Synodal Reports are among the most glorious and precious treasures which our Synod possesses; they are an almost unfathomable fountain of Christian teaching, exhortation, and consolation. "Take and read!" G.

### 1. how God's love puts his limit to our life. (Paper on the preservation and government of God. Northern Illinois District. Speaker: Prof. G. Eifrig.)

All man's seldom God's preservation and government is cut off, at least for the earth, by death. So great a change occurs in the life of man that a consideration of it necessarily belongs in this discussion. It is also of great practical interest, for how many apparent inconsistencies do we not encounter in connection with the death of men? How often do the facts and the Word of God seem to contradict each other!

Now, we first find passages in Scripture that seem to say that the end of man's life is

is absolutely determined by God, that is, fixed from the beginning and unchangeable. Such passages are, e. g., Job 14:5: "He [man] hath his appointed time, the number of his moons is with thee; thou hast set a purpose, which he shall not pass over." Ps. 139, 16 d: "And were all the days written upon thy book, which were yet to come, and of the same there was none." Matth. 6, 27: "Who is there among you that may add a cubit to his length [of life], though he sorrow for it?"

On the other hand we find that those who keep the fourth commandment are promised long life. Ps. 55:24 says, "The bloodthirsty and the false shall not bring their life to the half," and Ps. 102:25 David prays, "My God, take me not away in the half of my days!" Hezekiah had fifteen years added to him in answer to his prayer, after his imminent death had already been announced to him, etc. Thus the end of life does not seem to be absolutely fixed, determined. How is it with that?

If we arrange the passages of Holy Scripture that make statements about this, we come to the following! Result. Ps. 90:10 says: "Our life shall be seventy years; and if it come to pass, it shall be fourscore years," etc. According to this, then, we can evidently speak with our church teachers of a natural limit of life. A life span of seventy to eighty years was natural to man after the Fall, after the Flood.

But as experience already teaches, this limit is often displaced, pushed backward or forward, in believers and unbelievers. If it is pushed forward, life is prolonged beyond its natural duration; if backward, it is shortened.

In the case of believers, life is sometimes prolonged beyond the natural limit as a reward for their piety. The fourth commandment has a promise attached to it: "That it may be well with thee, and that thou mayest live long upon the earth," Ex 20:12; cf. also Prov 3:1, 2 and 4:10. King Hezekiah's life was prolonged by fifteen years, although death had been proclaimed to him, Isa 38:5 - or their life is prolonged so that they may be of more use. Thus St. Paul says 2 Cor. 1, 11, that life was preserved for him in great danger through the intercession of Christians, that he might be of more use; comp. on this Phil. 1, 22-25.

But is not this a contradiction? Do we not often say that the bodily death of Christians is only a gain to them? How then can prolonging this life be a good thing? Answer: After all, earthly life is a great good. Bodily death, that is, the separation of body and soul, is such an unnatural thing - after all, according to God's plan they should remain together forever - that even the Christian still dreads it, and at first feels this life and its prolongation to be a great blessing. Of course, there are also exceptions here.

But also the life of the believers is shortened for various reasons, e.g. to protect them from evil, that they should not taste and know certain evils. Isaiah 57:1, 2: "But the righteous perish, and there is none that taketh it to heart; and the righteous perish, and there is none that taketh it to heart.

Holy men are taken up, and no man heareth. For the righteous are snatched away from calamity. And they that have walked rightly before them come to peace, and rest in their chambers." This then is a granting of the petition, "Deliver us from evil!" which they often prayed. Thus to the pious king Jehofias an imminent death was proclaimed, "that thine eyes see not all the calamities which I will bring upon this place and the inhabitants," 2 Chron. 34, 28. - Then the life of the faithful is shortened, to preserve and secure them from seduction; see Weish. 4, 10. 11. 14. This, indeed, is the high consolation in the death of our children, who die at a tender age. We know that they have entered into a better, more perfect life, without having known or learned what sin, misery of conscience, and death are and mean; they are now protected and safe forever from many evil and dangerous things.

## 2. how is it that there are so many sects in our country?

(From a paper on the Adventists. South Dakota District.  
Prof. Geo. Wetter, referee)

Truly the number of sects among the Israelites was infinitesimal compared with the number of sects in our day and in our land, and when the Lord spoke the words, "There shall arise many false prophets," he could not base his assertion upon the experience which the church of the Old Covenant had had.

Now the question would not be out of place: How is it that in our country the number of sects and enthusiasts is so great? It must be admitted, of course, that some sects are imported, but the number of those who were born and came into the world in this country is greater, so that one could stamp them "Made in the United States. And there can be no doubt that the great ignorance of the people of our country in spiritual matters makes it easier for false prophets to sell their little bundles. The school-age youth of our country, with the exception of a not very large percentage, is taught and educated in the state school. There they learn nothing of the wholesome doctrine and faith and love in Christ Jesus. They do not learn the testimony of the Lord, which is sure and makes the foolish wise. We do not blame the state for this. He has not been given the Bible in his hand, and commissioned: Preach the gospel to every creature! Rather, that is the task of the church. The state, on the other hand, has been given the sword with the instruction: Use it for vengeance against the evildoers and for the benefit of the pious! The State must teach some morality. Without morality no state could exist, and the commandments, "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness," are not only in the Bible, but also in the codes of the state. But if a man has learned all these things according to the sense and understanding of the secular law, he is still as far from a scribe, taught to the kingdom of heaven, as midnight is from noon; he is still utterly unable to test the spirits, to beware of false prophets. No wonder such men are swayed and swayed by every wind of doctrine.

But even the Sunday-schools do not bring the pupils to a clear knowledge of the truth and to be able to distinguish black from white, truth from falsehood. Whoever takes a closer look at the lessons of the Reformed churches, the Methodists, Baptists, Presbyterians, etc., which are intended for Sunday schools, will find that their contents are almost exclusively taken from the historical part of Scripture, while the doctrinal part, which contains the doctrines of salvation, from which our catechism is taken, which is put into rhyme and set to music in thousands of songs of our church, is badly neglected. Now we are far from slighting the Biblical story. The Christian religion is, among all religions, the only religion based on history, on great deeds of God. The second article, the chief article of the Christian religion, is history; one historical fact is strung together in it after another. But one cannot get along with history alone. One can know the whole history of the Passion without understanding "the cause fine and the fruit" of Christ's suffering. He may have learned many Bible stories and yet not be able to give the right, Bible answer to the question, "What must I do to be saved?" (To Biblical history must be added the doctrine of the faith, dogmatics.) He may know the story of the institution of Holy Baptism without being able to answer the questions, "What does Baptism give or profit?" or, "How can water do such great things?" One may be able to answer the questions from the institution words of Holy Communion which he has learned: Who instituted the holy supper? When did he institute it? At the institution of it, what did he give the disciples to eat? What did he give them to drink? What did he speak when he gave them the bread? What did he speak when he handed them the cup? But what about the question, "Who worthily receives such a sacrament?" The answer to this question might be developed, if one is a skillful catechist, from the words of institution. Our faith alone wants to have a firm prophetic word, and therefore we let dogmatics tell us who receives the sacrament worthily. (1 Cor. 11:27.) Dogmatics, the doctrine of salvation, for punishment, for correction, for education in righteousness, is what we do in sermons, and with what we occupy ourselves in doctrinal discussions at conferences and synods. Biblical history and the doctrine of the catechism must go side by side, and thus the man of God is sent to test whether a doctrine is from above, from God, or from below, from the father of lies, in whose service all false prophets stand.

To give you my opinion. But no, I will not give my opinion; rather, in answer to this somewhat delicate question, I will immediately refer to the highest authority that exists in all questions of faith and life. That, as you know, is the Holy Scriptures.

Among the many passages that could be cited here as decisive, I will only mention Genesis 24. You have certainly read this chapter many times; but take your Bible to hand and read it slowly and attentively. From this passage, if it had immediately come into your mind, you could have told your friend yourself at once. Now in this chapter there are some things that do not fit our circumstances, for example, the ten camels and servants that Abraham's servant took when he went out to look for a bride. This is also irrelevant to our question. But what is important is what the father of Abraham, and afterwards Bethuel and his wife, said and did. When Abraham buried his first love, the faithful Sarah, not only he but also the son of promise, Isaac, was deeply grieved. No doubt the father had often spoken to his grown-up son of the great promise of God, that from the descendants of Isaac all the nations of the earth should be blessed. But then Isaac also had to take a wife and beget children. But among the unbelieving daughters of the Canaanites there was none fit to be the progenitor of the Saviour. And Abraham rejoiced when he perceived how Isaac had no liking for the daughters of the Gentiles. But Isaac knew no other virgins. Then the father decided, no doubt with the consent of his dear Isaac, to have his faithful and likewise devout steward look around among his acquaintances in the old country for a godly wife for Isaac. From this we see how the father of the faithful asserted his parental authority in matrimonial matters of his adult son. Before Isaac was found and married, the father was concerned for the son, talking openly and sincerely with him and showing him what was suitable for him as a believer. But the father did not treat his son, even before marriage, as -a servant or slave who must simply obey, even against his own consent and inclination.

It is, therefore, an abuse of parental authority for them to propose for their sons or daughters only those persons who are distinguished by high education or beauty or proper bones and muscles or a tightly filled purse. On such a selection rests no blessing from God. Yes, parents, when they have insisted on persons with only these advantages, have already caused nameless misery to their children. They have not meant well for them and have done great harm in their earthly-minded opinion.

Afterwards Bethuel and his wife, like Abraham, had exercised parental authority over the marriage of their daughter, but in a proper manner. With them Eliezer brought his courtship first, as is right according to the fourth commandment. And by the report of this pious servant they were made willing to raise no objection, if their daughter should be willing to go abroad and there become Isaac's wife. But they did not compel Rebekah, but asked her, "Wilt thou go with this man?"

**"So now the love of the law is fulfillment."**

**What does this saying say to adult children and their parents?**

### III.

Dear nephew Paul!

As I promised you in the previous letter, my answer to your friend's question concerning "parental authority in matrimonial matters and the abuse of it" should follow soon. And since I am aware that promises and keeping them stand well with young and old, I will hurry,

And when the daughter joyfully said yes, the parents were satisfied and dismissed her with their blessing. This was the proper use of parental authority in matrimonial matters. They were careful not to abuse their authority even in later times. We do not read that the mother inculcated Rebekah: But if you don't like it later on, just come back to us. Don't let your husband tell you too much, and especially don't worry about your father-in-law! - and the like. No, they as believing parents knew, if our daughter has said yes with "our consent, then she belongs to Isaac and no longer to us; now the two shall be one flesh. Our daughter, according to God's will, shall leave her father and mother, and cleave to her husband.

It is therefore an abuse of parental authority if, after the betrothal and marriage, they still claim their child entirely for themselves and do not want to grant his heart to his husband. O how much mischief have parents often caused their married children by their uncalled-for meddling in their children's domestic affairs!

Now, my dear Paul, I do not know whether I have sufficiently answered your friend's question. There are many difficulties, especially in matrimonial matters. If he is not satisfied with this letter, tell him that he should go to his pastor, pour out his heart to him openly and honestly, and get a detailed verbal answer from him.

Now farewell and greet your dear wife, too!

Your uncle

C. M. N.

Karl.

### How sometimes the churches themselves can become a hindrance to the missionary work.

This is a mission district, \*) and mission is done here. Nearly all our pastors are directly engaged in the work of the Inner Mission. Our congregations also show a very active interest in the work of the mission. Nevertheless, it must be observed from time to time that the congregations themselves occasionally stand in the way of the work of the mission, especially when it concerns missions in their immediate vicinity. Most of the time they do not even know or see that they are an obstacle to the work. Some churches do not like to see their pastor going on many mission trips, visiting new places, etc. He may have to do this often. He may have to be absent from home quite often, occasionally missing services or school, and there is all kinds of quiet discontent among his people. They do not like their pastor to travel so often; he has enough to do at home; he should only let the new places go, there is not much going on there most of the time, and often the missionary journeys are in vain.

When a missionary has made a successful missionary journey, we sometimes hear about it (we'd like to hear a lot more about it), but from these successful-

One hears nothing about unsuccessful journeys. And yet this is quite a part of a missionary's work, that he makes journeys which seem to be unsuccessful. He follows up every lead, every hint, and it is quite natural that very often there is no tangible result for his efforts. Tired and weary, he comes home and thinks, and perhaps people tell him, that he could have spent his time and strength better at home.

But we believe that very seldom will a missionary journey be without success. First of all, the missionary gets to know his area better and better and perhaps gains experience that will be of great benefit to him later on. Furthermore, the people get to know him better and better, and when Lutherans later come to such a region, they are told: "Yes, there is a Lutheran pastor in such and such a place; he will gladly come and visit you. But even if such a thing is not connected with the missionary's "unsuccessful" journeys, his mere effort, even among those who have nothing to do with him ecclesiastically, is a quiet reminder to think of God and God's Word. And how often does a journey seem to have been completely in vain, but later, perhaps much later, it becomes apparent what a great blessing that very journey had brought.

And one would hardly think that congregations would not be satisfied with their pastor founding other places and serving them for the time being. After all, they themselves have been visited at one time. Probably one pastor did for them what their pastor now wants to do for others. They may have been supported by the synod for years, and may still be receiving some support; so it seems to be gross selfishness and ingratitude not to want to grant to others what one has enjoyed oneself. And yet the Saviour commands us to preach the gospel to every creature.

Or the missionary tries to win people for the church in one place, who until now had kept away and openly walked the way of the world, but of whom he hopes that their hearts are now more receptive to God's word. But he notices that some of his members do not at all like to see such people in their midst, since they had formerly been thought to be great sinners. Did not the Pharisees do the same? Were they not displeased that Jesus ate with sinners? And shall we not also invite the people by the highways, hedges, and fences? What the pastor is almost reproached for, that he gathers people or children from all the highways, should really be a praise to him.

Or one sometimes notices that people in the congregation are not quite satisfied with the fact that children of such parents who do not adhere to the church, who are perhaps hostile to the church, are admitted to the parochial school. Should we not be glad to be allowed to teach such children? Are the children to blame for the parents' wrong viewpoint? Did not Jesus also redeem such children by his dear blood? And how often are not the parents won over by such children who have come to know the Saviour in our schools!

Certainly the members of our older churches do not want to hinder the work of the mission. They mean well, and yet sometimes they can't help their pastor.

\*) The writer of this article was a traveling preacher in western Canada at the time.

his missionary work simply because they do not see the matter in the right light. Surely every Christian will heartily rejoice over every opportunity whereby a soul may be drawn to Christ, and he will gladly make any sacrifice that may be necessary for this purpose.

O. H. S.

### News from our missions.

**Inner Mission.** New Mexico. It is a fine word we have from the venerable father of our Inner Mission, I\*, resting in God since 1876. Frederick Wyneken, has. It sounds so pithy and bold, so practical and purposeful: "I believe that the only way to accomplish anything properly in the vineyard of the Lord is precisely that of employing missionaries in smaller circles. These mere rambles and skirmishes into Satan's territory, I fear, are of little use at bottom; we must get a proper firm foothold, and take the land from the devil step by step, and send forward outposts from the land we have taken." Even though this word dates from the early days of our Synod, and now in the work of the Inner Mission many things have been done and many things have improved, it still shows the way to right fruit-bearing vineyard work. Our fellow Christians, who are diligently and sacrificially doing missionary work in the state of New Mexico, are also working diligently toward this God-given goal of employing missionaries in smaller circles.

God has blessed his work according to his wisdom. Although this state was admitted to the union of our country sixty-eight years ago, our work was not begun until eight years ago. Under God's continued protection and blessing, we count the following places as "taken lands" (they are, after all, those where missionaries dwell, and old and young are diligently supplied with the bread of life): Albuquerque (Fr. C. Schmid), Optimo (Fr. P. Kretschmar) and Springer (Student E. Beckler).

Two missionaries who live close to our state border, but in Texas, serve, together five mission places in our state: P. P. Birkmann in El Paso and P. J. Sieck in Dalhart. All of these named do missionary work in their smaller circles, but also make larger forays. Opportunity is abundant; for New Mexico is one of the largest states, as far as extent is concerned. Unfortunately, it has not yet been possible to explore all the larger towns, as the letter below shows; but because the travel opportunity was favorable, 25 towns have been visited by us up to now.

At present regular preaching is going on at 16 stations in the state. The missionary first mentioned above has searched almost the entire southern half of the state during the past year. He has traveled many a long, futile road, but has also experienced many a special joy and beautiful success. Let us let him tell an example himself:

"Just now, after a journey of five hundred miles, I had arrived at X. On the way I had stopped at various places, but had found few Lutherans, or folk who showed very little interest in church. I found myself

I was not in the most courageous mood; for when one stands before a strange city, where one is to proselytize among strangers, and thinks of the probable reception of the unchurched and the churched, old Adam would rather turn back at once and take the next train home. But he could not get away with that with me. So forward! Soon I learned that a German Lutheran lived here and there. The son of the house received me. The father was probably busy in the courtyard. I told the little boy: 'Go and tell your father: My name is so and so; I am a Lutheran pastor/ After a while he came back and reported truthfully: 'Papa said: I can't help that he is a Lutheran pastor/ With that I could go on. Things started out quite 'nice'. Where do we go from here? It is well known that barbers are people who know their fellow men quite well. I went to one and had my hair cut and asked him a lot of questions. But he didn't know of any Lutherans. Now I went into a shop, and there I heard of a German tailor. Soon I was standing before him in his workshop, making again my introduction, which had met with such a 'friendly' reception earlier. He was ironing; he let his iron rest for a moment, turned round a little, looked at me sharply, and asked: "What synod? I said, 'Missouri Synod.' Then, with a powerful jerk, he set down his iron, his face brightened, and, beaming with joy, he came towards me and said, 'Let's shake hands!' I never expected anything like this! How did you come to be here? I have often asked the good Lord to send us a right Lutheran pastor, but I doubted it myself and did not believe it.' Now we both soon felt at home with each other; for when Missourians meet there is no difficulty about it, even in New Mexico. A few other co-religionists were quickly invited, and we also asked the neighbors to join in the celebration, and that evening the first Lutheran service was held at the home of that tailor."

So much for the narrator. We take the liberty of adding a good ending to this story. It was some months later. It had not escaped the trained eye of a tailor that his pastor's suit was probably already shining precariously from all the sitting and lying in the railway carriage, and so he gave him a fine new Sunday suit last Christmas.

But now follow another missionary letter. It is a miracle that such letters come into our hands. Most of the time we have to leave without a friendly invitation. How often we have to complain that we find people we would like to serve, but that they have become cold and full and have fallen away from the faith. And finally, the kind reader will also be pleased that Mrs. M. has endured so bravely and written again and again. Now the nearest missionary has been there for a long time and has held the first service in her hanfe. May the diligent hearing of God's word and the use of the sacraments also be a temporal and eternal blessing for many there! Here follows the letter:

"D., January 24, 1916, Dear Mr. P. K.! Since in the number of the 'Lutheran' of October 12, 1915.

I have found your name of value, so I will try again to write to you. I have written to the Synod several times, but nothing has been done so far. We have been here five years now without even once hearing a sermon or enjoying the Lord's Supper. There are quite a few Lutherans around here, and still some come in. There are four of us in our family. Next, we have married children; but the children-in-law have not joined any church. There are quite a few families living in D. that were once Lutheran; some are in C., about twenty miles south of us. Therefore I thought it would be worth the effort to look around in such an area, since the missionaries often go so far out into the wilderness. If a pastor should ever come here, we would be glad to do our best. Respectfully greeting, ----- " P. K.

Fritz Müller. -----  
Martin Mueller; Roseau, Minn.  
Otto Müller; Tyro, Kans.  
E. Nauss; Milaca, Minn.  
G. Peters; Birch Run, Mich.  
G. Propp; Saskatchewan, Can.  
C. Nomoser; St. Louis, Mo.  
K. Rosenwinkel; Morris, Minn. xM.  
Schaback; Wheatland, Wyo.  
M. Schäfer; Baton Rouge, La.  
Th. Schliepsiek; Merrill, Wis.  
A. Schlifke; Bronx Borough, N. P.  
Eugen Schmid; Ontarioville, Ill. Edward Schmidt; Saskatchewan, Can.  
O. Schumacher; Denver, Idaho.

A. Senne; Pates Center, Kans.  
R. Stähr, Keeline, Wyo.  
E. Stein; East Cleveland, O.  
E. Steyer; Palacios, Tex.  
L. Temme; Wallis, Tex.  
K. Thies; Alberta, Can.  
H. Tietjen; Alberta, Can.  
R. Torgler; China.  
I. Weidenschilling; Mitchell, Nebr.  
P. Weinhold; Newell, S. Dak.  
E. Widenhöfer, Mvnsen, Minn.  
H. Wind; Brockport, N. Y.  
W. Wolfram; Royal, Iowa.  
F. Worthmann, Alliance, Nebr.  
K. Wypich; Sheridan, Wyo.

The four candidates of 1915 did not take a profession last year, mostly to study further. The same is intended to be done by most of the candidates listed from this year's class without a job; candidate Baur is from the Minnesota Synod and has received a job from his synod.

## To the ecclesiastical chronicle.

**The so-called Distribution Commission of our Synod, which has** to assign vocations to the candidates for the preaching ministry and the school ministry this year, was assembled in St. Louis from May 30 to June 1. 121 callings to the preaching office were received, for which 108 candidates were available, so that the number of callings exceeded the number of candidates by 13. For school teachers 63 callings had come in, against which there were only 35 candidates, so that 18 callings could not be considered. We leave the names and posts to follow.

94 preaching candidates in St. Louis.

From 1915:  
E. Fölber; Ardmore, S. Dak.  
L. Lücke; Manchester, N. H.  
R. Siebert; Hershey, Nebr.  
E. Zabel; Battle, Tex.  
  
L. Acker; Moberly, Mo.  
H. Baumann; Ontario, Can.  
A. Baur. -----  
A. Beck; Charleston, Okla.  
P. Beinke; Little Rock, Ark.  
O. Bernthal; Paul, Idaho.  
G. Biar; Waco, Tex.  
I. Bittner; Shell Lake, Wis.  
W. Blumenkamp; Batchtown, Ill.  
O. Bräm; Town Easton, Wis.  
E. Brand; Pittsburgh, Pa.  
H. E. Brauer; Butler, Wis.  
W. Brewer. -----  
F. Brown; Irvin, Idaho.  
M. Christian; Epworth, N. Dak.  
P. Engelbert; Armour, S. Dak.  
R. Frick; Saskatchewan, Can.  
H. Gallmann; Rockville, S. C.  
G. Gärtner; Chicago, Ill.  
H. Gamber; Finlayson, Minn.  
H. Gans; Bayard, Nebr.  
C. Gölte. -----  
G. Grörich; Columbia, Ill.  
A. Grumm; Garrison, N. Dak.  
A. Hahn; Posen, Mich.  
E. Rooster. ---  
W. Hansen; Springfield, Ill.

L. Helfrich; De Ridder, La.  
L. Henze; New York, N. P.  
G. Hesse; Bremer, Iowa.  
R. Heyne; St. Louis, Mo.  
L. Hildebrand; Ontario, Can.  
H. Hohenstein; St. Louis, Mo.  
R. Hudtloff; Shelby, Mont.  
T. Iseler; Quebec, Can.  
F. Jena; West New York, N. I.  
I. Kaiser; Los Angeles, Cal.  
A. Katt; Terre Haute, Ind.  
M. Kauth; Shafer, N. Dak.  
I. Koch; Anaconda; N. Dak.  
G. King; Brooklyn, N. P.  
O. Kretzmann; Garber, Okla.  
I. Kunstmann; Concordia, Mo.  
O. Kutschinski; Detroit, Mich.  
R. Lail; Catawba, N. C.  
Ph. Lange; Seward, Nebr.  
W. Leckband; Chewelah, Wash.  
O. Lindemeyer; Charlottesville, Va.  
W. Lippmann; Liman, Colo.  
P. Lüders; Froid, Mont.  
R. Lüsschnop; Clayton, Mo.  
F. Mahnkcn; Crosstown, Mo.  
W. A. Maier. -----  
R. Mallon; Mena, Ark.  
W. Mießler; Dunksburg, Mo.  
G. Mietke; Elmer, Mont.  
E. Mix; New Home, N. Dak.  
H. Mohr; Burlington, N. I.  
I. Mohrmann; New Jersey.  
Franz Müller; Alberta, Can.

Twenty-one preaching ministry candidates in Springfield.

From 1915:  
-H. Dähnke; North Carolina.  
-A. Birnbaum; Vernon, Tex.  
-A. Bobzin; New Jersey.  
-H. Dubbe; Manitoba, Can.  
-R. Filter; Saskatchewan, Can. c-  
E. Hauer; Lawton, Okla.  
^H>. Hentschel; Apache, Okla.  
-1-E. Hölter; Lyons, Tex.  
-^P. Zank; China.  
--B. Janssen; Portland, Me.

^W. Kamprad; Gary, Ind.  
^L. Karcher; Menard, Tex.  
^H. Krohn; Parr, Ind.  
- H. Küther.-----  
G. Nelson; Detroit, Mich.  
^F. Parduhn; Vergas, Minn.  
^K. Rook; Lapeer, Mich.  
A. Schulz; Saskatchewan, Can.  
--A. Wegener; Montrose, Colo.  
- F. Wegener; Quebec, Can.'  
-E. Wittkopp; Sigel, Ill.

Candidate Kuether is also from the Minnesota Synod and will receive a call from his synod.

16 school board candidates in River Forest.

A. Bernahl; Fergus Falls, Minn.  
A. Binneböse; Long Prairie, Minn.  
R. Engebrecht; Chicago, Ill.  
F. Greinke; Denison, Iowa.  
E. Hüschen; Sylvan Grove, Kans.  
A. Hufnagel; Otto, N. Y.  
E. Jackisch; New York, N. Y.  
H. Hunter; Milwaukee, Wis.  
P. Jungkuntz; New York, N. Y.

A. Käppel.-----  
E. Langrehr; Kendallville, Ind.  
W. Märten; Springwells, Tex.  
E. Pott; Forest Park, Ill.  
G. H. Reisschneider; Pittsburgh, Pa.  
L. Schilke; Rogers City, Mich.  
M. Walkenhorst; Seymour, Ind.

Candidate Käppel will study further.

20 school district candidates in Seward.

Hugo Becker; Port Arthur, Tex.  
Th. A. H. Dautenhahn; Varna, Ill. A. E.  
J. Dommann; Toledo, O. H. C. Duft;  
Fairmont, Okla. H. Ehlen; Detroit, Mich.  
W. J. Gernand; Fisherville, Can. C. W.  
F. Hülle; Frankentrost, Mich. H. G. H.  
Kiehl; Scottsbluff, Nebr. A. K. W.  
Kühnert; Gering, Nebr. Aug. Lohr;  
Cleveland, O.  
C. Michel; Knoxville, Tenn.

E. P. Moderow; Cole Camp, Mo. H. G.  
Ohlmanu; Winnipeg, Can. E. A.  
Pcetzke; Red Springs, Wis. R. J. T.  
Reese; Amhrst, Nebr. W. W. F.  
Rittamel. ----- H. E.  
Schmieding; Hankinson, N. Dak.  
H. F. Schumacher; Austin, Tex.  
K. J. E. Traugott; Sabin, Minn. W. E.  
Uffelman; North Judson, Ind.

Candidate Rittamel will study further.

1 school district candidate from New Ulm.

P. Westerkamp; Sheboygan, Wis.

L. F.



A beautiful memorial service was held in the auditorium of Concordia Seminary, Springfield, on the evening of May 3. It took place in honor of the man of God who has rendered such great service to the practical preaching institution of our Synod, and who has presided over and worked at it with all fidelity for forty years, namely, Prof. Aug. Crämer. On May 3 of this year, twenty-five years had passed since the Lord had ushered this indefatigable servant out of work into heavenly rest. This day, however, was not to pass unnoticed in our institution, where the deceased had worked for so many years with great blessing as professor and director. By decision of the faculty, a celebration was arranged and a festive program was drafted. Prof. L. Fürbringer of St. Louis was asked to give the speech, and to our great joy he agreed. The celebration, which was also attended by many outsiders, was opened by a song. Then Prof. Biedermann introduced the speaker to the assembly. In eloquent words the speaker celebrated the memory of Prof. Crämer. First he described his life and showed the audience in what wonderful way God had prepared this man to be such an efficient instrument in his church and in his office. Then he showed by the main characteristics of Crämer how excellently he was suited for the office and the profession in which God had placed him. In the most lively manner he described the nature and work of Crämer. The congregation liked the speech so much that they asked Prof. Fürbringer to have it printed. After a few more songs had been sung by the mass choir, the uplifting celebration concluded with a communal Lord's Prayer. (Hebr. 13, 7.) Br. St.

When the Synod of Delegates of 1914 enlarged the "Lutheran" by four pages, the main purpose was to gain more space for news from the missions. The number of pages was increased by four. What about the news from the missions? If the reader will take the trouble to calculate, he will find that our paper now hardly offers more news from the missions than before the enlargement. In 1913 there appeared a total of about 73 columns (about 36 pages) of mission news, or an average of three columns in each number. In 1915, when the "Lutheran" first came out with twenty pages, 100 columns of mission news appeared, about four columns (two pages instead of the hoped-for four) per number. For the first eleven numbers of the three volumes of 1913, 1915, and 1916, the following ratio is found: there appeared in the first eleven numbers of the year

1913 1915 1916  
284 132

Columns Mission News. Quite obviously, then, the "Lutheran" need not have been enlarged to provide the necessary space for missionary news. We could now fit as well as thirty columns of missionary news into eleven issues of a sixteen page magazine as we did in 1913. These extra pages cost the Synod thousands of dollars annually. The price of the magazine is the same as it was when it came out in eight pages. The price of paper, ink, lead, etc., has risen enormously. If what the Synod wanted were achieved, namely, that the sense of our Christians for this work would be nourished and the interest in it awakened by fairly diligent reporting from the missions, then even a journal that is run at a loss would not be too expensively paid for. But since now, in spite of public solicitation and a very large number of private letters to our Mis-

sionaries with requests for news, very little has been done in this direction, it is quite clear that the purpose which the Synod had in mind in increasing the number of pages is not being achieved. The result so far is a very great diminution in the income of our publishing house from this source.

On the occasion of the dedication of the new Kenrick Seminary in St. Louis, the Pope sent a handwritten letter of congratulations to Archbishop Glennon, saying, among other things, "Nothing can be more desirable than to see multiplied seats of learning like this, where piety and learning flourish, and where brave soldiers are trained for the army of Christ, who will go forward to the realization of those hopes for the welfare of the Church which their presence in such hallowed places inspires." - We should also never forget this: the unspeakable importance of the Church's teaching institutions for the flourishing of the Church. We pray every Sunday, "Bless especially the orthodox schools for the equipping of faithful laborers in thy vineyard!" But how often we forget that they are worthy of diligent prayer, and are entitled even among other gifts, important and necessary, to an "inspecialty," that is, very special. E. P.

That there is a thriftiness in the mission which is to be called quite wrong and can neither be answered for before God nor before men, that comes so right before the soul when one reads what the Hermannsburg Mission, which has now worked for fifty years in India, reports about its first years: "Its first missionary was the Provost Mylius, who was sent out by L. Harms and began the work among the Telugu in 1865. The first years were quite difficult for the young mission. The 'Herm. Miss.-Blatt' reports that of the 10 first missionaries within 11 years 7 missionaries succumbed to the heat, and 3 returned. In the same time 9 women and 32 children died, and 5 women had to return. Of the first 21 missionaries, on the average one-third lasted only six years, half only eight years, and all together on the average no longer than sixteen years in India. Among the women and children the mortality was still greater. Of the first 26 women, an average of 12 have been in India only a little over two years (6 died, and 6 had to return home), and 19 of 26 women, that is, nearly three-fourths of all, have been there only five years, 11 of them dying, and the rest having to return because either their husbands had died or had become unfit for the tropics. . . . They wanted to maintain the character of our mission in the tropics, namely, that it should be carried out in a frugal, modest, simple manner, and so they sacrificed many precious forces at first. At first, one did not want to know anything about recreational trips to the homeland; recreational trips were considered unnecessary, as were larger dwellings with verandas all around to keep out the hot air from outside, and with an airy bedroom on the upper floor, likewise panacas through which air is fanned by a pencil, as other facilities to make life in the heat bearable. Nor did the mission supply tents. On mission trips one slept outside in an abandoned cattle shed, or in the shelter of an old ruin, or without any protection at all against wind and weather, against mosquitoes and malaria. Was it any wonder that so many missionaries suffered from fever and died? When, under these conditions, after 23 years there were only 4 missionaries left out of 17, and only 4 out of 19 missionary women in India, our blessed Condirector Lpke wrote: Dear brothers, I see that it is no longer possible; we cannot continue to operate in this way; something must be done that is better for the missionaries.

Health and life of our Indian missionaries is taken care of/ And this has been done. Our present missionary administration has so arranged the conditions in India from the point of view of health that by God's grace no missionary has now died as a result of the climate for the last twenty-three years." - As surely as it is unconscionable not to be thrifty with missionary funds, which are largely made up of mites given by the poor as an offering for Christ and his kingdom, so surely there is also a perverse thriftiness. If a mission were to perpetuate such conditions as were inevitable in the early years, merely because they were cheap, it would be outrageous. Our missionaries are doing the work that is incumbent upon all of us as Christians. We expect them to work earnestly and faithfully, and we should see to it that their troubles and complaints, of which there are still enough, are made as easy as possible. Thus it is well that we give our missionaries in the heathen country a mountain home to rest in, grant them home leave, increase the salaries of our traveling preachers, as has been done in recent years, etc. Frugality - but not at the expense of love and equity. E. P.

**A gross misuse of a word of God**, which perhaps, just because it is so gross, could have salutary consequences. This much abused word of God is found in 1 Tim. 5:8 and reads, "But if any man provide not for his own, especially for his own household, he hath denied the faith, and is worse than a heathen." As is well known, agents of life insurance companies and lodge workers, who are eager to bring fresh blood, that is, new, young members who are likely to pay for many years to come, to a lodge that is becoming bankrupt, have this word on their lips. When they come to Christians whom they would like to win over, they like to operate with this saying and want to persuade them that it is the duty of conscience to join; for it is the duty of conscience to care for one's own; whoever does not do this is, according to the word of the Apostle, worse than a heathen and has denied the faith. And who can tell how many credulous, thoughtless Christians have been led astray by this? We have always said: "One should care for his own, but the way of caring must be right and pleasing to God. This is not the only word in the Bible, nor does it cancel out all the other words of God. It does not say, "He who does not provide for his own, whether in a right or a sinful way. Otherwise every thief and cheat and robber could refer to this saying and say that this is just his way of caring for his own, his household, and that is what God wants. Now, a newspaper writer in the state of Missouri recently tried to defend political nepotism with this saying. Nepotism is the name given to a person who holds a high political office, or who otherwise has power and prestige in the state, and who provides his relatives, friends, and favorites with offices and positions in the state that are rich in income, or even with income from the state treasury, without providing work for the state. The aforesaid newspaper writer wanted to justify this procedure by saying that it was quite all right, especially when it concerned members of the family; for "he who does not provide for his household is worse than a heathen and has denied the faith. Recently one could read in secular newspapers that it was said with indignation that this was certainly not the opinion of the saying that one should provide for one's own in a right or wrong way; the means must also be right before God and conscience. This is what we have always said. And if this abuse of the saying, precisely because it is so coarse, brings people to a sensible reflection, and thus makes the many

Cut off other misapplications of this saying then it did not happen in vain. E. P.

**Concerning the reading of the Bible**, an English exchange paper correctly writes: "In spite of all the new aids, individual Christians today know less of the Bible than their fathers and grandfathers did so and so many years ago. And we can but at once admit the reason why: It is because the Bible is less used in the home. Diligent reading of the Bible cannot be replaced by anything else when it comes to rightly understanding the Bible. Christians can and should occasionally use so-called 'aids' or aids to understanding the Bible, whether these are entire Bible explanations or explanations of individual expressions and customs. But above all, let Christians be accustomed to read, consider, and take to heart the Bible word without all gloss, that is, without all human explanation." - We read the above note in a foreign church bulletin. What is said there is nothing new to us, but has often been said in the "Lutheran," and even the individual words and expressions sound familiar to us. We do not need many "aids" for reading and understanding the Bible, and we need fewer and fewer of them the more the Bible itself is read. Our time is richer in "aids" than any other time, but at the same time it is probably poorer in Bible knowledge than any other time. It becomes even worse when the "aids" are seducers instead of leaders. Christianity would be in the right faith of some with less "aids" and more Bible. E. P.

Other people also testify **against the puffery and money-cutting activities of the so-called evangelists**. For example, Bishop Berry of Philadelphia told a Methodist pastoral conference in Pittsburgh, "I am totally against this highly organized tent-making in evangelism. I would like to have this temptation to money-making removed from the world, which also leaves the gospel purely devoid of real religion. I have evidence that is not known to everyone; I know what I am talking about. Everything that is done during the whole 'campaign' is entirely aimed at making the collection on the last day a great 'voluntary sacrifice'. It is all money and money and money. I repeat: I have nothing at all in mind with this highly organized, well-trained tent system, because it belittles the pastor before the whole population. The tent machine absolutely pushes the pastor into the background. While the campaign is going on, the pastor has to take a back seat altogether. He may do a little service here and there, such as taking the tickets or directing people to seats, but in the actual activity he does not come into consideration at all. And if you push the pastor out of the field by evangelizing work, you deal a fatal blow to the evangelizing effectiveness of the church." This last is also quite true. For this very reason one must wonder that pastors in particular are often so bent on dragging an "evangelist" by the hair to do a work which they themselves ought to do, and can do much better and more effectively than the "evangelist," who behaves like a hireling to whom the sheep are not his own, to whom they are not commanded, who goes away with the money, and does not remember the sheep further, but perhaps remembers them as sheep in another sense, when they have left some goodly wool in his hands. E. P.

**On the occasion of a lawsuit in Pennsylvania court against the state's oversight of Wandelbilder (moving pictures)**, The *Lutheran* says: "Recently, in Pennsylvania, before the Courts filed lawsuits against state supervision

(censorship) of the Wandelbilder; but little attention has been paid to them. Manufacturers know quite well that only the objectionable sort of pictures fill the playhouse, and the government supervising authority has cut their takings a little short. We say 'somewhat'; for if they were to proceed as strictly as they ought, not a few of them would have to go out of business. We know of a parish which tried to counteract the evil of the convertible pictures by showing useful and instructive pictures; but it soon found that it could not hold its own against the common picture theatres, and that the young people, instead of receiving instruction for nothing and without expense, preferred to pay their five cents to see things of the kind of the cheap and doubtful novels. This is the state of affairs. Any corporation that wants to make money out of such pictures, or any amusements at all, must give the people what they want, and not what would be of use to them. Nevertheless, it is gratifying that the State Supreme Court of Pennsylvania has stood by the Board of Supervisors, which, as everybody knows, still leaves the door wide open to plays which should never be put on. " E. P.

A Catholic newspaper printed the following in **large letters**: "The submarine question between Germany and the United States is supposed to be referred to the King of Spain for mediation and arbitration. This would be a joyful message if based on truth, since King Alfonso is known to be a very justice-loving monarch. However, the entire Catholic world would also be honored in this election." - If the matter is referred to the King of Spain, it will be merely because he is thought to be a "justice-loving monarch," and neither because nor in spite of the fact that he is a Catholic. E. P.

**Pope Benedict** promises to work against persecutions of Jews in all parts of the world. He has promised through the Papal Secretary of State, Cardinal Gaspari, to rebuke all violations of the natural rights of Jewry. A committee of eminent American Jews had sent an appeal to the Holy Father to intervene to put an end to the persecutions to which members of the Jewish race are subjected in various parts of the world. The Cardinal's letter, containing the Pope's reply to this appeal, was announced in New York, and was worded as follows: "The Pope has taken note with great interest of the letter which you addressed to him under the 30th of December, 1915, in behalf of the three million Jewish citizens of the United States. In the letter you requested the Pope to exert his supreme moral and spiritual influence to relieve the sufferings and persecutions of your co-religionists in various parts of the world. The Pope is not in a position to elaborate on the particular facts which you have presented in your letter, but he is quite prepared, in principle, as the Head of the Catholic Church, which regards all men as brothers, to continue to work for the observance of the principles of the natural right of individuals as well as of nations, and to strongly rebuke all violations of these rights. These rights, whether they apply to the children of Israel or to the rest of mankind, should be respected in all circumstances. Moreover, the Holy Father, in his paternal heart, which feels deep sorrow for the painful war, feels more than ever in the present circumstances the need that all men should always be mindful of the fact that they are brothers, and that their salvation can only lie in a return to law and charity. At the same time, the Pope takes special joy

on the unanimity which exists in the civil affairs of the United States among the representatives of the different creeds, and which contributes so much to the peaceful prosperity of their great country."

(Cath. Faith Messenger.)

Necessity teaches to pray in France. It is gradually becoming known that in France, too, ever larger strata of the people are growing tired of religionlessness and a purely negative attitude to faith and Christianity. This is taught by a confession of the French writer Lavredan, which was printed even in radical papers. Lavredan writes: "How terrible and burning are the wounds of a people into which not a drop of blood of that wonderful one flows as a healing balm, that wonderful one - oh, I must not name him! He was so good, and I? What would become of France if her children did not believe, her women did not pray! The artillery of God's faith will triumph in this war. France's past is great. It was a France that believed. France's present is tribulation. A France feels it that could no longer believe. Will her future be better? By God's hand, only by God's hand! O, a nation of the dead covers the field! How hard it is to still be an atheist in this national cemetery. I can't, I can't! I have deceived myself and you who read my books and sing my songs. It was a delusion, a delirium, a wild dream. I see death and call to life. The hands with arms create death; the folded hands work life." - These are grave words; but is it not to be regretted that one recognizes one's best friend so late? May a new morning dawn even on this benighted land in spiritual matters!

(Apologist.)

### For the mother's sake.

From P. Ren necke.

(Conclusion.)

And while the Kat continued to pray and to judge herself, the storm raged ever more furiously outside. The neighbor and her son, as she might have guessed, had long since hurried to the beach to witness the departure of the pilot-boat, and both were now watching with breathless suspense the life-boat as it flew up and down like a black dot among the wild-rolling billows. "If I could only get out with you!" growled Ben at his elder friend. "I know how to sail in the twilight and moonlight; but, after all, I must not be a pilot-never, never!"

"Be quiet!" retorted the other. "The pilots aren't back yet, and if one of them falls into the water, you may 'ave him out, after all. That's something, too!"

Ben made a movement as if to get rid of his heavy boots for just such a purpose; but the other grasped him firmly by the arm.

"It's sinking! It's sinking!" he cried. "I can't see anything through the fog."

"It may be above water after all, therefore," opined another skipper. "The evening fog is rising; help must come quickly!"

"Do you still see the boat, too?" asked another.

"How could you see the boat? You can't see the mast of the boat," cried a third. "The boat is all in the fog now. It's a good thing we have the lighthouse, or I wouldn't know how to find our way back."

"Who'd be out there!" groaned Ben.

"Shut up, boy!" an older fisherman shouted at him. "That's not the way for your father to treat his son. To keep quiet and grab where need goes to the man, that's the skipper's way. You can drown your old days if you feel like it."

The pilots' wives had now also hurried over, and everything was peering in breathless suspense through the storm and the roar of the waves for the direction which a telescope still set up indicated as the place where the ship in distress had been seen. It must have taken fifty minutes. At last, at last, movement in the fog: "They are coming, they are coming!"

People rushed to the telescope, and the one who reached it first had to report, "Dat boat is full."

"Vull mater?" he was called.

"Stupid! Vull Miuschen."

"Uns' all' dorbi?"

"Stupidity! I can't see that."

"Wo väl sünd da in?"

"Tell'n can't,"

"Doch nu - ik will mal anfangen."

It was not possible to ascertain exactly how many occupants the boat, which was approaching as fast as possible, had; but it was clear that there were now many more people in it than had gone out; so it could be assumed that the rescue work was in progress. There was, of course, still a hot struggle with the swell; but it was safely fought through, and the fishermen on the shore also took courageous action, when at last it was only a question of carrying the shipwrecked people, some of whom lay frozen in the boat, to the shore.

"The ship is gone," said the pilot-commander, who had stepped ashore last; "but we have saved what could be saved, after all."

"Not all of them?" asked Ben Klasen, his eyes twinkling.

"There was already some of the crew, in defiance of the counter-order, up and away in the boat that belongs to the ship. Have perished in the cliffs, of course, or are perishing. Where you can't get through by day without our help, you can't find your way alone in the night and fog."

"But those who were still on the ship are all here?" asked Ben persistently.

"One was still hanging up in the rigging," replied the pilot commander gravely. "He was too frozen to climb down, and we could not get him; the ship was sinking. We would have put the whole crew at risk if we had stayed close to the sinking whirlpool with the overcrowded boat. God have mercy on the poor man!"

Ben had already approached the beach during the pilot commander's last words. Now he was not in the big lifeboat, but in a smaller one he knew well and knew how to govern.

"I got the last one! Anybody want a ride?"

But a heart-rending cry sounded from the shore; for his mother, who had no longer tolerated him in the lonely hut, had also hurried to the beach, and although she had just a moment ago reproached herself bitterly in prayer for her unbelief and selfishness, she now threw herself at the son in wild despair. Her only one was not to be allowed, was not to go into apparent mortal danger. It was foolishness, it was foolhardy of him.

The less such scenes are common among the beach dwellers, the more formidable they seem when they do occur. The people stood about distraught. None had the courage to wish to share the danger with Ben; nevertheless

they all condemned the mother in their hearts; for it was brave and beautiful of Ben to want to go out after all.

Ben was struggling; he was as pale as a sheet. After all, he loved the Mutier very much, he knew how much the sea had already robbed her of; but he was no longer a boy who had to obey unconditionally, and here it was a matter of a human life that he thought he could save.

"Don't you think of your mother at all?" cried the distressed woman once more.

"Do you think, then, that he who hangs out there by the nears has no mother?" exclaimed Ben in reply.

Then the Kat's hands fell from the keel of the boat they had been clutching, and all the pains of the past life rushed in upon them. The women surrounded them and sought to comfort them, but the pilot-commander stepped firmly to Ben: "The boy is right," he said; "it must be tried. I'll go along."

And now for the second time they entered the roar of the waves, and the tense attention from the beach was more breathless than before. Admittedly, the fog had in the meantime become even more prevalent. The little boat had soon disappeared from sight, and there was no sign of the stranded ship on the shore for a long time; but the bold sailors had kept their course correctly, and soon a stripe appeared in front of them through the fog, which could only be the mast of the ship that had perhaps not yet sunk completely. So they were sure of their direction. But slowly, slowly they went forward. But now there wasn't that a dark spot in the rigging close to the mast-boom? That's right, the man was still hanging there! They saw now that he had tied himself down with his jacket and was staggering as if lifeless. When they had come near enough, the experienced pilot, who was equipped with everything that could be used for rescue, ordered Ben to climb up to the unfortunate man, who was no longer hanging too high above the water, and to slip the netting belt that was in the boat over him, whereupon he was to be untied or cut loose and carefully lowered into the sea. To Ben himself the commander urged his own swimming belt. And the work was so well wedged that the elder remained in the boat; for to Ben's duties belonged a daring youthful courage and very supple body, but to that which the commander had undertaken matured experience and the full vigour of a capable whole man; for there it was to govern the boat all alone, and at the same time to keep it near and yet away from cliffs and wrecked remains. It was to their advantage that the vessel was beached on a well-known reef, and was only about five feet below the surface of the sea, apparently quite solid; though wave after wave tossed the rescuers and the one to be rescued back and forth like playthings, the goal remained fixed at bottom. And at last, at last, Ben had reached the unfortunate sailor!

He clung tightly to the cordage and fulfilled his discharge as quickly and skilfully as possible. That with the belt also went comparatively easily; but the jacket sleeves, knotted in mortal fear, would not let go. Thank God - Ben felt his sckmitzmesser in his trouser pocket.

"Boots off!" thundered the commander over.

Oh, he had almost forgotten to take off the other's boots; the feet must be free; boots are much too heavy even for the swimming-belt; for they draw water. At last that was done, too, and the jacket gave way as soon as it had a tear, slowly, slowly; but that was good! Ben had time to get himself down into the sea first

and then to receive the other one, so to speak. A feeling of indescribable happiness came over him when he had come this far. A human life saved! He might have rejoiced and wept at the same time; but now it was still necessary to recover the rescued man in the boat; for he himself seemed utterly unable to contribute anything to his safety. There again the elder man's prudence was very much in order. How easy it was for the boat to fall over, and all three of them to be buried in the waves, or to be caught in the rigging of the ship, and die of hunger; for they knew that no further help could be expected from the beach, and the evening was coming on more and more.

But we return to the beach. A full hour and more had passed since the two brave men had gone out into storm and waves. In the meantime they had tried to accommodate as best they could those who had been rescued before. The pilots had changed their clothes at home and had their wives prepare them a warm drink. Knowing that the return of the commander and Ben could not take place for an hour and a half, no one could stand out in the storm but the Kat, and she sat on her stone, a picture of misery. - So now she was to give up the last child? What was the use of her living on? So it stormed within her. O that one of the wild waves would come and bury her with her loved ones! But the waves did not get wilder now, and did not come nearer, but the wind went round gradually, and blew from the south; but if there is a land wind, then it is quieter on the Baltic coast, with which we have to do here. Even the moon, still a little misty, began to peep through the broken veils of cloud now and then, which gave the landscape a milder appearance.

And now they came again, the neighbours and friends, sought to comfort the almost despairing woman and peered with her into the distance. Like ghosts, illuminated by the moon, the mists moved hither and thither, sometimes appearing as if with dragging robes, sometimes as if high-skirted. Suddenly they were split in two, as if in two, and a black something tried to force its way through; but the ghostly veil descended again; there, once more, the dark something, and larger.

"The boat, the boat!" rang out the cry from throats hoarse with excitement.

Like veils of mist; once again and much larger and closer the dark something. Yes, it was the boat, what else could it be? Now even three persons in the craft could be made out. "Hoe, hoe!" it called from the shore to greet the arrivals. Then the young man at the wheel rose, and putting his hands to his mouth like a bugle, Ben Klasen's voice called over clear and distinct:

"Tell your mother that we saved Hans!"

Oh, yes, the unfortunate man, who was caught in the rigging, also had a mother, and that was the same one who had wanted to hold Ben back from the rescue work with all her strength of body and soul. The son, who had returned repentant, would have perished miserably in the face of his native beach, if the other had not laid down his life for the unknown, who was in distress and distress.

At first Kat was completely stunned, she could not find her way into it. In her mind she had said good-bye to the last son, and now her two 'sons were alive! Again and again she stroked the still as half-stiffly found again and then looked with a kind of shyness over to Ben, who today looked so tall and almost beautiful, even as if transfigured. When the

first welcoming storm was over, the pilot commander approached.

"Well, mother," he said kindly, "surely you won't keep your Benjamin from becoming a sailor any longer? I tell you there's something in him. I will report him to the sovereign. I must get him into a good seaman's school. We can use young men like that in the navy and everywhere else."

Yes, now she was satisfied with everything, the good Kat, for God the Lord had just shown her how he could save, where it is his wise counsel. Had not the Lord so evidently given Ben great love of the sea, and brave courage in his heart, that he might have saved his brother? Even if Hans had not declared that he would stay with her, become a fisherman, and cultivate her little field, she would not have put anything in Ben's way to follow his favorite wish and become a real sailor.

And he has become a capable seaman, Benjamin Klasen, he has made it to pilot commander and is the pride of his mother. Hans, however, has now also done well; he carries his mother, to whom he previously caused so much worry and hardship, on his hands. Yet he has got no further than to be a fisherman. He lives with his mother in the old cottage, and has a good, gentle wife, who also does well with the old woman. He is thoroughly disgusted with the sea voyages on his own, with an evil conscience; but he is glad that, by God's grace, he has been the cause, so to speak, of his brother no longer having to sit quietly at home, which had become so infinitely difficult for him.

So you lead your own blessedly, O Lord, yes blessedly and yet mostly whimsically!

How could you mean any harm?

Since thy faithfulness cannot be denied? The

paths are often crooked and yet straight,

Whereon thou letst the children go to thee;

There it may look wondrous; But at last thy high counsel triumphs.

## "Why do we need to celebrate mission feast?"

"So far everything would be settled. But before we close, I want to bring up one more thing that should definitely be brought up in this meeting; I mean the celebration of a mission feast."

Thus, for instance, Pastor Gottlieb spoke to Felts at the July congregational meeting after routine business had been transacted. If the pastor had not hurried a little with this introduction to his speech on the celebration of the mission feast, Knapp would have forestalled him with his suggestion "that we 'get along'"; for the well-known apple-molds stamped and pawed with impatience as a result of the annoying flies, so that Knapp could no longer watch it from the church. He therefore rather rudely interfered with his pastor's speech, and said:

"Why do we have to have missionary feasts? I've been told that if you start it, you'll never be able to finish it. Biedermann told me that in the town where he used to live, they have a mission festival every year, and that this summer he wants to arrange his visit to his former home so that he can take part in the mission festival. This clearly shows that the people in Biedermann's old community are still not finished with the mission feast, and that even our good Biedermann has caught the mission feast disease here in the

ennen Luft zu Filzen has not yet completely overcome. Biedermann is not here today, otherwise he would gladly confirm this. In the Lüneburg Heath, I have been told, there is a village where they also started the mission many years ago, and it became so bad that a farmer gave his farm and everything he had to the mission and became a Mischonar himself. Of course they also celebrated mission feasts, first for one day, but latterly always for two days, and that in the week I Just think what will become of it if you get the mission fever at the time of the hay harvest - in the week I No, no, I am not in favor of our getting into it; for you can no more get rid of that than you can get rid of the gout and the Caronian cough, and now I propose that we get along, Mr. President I"

Thus spoke Knapp.

But because no one supported the proposal, Zinns could not put it to a vote. He was quite happy to do so, because he would have liked to hear a little more about the mission. If what Knapp had said was true, they would have to fight it tooth and nail. Knapp had asked: Why do we have to celebrate mission feasts? and the pastor had not yet answered this question, and this answer should not be given to the pastor after all. But now, instead of giving his pastor or others an opportunity to speak, he began to think aloud, and said:

"Why do we have to celebrate Mission Festival? No one has yet answered that question. What Brother Knapp said about not being able to stop celebrating mission feasts again, but having to celebrate them again every year, that may be bad enough; but that is far from being the worst thing, in my opinion. The worst thing - hear what I say! - The worst thing - listen to what I am saying - is that a collection is made at the same time, which does not go into our congregation's coffers, but is sent away for the mission. What is the use of the mission feast, then, if the collection goes out of town? Surely we cannot speak of benefit, but only of harm. That's why I'm against it and say: Why do we have to celebrate mission feasts?"

Not as a question, but as a bitter reproach, he emphasized the words, "Why must we celebrate missionary feast?"

Pastor Gottlieb, however, treated the words as a question all the same and said:

"I am quite grateful to Brothers Knapp and Zinns for raising the question here: Why do we have to celebrate mission feasts? I will first address the fact that we are never done celebrating Mission Fcst, but must celebrate it every year. Brother Knapp is right about that. But that is no reason why we should not celebrate a mission feast. Do we not all celebrate Christmas, Easter, Pentecost, and other feasts? Would you like to do without even one of these feasts? What would you say, what would your wives say, what would your children say if, for example, on the fourth Sunday of Advent, after the sermon from the pulpit, I announced: Since this year December 25 falls on Wednesday, we will skip the celebration of Christmas this time! Would you also say: Well, we can keep all the beautiful money that we would otherwise have to spend on Christmas presents? What do you say to that, Brother Zinns?"

"But, Pastor, you can't do that. If we didn't want to celebrate Christmas, Easter or Pentecost, then we wouldn't be Christians anymore!"

"Right so," said Pastor Gottlieb, "and now when we consider that Christ gave the command at His ascension, 'Preach the gospel to every creature!' and that this

If we are encouraged by the celebration of the mission feast to obey this command of our Saviour, then the celebration of a mission feast will not seem unnecessary. And just as Christians celebrate Christmas, Easter, and Pentecost every year, so they also like to celebrate mission feasts with joy; for mission feasts are victory feasts. We hear there not only how much work is still to be done, no, we also hear how much work has already been done, what victories the Word of God has won in the Gentile world. And that the blessed work may not suffer a decline or even a standstill, we offer our gifts for the continuance of this work. As war requires money in the first place, much money in the second, and a great deal of money in the third, so mission also requires money, much money, a great deal of money; for mission is also war, war against sin and unbelief, war against the powers of spiritual darkness. Are not you Filzeners also a spoil of mission? What would have become of this settlement if it had not been supplied with traveling preachers by the missionary gifts of other Christians? What would have become of Bachhausen, what of the people on the Creek flowing into the Wisbach? Your children would have grown up without baptism and instruction, and you old folks would have more or less sunk back into dark paganism. When old Filz, after whom this settlement is called Filzen, was to be buried, there was no pastor to be found far and wide who could bury him. So the few settlers decided that a brother of the deceased should pray an Our Father at his grave; but he only got as far as the fourth petition, and there he got stuck, and no one could help him any further. That's how it was then. How much different it is today! And to whom do we owe it? The mission! This and many other things must drive us to celebrate mission feasts and to praise and thank God with glad mouths and open hands!"

"Well, yes," said Zinns, "if that is so, I suppose we must; but how about the collection, must we send that away too?"

"Brethren," said Gottlieb, "let us not say, 'We must celebrate mission feast,' but: Praise and thanks be to God, we want to and may celebrate mission feast. And we do not want to say: We have to send the collection away, but: We want to send in the collection for the mission which drives our Synod, and thereby pay off a part of the debt of love in which we stand first and foremost with our Saviour, and in which we stand with those who provided us with Word and Sacrament years ago. I hope you will all agree with me on this. And now it's just a matter of one thing today, the festival preacher. I think that we should least of all invite an out-of-town pastor to be the celebratory preacher at our first mission festival. I should be glad if you would speak freely and openly about that, too."

Pronounce?

If Pastor Gottlieb had said "keep quiet," he would have hit it better; for no one opened his mouth. Zinns scratched himself behind the ears and made a face as if he wanted to say: That I also had to be so stupid as to ask: Why must we have mission feast? Now he has made it so clear to us that I almost want to propose celebrating one myself. He looked at the knothole in the floor and sank his mission feast thoughts into this knothole and thought he saw that the mission feast germs were spreading out from this knothole in all directions in the church. What would become of him if he were now so infected that, like the Lüneburg heath farmer, he had to give up his beautiful farm and everything to the mission! O terror and horror! This

This thought had so shaken him that he returned to reality with his thoughts, looked closely at the knothole with open eyes, and saw nothing but a colony of ants running merrily in and out. In his embarrassment he scarcely dared to raise his eyes to the assembly, but noticing that some one had turned up in the corner, he called out to him in a firm voice:

"Gnatzig, you talk!"

Zinns got into position, because he knew that when he talked from the corner, he usually hit the nail on the head. And so it was. Gnatzig made a proposal that left nothing to be desired in terms of clarity.

"I propose," he said, "that on a Sunday appointed by our lord pastor, we celebrate mission feast with those of Bachhausen and on the Creek, that we invite pastor Klarmacher to be the feast preacher, and that we send in the collection for the traveling sermon; for to this we owe next to God that we have a Lutheran congregation at Filzen, at Bachhausen, and on the Creek."

Zinns, as chairman, supported the proposal. Pastor Gottlieb initially wanted to say something about it, but thought it better to remain silent, because he had achieved everything in the main.

All voted in the affirmative. With Knapp's suggestion that we "get along," and with the Lord's Prayer, the meeting was closed. (H. B. in the "Gemeindeblatt".)

## How not to know the will of God.

Recently I read the story of a woman who pretended to do the will of God. A traveler met a woman loaded with two baskets. She came to a place where the road crossed, right to a farm, left through the forest to a noble farm. The woman stood undecided for a while, then suddenly she threw her stick up in the air; she repeated this several times, then she turned right towards the farm.

When the traveler met the woman again, he asked her, "Why did you ponder so long out by the way of the cross before you chose the way to here?" "You see, sir," said the woman, "we men are so blind that we cannot find the right way unless God shows it to us; therefore I always pray to God first for his guidance. O, he always guides me right!" "But why did you throw the stick up in the air?" "Yes, you see, that is the sign by which I know the will of God; by the direction in which the point of the stick falls, I know which is my way, and then I never go astray. My God I can trust." "But why have you thrown the stick up so many times?" "Yes, you see, the stick would not fall as I would have it, and so I had to throw it till it fell right; but I can always trust it will be right if I follow!"

That sounded very pious what the woman said, and yet it was the worst mockery there is. She did not want to do God's will at all, but rather to enforce her own will. And to excuse herself to herself, she used a superstitious means. How often do we not experience similar things? Just one example. There was a factory worker. He made his living, but he had to be thrifty, for he had six children waiting for him in his apartment, and his wife had to be very economical with the housekeeping money. One Saturday in the factory some light-footed people suggested that on Sundays they should go on an excursion to a neighbouring place of amusement. There was a lot of discussion about it.

...talk. At last the opinion came through that one wanted to "fly out without luggage. This was meant to sound joking, but it was nothing but hasty crudeness; they meant that the families should stay at home, the men wanted to enjoy themselves alone.

Our friend was a self-respecting man who did not consider it a disgrace to attend church. Sometimes he had been ridiculed for it at the factory, but since he was calm and serious about it, he had been left alone for a long time. But the evil, anti-God words had not remained without effect on him. While at first he went to church regularly, as a Christian should, he had gradually convinced himself that he was too tired on Sundays from the week's work and that he needed to get a good night's sleep. Thus it had come about that his Christianity had become quite external. When his comrades teased him on this occasion whether he did not want to be part of the game, he said nothing, but in his heart he was angry that he was not allowed to indulge in "any pleasure at all". So he also decided to inquire into God's will, as he called it. His associates were not a little astonished when he went with them to the inn, where on Saturdays they were accustomed to leave a large part of their weekly wages to the friendly landlord (he was friendly so long as he saw money in his guests). Yes, he sat down with them at the table where cards were played, and offered to play. He had said to himself: "If it is God's will that I should go on the excursion tomorrow, then I will win as much at cards today as I need to do so. As the game was played rather high, and he always lost after a short time of winning, he had soon gambled away four marks. He tried his luck again, and another two marks were taken from him. All excited he went home. One can imagine his awakening the next morning. The wife did not like the fact that the husband could forget her and the children, and because the husband was aware of his injustice, he began to scold, and the poor children had to pay for it. The beautiful Sunday was lost, the money was lost, and the peace of the house was lost. And yet at first the man thought that he had only investigated God's will. But he came to his senses again and realized his sinful attempt and learned that God's will had shown itself to him clearly enough: to provide for his family, to enjoy true recreation with them and through them without frivolity and shame. It became clear to him that this could not be God's will if he gave away his hard-earned weekly wages in gambling and put his family into fear and sorrow. He also learned again to recognize God's will by the only means that is given to us, by listening, reading and heeding the word of God. (Freimund.)

## Prince Bernadotte's testimony.

In a meeting in Karlstadt, Prince Bernadotte concluded his speech with the following words: "For me personally, I must confess that the greatest thing I can think of is to be a witness of Jesus Christ. One would think that a person in my position must always be happy. But that is not so. Whether a man possessed the best on earth, he would not be satisfied. The heart longs for something better. Only since the Lord Jesus entered my heart have I known no more unsatisfied longing. To be a witness of his love in word and deed is my desire and goal. And I will tell it to all who will hear my words: It is joy to serve him."

### Cross and crown.

Does Jesus bear his cross alone?  
Does the world go free for itself?  
For every Christian is a cross, And also a cross for me.

I will bear it in patience, Until once after a short time The  
mild death leads me there, Where my crown is.

In that golden city of peace I will lay my cross and crown  
At the feet of Him who redeems me, The great Son of  
God.

O beautiful day of eternity, come soon and set me free.  
That I may to my Saviour's blessed rest on the cross!  
Countess Helene Waldersee.

### The gold piece.

A missionary meeting had taken place in a small town. Those present left the hall by throwing their gifts into the tins kept ready at the door. At last a very poor widow came along. With a beaming face she gave a gold piece to the leading missionary. He knew the woman well and knew how poorly she lived. Therefore he said to her: "Dear woman, you are poor. One gold piece is much too much for you. But if you will make an offering for the Savior, give me a quarter or a half of this money." When the widow heard these words she became very sad. "Dear Mr. Missionary," she said in a definite tone, "I am sixty-two years old, and for a long time I have only been able to throw copper pieces into the missionary boxes; later I was so happy when I could give silver pieces for the mission. I have asked God very much that He would preserve my life until I can give just once a gold piece for my Saviour. In order that this wish might come true, I have saved for a long time. I have denied myself many a comfort, and have pooled the pennies I gained by it. I have often gone to bed without light, so that the light I saved might continue to burn in the mission houses, and the eternal light might thereby come to the heathen. At last I have reached my goal. My happiness is indescribable. I am so glad that I was finally able to give a gold piece for my Saviour. Now the Lord can call me home. Take the money, Mr. Missionary," she said with tears in her eyes, "and do not refuse it! For Jesus' sake, I beg you to send me home happy."

While she was speaking, those who were still present in the room joined in and looked attentively at the plainly dressed woman. Then the missionary took the gold piece, looked with a radiant face at those around him, and said: "Truly, I say to you, this poor widow has contributed more than all of them. For all these out of their abundance have laid up for the sacrifice of God; but she out of her poverty has laid up all the food which she had," Luk 21:2-4. "And I tell you," he continued, "in my life I have known thousands of people.

learned, and from thousands I have received pieces of gold and silver, but such faith I have never known. This widow is rich for all her poverty, and blessed for all her meagerness." Then the woman went home happy.

"I shall," continued the missionary, "make special use of this little gold piece, because I know that the money has a faithful pray-er behind it. This money will bear much more fruit than many a large gift where the dear givers forget to pray on afterwards. They give the gifts, but they never stand behind their gifts in prayer. They do not ask the Lord to put his blessing upon them and cause them to bear abundant fruit."

Three years had passed over it. One day the missionary received a letter from Armenia and read: "Three years ago you sent me a gift of 20 marks, writing that if a case of very special need came before me I should use it. I bought a carpenter the most necessary tools for him. The Turks had robbed the man's shop completely, and he and his six children were in great need. He did not want to beg, and he knew of no one who could help him. I heard about this through his friend and immediately thought: you must use this special gift. I sent him the things secretly and then heard nothing from the man for a long time. Recently I received the following letter:

"Dear Mr. Missionary! Three years ago I unexpectedly received some tools in a very difficult time when I had little hope of getting through. I thank You for taking care of me when I was in need. Through the tools I have made progress again and am now the richest carpenter in the city. But, dear Mr. Missionary, I have received something else that is worth more than all this money. I have met my Saviour and am now not only the richest but also the happiest man in this town. I now wish to send you through this the tithe of what I have earned by these tools. God bless you and your work"

"In the letter," the missionary went on to write, "lay 200 marks. The giver is now a faithful member of our church."

When the missionary read this letter, joy filled his heart. He immediately knelt down and thanked the Lord for hearing the widow's prayers and blessing her so abundantly. Then he wrote a letter to the poor woman who was still alive. We can imagine how happy she was at the news.

Well, dear reader, wouldn't you like to use your gold or silver pieces in this way? Have you thrown a gold piece into the missionary collection? Do you pray, too, when you give etivas for your Saviour and his kingdom? You too can experience the same happiness today as that poor widow.

(Sunrise.)

### Let me go!

Let, O world, O let me be!  
Don't drag me into your circles;  
Let me, far from thee, Alone live quietly  
to God's praise! Do not tempt me with  
gifts of love, For they no longer excite  
me; Lust and sorrow I have buried deep  
in a silent sea.

Countess Helene Waldersee.



## What is truth?

On the railroad, people were mocking about religion. "Which is the true religion, anyway?" asked a traveling salesman. "Is it the Protestant or the Catholic, or the faith of one of the many sects? Each party, after all, claims to be right." It was agreed that religion was a doubtful thing in general, and that the clever ones should therefore meddle with it as little as possible. "You allow," remarked one of the fellow-travellers, who had hitherto been silent, "the vegetarians maintain that the vegetable diet is the only correct one, while others hold to the meat diet. Pastor Kneipp set up a special kitchen list, and others again their own. Is it not true that under such circumstances it is a doubtful thing about food? Anyone who is clever will do best not to bother with it at all, in view of the great differences of opinion!" Now this admittedly gave rise to embarrassed faces, but hopefully some of the fellow travellers did give the matter a little further thought and came up with a proper answer. (Change sheet.)

## Obituary.

On April 5, died in the faith of his Saviour, Gerhard Frederick Sagehorn, a pupil of the second class in our teachers' seminary at Seward, Neb. The deceased was born at Potter, Calumet Co, Wis, July 3, 1897. He fell ill last fall and left the institution in March of this year, hoping to return to his studies soon recovered. However, a growth in his brain put an end to his life. At Hampton, Nebr. on April 9, Praeses Brommer and Prof. Weller officiated at the funeral service. Representatives of the faculty at Seward and the members of the second class gave him the funeral escort. In the afternoon of the same day, a funeral service was held in the auditorium of our seminary, at which Prof. Schülke gave the address.

F. W. C. I.

## New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**BIBLE HISTORY REFERENCES.** Explanatory Notes on the Lessons Embodied in *Bible History for Parochial and Sunday-schools*. Compiled by F. Rupprecht. Concordia Publishing House, St. Louis, Mo. 294 pages 5x7 A. Price: H1. 10.

This is a book in which is now to be offered in English what W. Simon's "Auxiliary Book to Biblical History" contains, is therefore intended primarily for our school teachers and school-keeping pastors. The author follows a simple plan. To the Biblical histories treated in our parochial schools he has made explanatory glosses, so that the teacher, without much leafing through reference books, may learn about such questions as: Names of the Holy Land, chief products of it, primeval inhabitants of Palestine, Abraham's genealogy, dreams, the Nile, art and religion of the ancient Egyptians, Jewish monthly names, threefold law, temple service, priesthood, Jewish festivals, division of Palestine among the twelve tribes, and so on. Every one among us will rejoice that such a book in English has become a necessity for our parochial schools. Where the parochial school enters with the German language, there is no need of such aids. The publication of this handsome volume by our publishers indicates that even in the school the language question is being taken into account to an increasing extent.

G.

**SUNDAY-SCHOOL PRAYERS.** English and German. Compiled by C. Abbetmeyer. 24 @pages 5x7 %- Concordia Publishing House, St. Louis, Mo. price: 10 Cts.

This booklet contains twelve pages of Sunday School prayers in English and twelve pages of prayers in German. They are arranged in order of content, as follows: Openiuk kra^6v8, OlosinZ ^ru^6r8, kra^ers kor 8peeul Ooeu8ions (Ldvout, 6liri8trna8, l^eut, etc.), opening prayers, closing prayers, prayers for special occasions. Where one has Sunday schools, this collection of short, simple prayers meets a real need.

G.

**Small House Postil.** Short sermons on all Sundays and the most common feast days of the church year by Carl MantheyZorn. Northwestern Publishing House, Milwaukee, Wis. X and 202 pages 7X10, in buckram with gilt title and cover decoration. Price: t2l. 75. to be obtained from (Concordia Publishing House, St. Louis, Mo.

In this book, the author, who has been well known to all readers of this journal for years, presents the sermons he preached in the last year of his ministry. The texts are mostly the Old Church pericopes, especially the Gospels. Often Old Testament words precede and are briefly interpreted in order to show the intimate connection between the Old and New Testaments. The sermons are all very short, two, two and a half, three pages each. This is exactly how the author intended them to be presented, even if they were longer in the pulpit than they appear here in print. Everyone who knows the author knows that he has a special gift for presenting salutary doctrine clearly, comprehensibly, and popularly, and whoever has heard him from the pulpit also knows that he has his own special way of preaching. This way is also evident here, and the author also wants to indicate through this postilion how he believes preaching should be done. For this reason, he prefaced the book with a longer "Preface on the proper form of preaching. The whole work is also suitable for short reading services, and as a home postilion it will be welcome to many also because of the large, clear print. The book is also accompanied by a dedication sheet and a form for a family register and for other important family events. Some pictures, especially from the life of the Saviour, adorn the work. We summarize our recommendation in the short, all-encompassing word: Take and read! L. F.

**THE RELIGION OF THE LODGE.** A Sermon Delivered in the Ev. Luth. Church of the Redeemer, St. Paul, Minn., March 5, 1910, by Rev. O. C. Kreinheder. Published by request. 18 Be ten 4RX624-

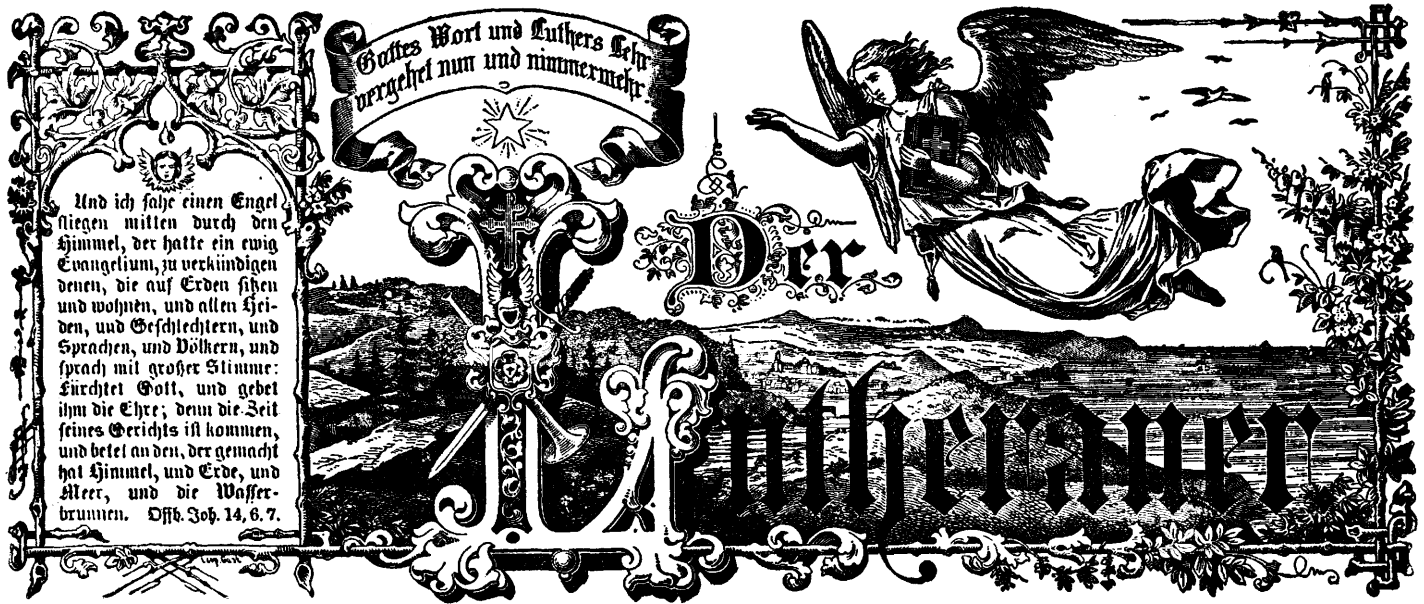
The witness against the Lodge must never be silenced; for the Lodge is the most dangerous enemy of our Church. Publicly and privately our testimony must resound against the soul-destroying activities of the secret societies. Thirty years ago our Church was said to be digging its own grave with its opposition to the Lodges. But those who said so have been put to shame. In spite of its strong stand against secret societies, our Synodical Conference stands at the top of all church fellowships in the country in growth. And if this were not the case, if it were the case that we had to play a quite subordinate role in the religious world precisely because of this position against the Lodge system, then even this should not make us waver in our position, we would still have to bear witness against the soul-destroying teachings and principles of the Lodge. In this pamphlet, Fr. Kreinheder comes down especially hard on the Freemasons and Odd Fellows, and does so with a bare hand. On four points he proves why a Christian should resign from the Lodge. The language is simple, the argumentation forceful, and it is a pleasing circumstance that even in our English congregations the genuine Lutheran stand against the Lodges is taken in such an unapologetic manner. The sermon is a model for the public treatment of the lodge question.

G.

**Biblical pictures** by Rudolf Schäfer. Published by B. G. Teubner, Leipzig-Berlin. Six sheets in portfolio. Price: VI. 4.

Noble German popular art. Schäfer is a quite important artist who knows how to express the inner life with sharp drawing and excellent coloring. Everyone can and will enjoy these six beautiful pictures from the life of the Saviour, which are worth framing. The subjects of the depiction find: The birth of Christ; The Sermon on the Mount; Let the little children come to me; The Good Samaritan; The institution of Holy Communion and an imaginary scene: The Savior with a bride and groom at the table and below the saying: "Where you are going", Ruth 1, 16.

L. F.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

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No. 13.

### "The pastor is at the conference."

That's what the pastor said: "The pastor is at the conference." And at this Jochem Bündig's wrath vein swelled at once. "Yes, well," he had said, "the pastor is at the conference, and when his parishioners need him, when something happens in the parish, what in it?" The pastor's wife knew that this was not meant in such a bad way, and inquired about the matter which Mr. Bündig had so urgently to negotiate with the pastor. Well, it was the teacher. He had sent the hopeful ten-year-old Fritz Bündig home with a note, saying that the boy could not go along with the class, and that the teacher would explain this to the father next. "And have you already spoken to the teacher?" the pastor's wife had asked, and Jochem Bündig confessed no, and he would have to do so now, \*) because: "The pastor is at the conference."

What a hassle! "Whose pastor is he? Who appointed him, the conference? And who pays his salary, the conference? What does he do at the conference? It costs money, and where there is so little, surely one ought to save instead of making great journeys; and when he is needed he is not there." Jochem Bündig often walked around the table while demonstrating to his wife that it was really a "nuisance" that "every once in a while" the pastor was at the conference, four, five times a year, sometimes three days in a row—"and then when you need him, what? Somebody gets sick, somebody has an accident, you want the pastor - can't have him, he's out of conference." Annoyed, Mr. Bündig knocked out the pipe and sought comfort in the evening paper. . . .

The following is not intended to be a thorough and detailed discussion of the purpose and origin of pastoral and teaching conferences, why they should be missed, and why they should not be missed, and how they should be conducted,

but only to give the answer to the question which has probably already risen in many a reader, if he has had experiences of a similar kind to Jochem Bündig (for that was not the man's name): What benefit does the congregation derive from the fact that the pastor attends the conference?

Let us begin with a comparison. Twenty-five years ago, you know, farming in the Dakotas was done in a way that would have been called irresponsible if it had not been for ignorance. They practiced overexploitation. They planted flax, and then wheat, and wheat again, and wheat again, and wheat for the fourth time, and wheat for the fifth and sixth time, and the yield fell from forty bushels acre to thirty, and then to twenty, and then to ten and eight. Now the news came in the county paper that they were sending out men from the agricultural school to give instruction to the farmers in the scientific management of agriculture. If they did it right, they could raise twenty and thirty bushels of wheat in one field, and at a meeting to be held in the town of X., it would be explained by an expert who had tried it. Now there was no question of all the farmers setting out for X. to hear the lecture. What was done? They sent a representative or two from each township, who listened keenly, and then had to explain to their neighbors in hair-trigger detail what they had learned. This they did, and the neighbors gladly paid for the trip. After all, they benefited a hundredfold. Yes, they held meetings in which all the farmers of the county came together and discussed rotation ok oro^8 and related matters; each one gave his experience, even the youngest could share something that was of value to the others, and even the oldest had something to learn; and when they returned home from these farmers' conferences, they went away with a new spirit and a richer knowledge of what was

\*) He should have done it right away.

to farming - and that's a lot - went back to work. And after five or eight years they had fields again that bore thirtyfold instead of ten or eightfold. But because one never stops learning, ever since those experts traveled around, these gatherings (conventions) have been kept up in many places; they come together every year now, for what purpose? - To learn from each other.

That is the main purpose of pastoral and teacher conferences. People want to learn from each other. Just look up the last few issues of the "Lutheran" and look at the conference displays. What is discussed at these conferences? All kinds of things are discussed that are related to the preaching and school ministry. From a number of our magazine, which is just now available, we see the following:

1. There is a negotiation about the teachings of the Scriptures. Now, has not the pastor studied many years? Didn't he just study the doctrine very thoroughly? Yes, but never studied out. The very questions which are among the first elements of the doctrine of salvation can never be studied out. Therefore, at the conferences displayed in this one number of the "Lutheran," such questions are talked about as these, "Why does the Scripture call sinful man -flesh?" about "prayer," about "regeneration," and, "What then is the meaning of such water baptisms?"

(2) Then we see from these indications that certain passages of Scripture are spoken of at length; Scripture is interpreted. Examples: "Exegesis," that is, interpretation, "of 1 Cor. 7, 6. 8 a," "on Colossians 3," "Is the eternal begetting of the Son of God taught Ps. 2, 7?" "Explanation of the 51st Psalm," "genealogy of Christ."

3. questions of ecclesial practice and important contemporary issues are discussed: "What is the relationship between us and Christians in other communities?" "The dangers threatening the church in recent times." "Why should the mere reading of the Bible not be introduced into state schools?"

4. questions of pastoral care and service to the congregation in general are discussed: "The Pastor's Worries in Office"; "How Should a Pastor Conduct Himself so that, as Much as There Is in Him, Peace Remains in His Congregation?" "A Pastor's Fear of Man in His Office Administration, and How He Is Freed Therefrom"; "The Pastor as Chaplain at the Bedside"; "The Well-Being of the Teacher" (treated at a teacher's conference); "Of the Joys Experienced by a Christian School Teacher."

5. sermons will be read, as can be seen in any conference announcement that shares the conference program.

6 Finally, it should not be overlooked that a number of sermons are preached at each pastoral conference.

But from all this it is quite clear how much a church benefits from attending the conferences of its pastor. "You are God's field," the apostle Paul tells the Christian congregations. The pastors are the appointed laborers in this field, and just as an industrious and clever farmer realizes the great benefit he derives from conferring with other farmers, so does the pastor.

as a bookseller meets with other booksellers and consults on business matters, as physicians and apothecaries and people engaged in banking find it necessary to meet in annual assemblies, as among the great industries of our country each group holds its annual conventions, the builders, the railroad men, the electricians, the shoe manufacturers, the brewers, the steel mill owners, and innumerable others, and all for the purpose of learning from each other and in every way elevating their business or industry: so also a Christian congregation must realize of what great benefit the conferences of our pastors and teachers are to the church and school, since they meet for the very purpose of learning more and more from each other how rightly to conduct the ministry to the congregation.

For this is the difference between our pastoral and teachers' conferences and the secular conventions: in the latter people take part because they see their own advantage in it; in the latter, namely in our conferences, the purpose and aim of the work and consultation is the good of others, namely the good of the congregation.

Or shouldn't that be easy to see? The pastor is a preacher and a pastor. But he has not finished learning in the seminary, he still feels so imperfect; he remains a pupil, and whether he celebrates the golden jubilee of office; he remains a pupil, he can still and (if he is a right pastor) also still wants to continue learning. He wants to learn better and better both in the high art of preaching and in the highest and most difficult art of pastoral care, how to feed the sheep of the flock under the great Arch Shepherd Jesus.

He can learn that from books. Above all, yes basically alone, from the Holy Scriptures. He reads the Bible, he studies diligently not only his sermon text, but the entire Scriptures of the Old and New Testaments. To this he then reads Luther's works and the writings of other great men of God. But there come the enemies of the truth, who twist the clear Scripture, hang on to dark passages and cause terrible confusion in the church. How is he to oppose them? Can any better means be found than for a number of pastors to get together and commission one of them to study this passage of the Bible, another to study that passage, and to present to them what is to be said about it? In this way does not the diligence of one benefit all, so that they can now present the right doctrine with greater clarity and convince their congregations of the reprehensibility of false doctrine? But to whom does this ultimately benefit, if not to the individual Christian, whom the pastor instructs in preaching and counsels in pastoral care, so that all doubts must flee, and the blessed certainty of faith be preserved?

Yes, pastoral care. We do not underestimate the noble and blessed profession of a physician; but what is his work, viewed in terms of eternal consequences, if we compare it with pastoral care? The medical art has to do with many afflictions and states of disease, some of them deeply' mysterious; pastoral care with one affliction only-that is sin. But how to recognize sin, how to treat it, how to cure it, that is the highest art in the world.

earth, which is made immensely difficult by the fact that the soul, in which sin has its seat, is the most mysterious of all earthly mysteries. "A defiant and a desponding thing"-both defiant and also desponding-"who will fathom it," the heart of man? How difficult it is sometimes to know whether one is dealing with a wilful, defiant sinner, or with one who has only erred through weakness. Whether temptation and need of sin come from a deficient knowledge of the gospel, or from indulging in secret favorite sins; Whether there be unforgiveness, contentiousness, enmity, or an earnest endeavour to bring a brother to repentance; whether the conscience has been confused by false teachers; whether there be still faith in the heart, or whether the heart be dead in sins. Hence it is of greatest benefit for this highly important piece, the most difficult in the preaching ministry, for the right handling of pastoral care, that our pastors consult together about what God's Word teaches about sin, about the permissible middle things, about treatment of weak believing children of God, about treatment of impenitent sinners, about pastoral mildness, patience, wisdom, about mistakes to which one is inclined in pastoral care, about the right counseling of the congregation in difficult cases.

This is not to be overlooked. Where it is right, the congregation recognizes in its pastor a faithful counselor. A synodical decision is reported - what should the congregation do? How does it best carry it out? One hears of new institutions. Here they collect with envelopes, there they have started Sunday school, elsewhere they try weekly services all year round, all kinds of new ways are recommended for the establishment and the building of the house of worship - what is to be thought of that? The congregation asks their pastor. But they do not expect him to know everything and to have concluded his judgment on everything; will they hold it against him if he discusses things with neighboring pastors at a conference and makes inquiries as to what experience has been made with this or that measure, what position is taken on this or that somewhat questionable pleasure, on this or that new association? The congregation would be foolish if it did not thank its pastor for seeking the advice of his fellow ministers, who have the same interest in their congregations as he has in the welfare of his own, at the next conference, even in such matters as lie more on the boundary of congregational life, and in which it may be possible to act according to Christian liberty.

That we now close:

The pastors truly do not come together for pleasure, but for hard work. Sitting together for hours, listening and talking is an effort, especially when the meetings last several days. Usually our pastors return from the conference somewhat exhausted and jaded. But they bring two things home with them: they have again learned a little more about the great art of rightly dividing law and gospel for the salvation of dearly redeemed souls; and they have again had the great joy of being able to socialize in the company of dear fellow ministers. Let us grant them the joy of socializing in the intervals between sessions and on conference evenings. The seriousness of the office of preaching can well tolerate that the mind

even for an hour or so, be refreshed and cheered up by joking and cheerful chatting, as is customary during meals and breaks. Where would our great Luther have been if he had not brightened his mind and kept his spirit fresh in merry conversation with his household and guests? Is it not better for the congregation if the pastor does his work in a cheerful mood and with fresh energy? How different then are the sermons, how mild and kindly the pastor's intercourse with his parishioners! Every pastor probably brings a parcel, sometimes a large knapsack full, of worries and displeasure to the conference. Then he gets counsel from God's Word, and now it falls from his heart like an alp. He is freed from his displeasure, he now clearly recognizes what God requires of him in this matter, he also takes a cheerful part in the conviviality in the house of friendly hosts and returns to his church work refreshed and strengthened in spirit.

All this - and more - is to be considered by Jochem Bündig, when Fritz has remained seated, and the lady pastor says, "The pastor is at the conference. "  
G.

## Blood reading from the synodal reports of the year 1915.

### 3. punished hypocrites.

(From a paper on the Apostle Peter in the North Dakota and Montana District Report. P. H. Bügel, Speaker.)

A clear example that not everything was perfect in the first Christianity and Christian church is the experience of Peter with Ananias and Sapphira. Ch. 4, 32 we read: "Now the multitude of the faithful were of one heart and of one soul; neither said any of their goods that they were theirs, but all things were common unto them." What does that mean? Communism, community of goods? Was this a new provision in the circle of the early church, that the distinction between rich and poor would be abolished? That is contrary to the whole context. It was not an apostolic commandment that everyone had to sell his goods. It was not a condition of membership. Did not Mary, the mother of Mark, have a house in Jerusalem? (Chap. 12:12.) The community of goods went only so far as love required. Hence we hear, "There was none among them that lacked." Some, of course, went so far in this work of love that they sold everything. Josés (chap. 4:36, 37) had a field, and sold it, and brought the money, and laid it at the apostles' feet. - In contrast to him we hear ch. 5, 1. 2: "But a man named Ananias, and his wife Sapphira, sold his goods, and stole some of the money, with the knowledge of his wife, and brought some, and laid it at the apostles' feet." He was a member of that church. He had received knowledge of the conduct of Josés. This impressed him, and a resolution had ripened in him to do a like thing. But his attitude was different. He wanted to enjoy the glory of generosity before men, while his heart was still attached to money. He was a man who was more concerned about his reputation with men than with his reputation with God. Of him it was true: "From the outside you seem to be

pious, but inwardly ye are full of hypocrisy and all unrighteousness."

What was the sin of Ananias? That he sold his field, and laid only a part of the money at the apostles' feet? Not in this. Rather, his sin was one of hypocrisy, lies, deceit and deceitfulness. Only a part did he give to the Lord, but under the appearance of the whole. In spite of outward appearances, the heart was yet given to avarice. This was tempting God. With a hypocritical face Ananias approaches the apostles; he lays the money at the apostles' feet - probably before Peter. His heart rejoices that he has begun it finely. In his heart he consoles himself: "You still have a good portion; no one will take it away from you. But scarcely had he got rid of his gift, when he heard Peter say, "Anania, why hath Satan filled thine heart, that thou shouldest lie to the Holy Ghost, and steal away some of the money of the field?" V. 3. How did Peter know this? By illumination of the Holy Ghost. He stands before Ananias not as Simon Peter, but as a servant of God. As such he comes into consideration here. "Thou hast not lied unto men, but unto God," Peter continues. That we are not mistaken in the sin of Ananias, Peter clearly shows by the words, "Would that thou hadst kept it while thou hadst it; and since it was sold, it was also in thy power," v. 4. So he need not have sold the field, and even after it was sold, the money was still entirely in his power; but he should not have surrounded himself with the false appearance of charity. - Ananias is startled. He sees himself caught; he staggers back and gives up his spirit. This was immediate punishment from God. It is not Peter who lays hands on him; it is not he who weeds out the tares among the wheat. His business was to punish sin, and that he does. God's business, on the other hand, was to punish the sinner if He chose. And this was done. Fear and horror seize all who witness this. We can imagine what an impression this process made. Such an example was necessary for the punishment of the evildoers and for the praise of the pious. - And not enough. After an hour Sapphira comes into the assembly. She does not yet know anything of all that had happened in the meantime. Peter immediately goes to court with her: "Tell me, did you sell the field so dearly?" This must have made her wonder. But she answered, "Yes, so dearly." What an impudent lie! How Satan has tricked her heart too! The punishment follows immediately. Peter, full of zeal, saith, "Why then were ye one to tempt the Spirit of the Lord? Behold, the feet of them that buried thy husband are at the door, and shall carry thee out." And she also gives up her spirit.

This was a terrible judgment of God. Why such a severe judgment right in the first days of that newly established church? It was to be a warning to all. "Put out of yourselves them that are evil!" This judgment, however, was to be for salvation. Great fear came upon the whole church and upon all who heard it. Yes, even such experiences in church life must ultimately serve the church of God for the best. Those who believed in the Lord were added, both men and women. The reputation of the apostles increased to such an extent that the sick were

and laid them on beds and stretchers, so that when Peter came, his shadow might overshadow some of them. People flocked from all sides. It is true that the word of the Lord should not return empty, but should accomplish what it was sent to do.

#### (4) Why may we be sure of the forgiveness of our sins?

(From a paper on the doctrine of the remission of sins in the Minnesota District Report. Speaker: P. J. C. Meyer.)

All who believe have forgiveness of all their sins. This is the last glorious keystone of this heavenly doctrine. The whole doctrine of the forgiveness of sins would be of no value to us, no comfort, indeed it would collapse into "itself, if this last glorious point could not be added: We are assured of forgiveness. In innumerable passages of Scripture this fact, that man is righteous before God, is set forth as something certain. The very fact that Scripture teaches that we obtain forgiveness through faith proves that we ought to be certain of forgiveness, for to believe is nothing else than to be certain, to have a certain confidence. And whence is this assurance of faith? It is only from the fact that God, who cannot lie, has promised the forgiveness of sins and pronounced the sentence of justification.

With incomparable wonderful words the apostle Paul describes Rom. 8, 31-39 the certainty of the state of grace. Already in v. 16 and 17 he had described the present state of the Christians like this: "The same Spirit bears witness to our spirit that we are children of God. If then we are children, we are heirs also, heirs of God, and joint-heirs with Christ." This already shows that something certain is involved here. When a man speaks of his filiation, his inheritance, he is not wont to do so in doubt, but it is certain to him that he is a child and an heir. After the apostle has reminded the Christians in v. 30 how they have come into the state of grace through God's calling and justification, he continues in v. 31--34: "What shall we say then? If God be for us, who can be against us? Who spared not his own Son, but gave him up for us all: how shall he not with him give us all things? Who shall accuse the elect of God? God is here, who justifies. Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead, who is at the right hand of God, representing us."

Is this the language of one who is uncertain? When one is brought before a human court, when he must face an investigation, and he now breaks out into the words: Who will accuse me? Who will condemn? Who can be against me? these are the words of one who is sure that I will be found blameless in this trial. Now the apostle speaks these words in general: "Let only one come forward in heaven and on earth who will accuse or condemn the faithful, the elect; let him come. It is certain to him, none shall come forward who can and will yet justly call them to account. And then this whole song of victory sounds out in the triumphant conclusion, v. 38

And 39: "For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ JESu our Lord."

Even men who, like the Romans, teach that a man cannot be sure of his forgiveness, his justification, and his blessedness, but must doubt it, feel that the apostle here speaks the word of a victorious certainty in these things, that in these words there is not the slightest trace of doubt, wavering, and uncertainty. Therefore all kinds of means have been resorted to in order to invalidate these words as far as possible, and to saddle the poor consciences with the terrible doctrine that it is pleasing to God to doubt one's blessedness. It has been said, for instance, that Paul is speaking here only of his person, and that he must have had a special revelation that he was righteous before God and could be saved; we have no such revelation. But this interpretation is at first sight belied by the words themselves. It is said again and again: We, the elect - us! us! us! Clearly all this is referred to all who have the testimony of the Spirit.

Or it has been said: Yes, the promises of God to which the apostle refers are certainly certain, the deeds of God which he mentions are indeed the things revealed in the gospel. But the promises of the law are also certain, and yet one cannot refer to them, because one has not kept the law perfectly. Thus it is thought to be presumption to be sure of his forgiveness, and therefore of his salvation, on the mere promise. But they forget that only God can attach conditions to his promises, and he has not attached any conditions to his evangelical promises. This is the peculiarity of this promise, that it remains firm and certain for all who claim it, no matter what they have done before or what they have been before. Rom. 4, 16: "Therefore righteousness must come through faith, that it may be by grace, and that the promise may stand fast unto all seed.

A wonderful passage in the Epistle to the Hebrews, which ties in with the promise made to Abraham, and which speaks powerfully of the certainty of faith, is chap. 6, 17-20: "But God, desiring to prove exceedingly unto the heirs of the promise, that his counsel wavereth not, hath added an oath unto it, that by two pieces which waver not-for it is impossible for God to lie-we might have strong consolation. who have recourse to and hold fast the hope offered, which is a sure and steadfast anchor of our souls, even unto the inward parts of the veil, whereunto the forerunner is entered for us, Jesus, being made an high priest for ever after the order of Melchizedek." Here it is especially the image of the anchor which so rightly shows what a certainty this is, which comforts itself so beyond all doubt of full pardon. This assurance is so great that we can set it against the condemnation judgment of our own hearts. 1 John 3:20, "If our heart condemn us," (so we may quiet our heart with it before God,) "that God is greater than our heart." Luther writes in his great interpretation of the letter

to the Galatians: "Although everything else in the papacy would be right and good, as it is not, yet that they teach people to doubt God's grace would be such a tremendous, harmful error that it cannot be said. And though it is undeniable that the enemies of Christ teach vain uncertain things, for, as I have said, they call consciences to doubt God's grace, yet they are so full of diabolical rage that they condemn and murder us with all certainty as the worst heretics, for the sole reason that we should lead men to believe God, who cannot lie, and do so as if they were quite sure that their doctrine was right and divine. Wherefore we ought to thank our dear God for ever, that we are loosed from desperate error, and can now truly know and hold that the Holy Ghost, as St. Paul saith, crieth in our hearts, and maketh groanings unspeakable. And this is our foundation. The gospel does not call us to look at our good works and perfections, but at God himself, who makes the promise, item, Christ, who has accomplished and brought to light what was promised. But the pope is not called God who promises, nor Christ who is our mediator and high priest, but our works and merits. Nothing else can follow from this, but that one becomes uncertain whether God is gracious to us, and finally despairs. For the matter is founded on our works, merit, and righteousness. But if it is founded on God's promise and Christ, the right, immovable rock, one is sure of the matter, secure and joyful in spirit; for it stands on God, who is faithful and cannot lie."

### Trinity School To Sheboygan, Wis.

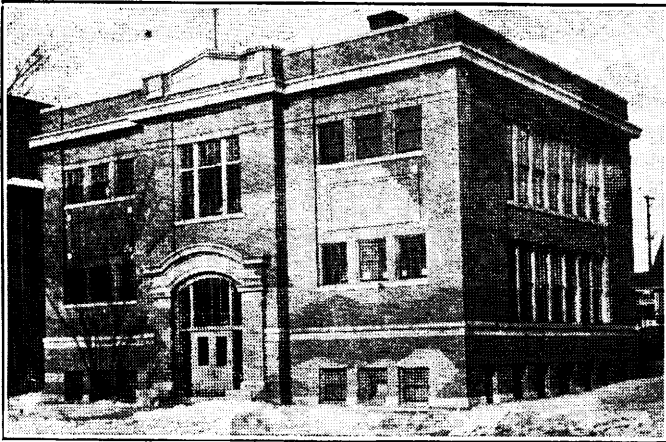
As long as the Lutheran church exists in Sheboygan, there will be a Lutheran parochial school in that town. When the Trinity Lutheran congregation was founded in 1853, the congregation immediately decided to establish a parochial school. Two years after the school was established, the congregation appointed its first teacher because the pastor, who served several congregations in the surrounding area in addition to Sheboygan, could not preside over the school as desired. As new German immigrants continued to settle in Sheboygan, the congregation and school grew. Soon more teachers had to be hired. By 1886 the school rooms were so filled that the community felt compelled to erect a two-story school building on the west side of town, called the Sixth Ward. Three years later, a branch school was built on Calumet Plank Road. Then in 1890, independent townships were established on the south and west sides of town.

Because of this double diversion, the mother parish lost about 400 school children. There were now many empty seats in the school of the Trinity congregation. But there still remained about 300 children. Since immigration had almost completely ceased, and many families in the congregation were getting on in years, since the number of children was declining, and since some families no longer valued the instruction in a Christian congregational school, the number of pupils decreased steadily.

dig off. In 1904 an independent community with a school was established on the north side.

About fifteen years ago now, the first German immigrants from the Russian Volga colonies came to Sheboygan. These people with their numerous children almost all settled in the area of Trinity Parish. Most of them adhered to said parish and gladly sent their children to the parish school. Slowly the decreased number of pupils increased. In the years 1911 to 1914 the immigration from Russia was so strong that the school rooms became too small. Soon the classrooms were overcrowded, so overcrowded that the health of the children and teachers suffered. Trusting in God, who had supplied the congregation with the great blessing of children, the congregation decided to build a modern school building.

In the summer of 1914 the construction was started, and in January 1915 the magnificent school building was inaugurated and occupied. Two of the old classrooms were also renovated and improved so that



**Trinity Parish School at Sheboygan, Wis.**

that the congregation now has six large and spacious classrooms, in which 375 children are taught daily by three male and three female teachers in the wholesome teaching of the Word of God. Whoever looks at the school workload set by the congregation will soon notice that the children also receive an efficient education in worldly knowledge.

We now have a beautifully furnished school. Would that all Christian parents would recognize the blessing of a Christian upbringing and education and let their children be brought up in the Christian church school in discipline and admonition to the Lord! Unfortunately, the number of those who do not recognize this blessing, or even do not want to recognize it in spite of all the teaching, is increasing. But may God preserve the church school for the good of His kingdom, the state and the family!

C. P. S.

## From our East Indian mission.

Missionary Kühle wrote in his quarterly report at the beginning of January:

"We had the great joy of receiving into 'fellowship' at the turn of the year five adults from the Gentiles, three men and two women, all pariahs. On the same

Days were also baptized two babies of Christian parents. Among the former is a nice young married couple from better pariah circumstances. The man's father is a rich maistri (boss) in the Kolar goldfields. The son also, despite being a pariah, was no ordinary ignoramus. He had looked around in the religious books of the Tamulens, but without finding that which could bring peace to his soul. He was given the name Dewapiriam (God's good pleasure). His wife is unusually gifted, she has a beautiful, intelligent face, whose features became more noble as her lessons continued. Her name is Lydial. Of the other three, one was the wife of the teacher Vethamanikkam, who was baptized a year ago. The remaining two are bachelors, one of them my cook, who will, however, precede his master in marriage. 1) . . .

"There was a lot of work during the festive season. There was ample opportunity to proclaim the glad tidings by word and image (through a banner of the birth of Christ). The celebrations (there may have been about twelve to fifteen) extended over a period of two weeks. The banner would be placed in front of the motorcycles-LamPe, and then catechism, questions, explanations, repentance, and faith would be preached. Catechumens, Christians and pagans, big and small, sit outside, under a breezy canopy of leaves. I have to say, I much prefer celebrating Christmas outside near a stable, under the twinkling stars, than in church. I can well say that during the festive season the Word has been preached to over 4000 souls . . .

"In Jerigutti quite a number are now ready for me to baptize them in about two or three weeks. They are looking forward to it very much. There will be 19 adults and children. This is probably the largest catch at one time that has been made in our Ambur area. May the Lord who called them keep them faithful! If even under orderly Christian circumstances at home so many confirmands go behind, how much harder is it not to stand firm in the heathen land! But God is faithful and mighty to do above all that we ask and understand. 2)

"In the pagan caste schools at Periankuppam and Pernambut we also had our Christmas celebrations, as usual, and many of the children could be seen to be inwardly rejoicing. In Pernambut at least 250 adult pagans, half of them Mohammedans, were present and listened attentively and without argument. The blessings spread through our caste schools to the mainstream of our tamuls are mostly beyond our observation. But this much I am sure of, the Spirit, who blows where he wills, has his work there also, precisely through the Word, which we should preach more diligently in these schools. May the Lord of the harvest only give us more strength!"

1) Missionary Kühle, an American by birth, has been engaged for some time and wanted to travel to Australia at Easter to bring his bride home. But when he approached the English government with a request for a permit, he was told that if he left the country, the government would not be able to guarantee him permission again upon his return, and he will probably have to give up the trip.

2) The baptism took place, as a later letter reports, on 22 February.

Missionary Ehlers also touches on this last point in his report from January to March. He writes:

"The shortage of labour has again been brought home to us during the past quarter. For, as to other brethren, verbal and written petitions have reached me to take up new work. In one place about 25 families, pariahs and puleyas, who belonged to the Russelliteu, but who, I suppose it is no pity, were abandoned years ago, wish to join our mission. A couple of miles from Kanakadu are about a hundred Puleyas, who now belong to the Bible Faith Mission, which has largely succeeded to the Russellite inheritance . . . . Very near Matathikonam there is also a band of Puleyas who want to come to us. These Lente are said to be heathens. . . . At Marukil there is a band of Pariahs who have been waiting for us ever since brother Nau was still here, and who ask from time to time that we should set to work there. But since we have our hands full anyway, we have unfortunately had to turn down all requests. The thought is that many of these people, if not all, are seeking primarily only earthly advantages from us, and we do not want to bring in mere 'rice Christians'; but we are missing with most of them, we do not know if not forever, the opportunity to share with them what they may not be seeking at all, or not primarily, a thorough instruction in God's Word. And when will we be able to take up new work? Instead of our numbers increasing, missionary after missionary must always depart."

As is well known, our missionary Nau is still in Germany, as he cannot return to India because of the war. He wrote in March:

I was ordered to the Neservelazarett Chemnitz on December 1, 1914, for training in medical service, and am still in the aforementioned hospital after a definite overlap with the sauikätsdienst. It is still possible that I may one day be ordered to the front as a medic; for the time being, however, as long as I am only fit for garrison duty, I shall probably remain here. . . .

"No one, I am sure, feels more than we do our present inactivity and the fact that we are a burden on the missionary treasury, and we are heartily grateful to the Honorable Synod for having so faithfully taken care of us in the present time of war." . . .

"The question of whether we can ever return to India is one that only God will be able to answer. For my part, I have not yet given up hope, and I am ready to return to India immediately. Just these days I read a resolution of the Council of Indian Missions, which was very appreciative of the work of the German missionaries and expressed the hope that they would like to resume their work after the war. Stallmann, too, has the good hope that we shall be allowed into India again. But as God wills!"

Oh, that the terrible war, which continues to damage and hinder the lower mission in various ways, which makes the management of the mission so difficult for me and causes the commission entrusted with it much concern, would soon come to an end!

**L. F.**

## News from our missions.

**Brazil.** The preaching place I want to tell you about today is in the new immigrant and missionary area of Erechim and is called Rio Navegantes. It is one of the most recently established preaching stations in this area: Felde and has only been in existence for one year. Only six families belong to it. They have already been living there for two years, deep in the jungle, completely closed off from all trade and traffic. Only eternal forest, wherever the eye looks. To the next railway station and to the place of sale (Erechim) it siud fifteen strong riding hours (about 65 miles), mostly on bad way. As a result of this long distance from the next place where they can sell their goods, and because the primeval forest soil is so difficult to cultivate, the poor people live in the greatest poverty, especially since they are also poor. With effort they eke out a miserable existence. The lack of food speaks for the poor, especially for the small children, out of their eyes. Corn bread and black coffee, black beans and sometimes rice, sweet potatoes and manioc (mandioca), a root crop similar to the potato, form the food, even for the little ones, and the parents are happy if they can give this to their children.

But in spite of this great poverty, these poor families do their best to contribute to the pastor's upkeep, even if it is only a widow's mite. For example, they do not tolerate that the pastor pays the ferry fare for translation across the river out of his own pocket, but have agreed to cover this expense together. They also often complain that they cannot pay the pastor's salary. They would gladly do so, if only they were able to do so; but only very rarely do they get their hands on cash. So they try to show their gratitude for the preached word in another way, namely by receiving and entertaining their pastor in the most friendly way and by giving him some of the products of their country.

At Christmas they offered me their first fruits. When I had preached the Christmas sermon there on the Monday before Christmas, and the simple festive service was over, they opened their "treasures" as the wise men from the East had once done. However, they did not give and offer gold, consecration and myrrh, but - which is just as pleasing to the Saviour - "from their poverty all that they had". One family brought me four green cucumbers, another a number of ripe tomatoes, a third four red beets, a fourth a bottle of honey, a fifth eight cobs of green corn from the field, and the sixth wanted to give me a piece of venison from a paca, a Brazilian spotted half-rabbit, which I unfortunately had to refuse, since my way did not lead me directly from there to Haufe.

I will never forget the joyful faces of the happy givers as they presented only these small but certainly heartfelt gifts of thanks and love. Tears welled up in my eyes from joyful excitement, and speech failed me. All I could bring myself to say was "Thank you God! These gifts were the best proof that my little work on them was not in vain, but appreciated and valued.



was. I had to think of the words of the Lord: "Whoever of these least drinks a cup of cold water in the name of a disciple, truly I say to you, it will not go unrewarded! Matth. 10, 42.

I immediately decided to publish this beautiful and unforgettable incident in the "Lutheran" and thus to set a small memorial stone for these poor cheerful givers. The dear Christians in North America see from this that the Christians here, if not everywhere, at least in the poor immigrant and mission area, contribute to the maintenance of their pastor to the best of their ability, and that therefore their gifts are well used in the Brazilian mission and serve a glorious purpose. God keep the right giving spirit among Christians here as well as there, and bless gifts and givers here temporally and there eternally! J. Busch.

## To the ecclesiastical chronicle

**The Norwegian Synod** held an extra meeting at Minneapolis, May 18-25, called for the special purpose of effecting the union with the United Church and the Haugesynod, which had been planned and prepared for some years. In 1912 a committee had been appointed by the three church bodies to issue propositions on the disputed doctrines of conversion and election of grace, in which agreement might be reached. These propositions were then adopted by a majority vote of the three said church bodies. The planned union on the basis of these propositions met with opposition especially in the Norwegian Synod, which had hitherto been in communion of faith with us. There a considerable number of the pastors and almost all the professors did not consider the proposed sentences satisfactory, because they did not express the truth clearly enough, and did not reject decisively enough the error over which there had been a fierce struggle for forty years, and so gave too much the impression of a compromise, of a union at the expense of the truth, which could therefore neither please God nor be of lasting value. After the matter had been tried at former synods, at conferences, and in church papers, and then in the several congregations, it was submitted to this assembly for final decision. A considerable minority still asked for a change in the Unification Statutes, but was rejected. By a significant majority, the proposed union was approved. According to a report in the *Lutheran*, even moderate pe-advocates of the planned unification that the matter has been rushed through and consciences have been raped. There is talk of "ruthless methods and steam-roller tactics". Also two people from the party for unification had moved to make a desired change in the sentences, but had been voted down, about the result of the vote the *United Lutheran* reports and adds its reflections:

"A closer look at the Synod vote is interesting. In all, 724 votes were cast. Six pastors and 10 deputies were absent when the vote happened, 21 pastors and 8 deputies did not cast their votes. Voting no were 103 pastors and 99 deputies, and voting yes were 172 pastors and 350 deputies. More than three-fourths of the deputies voted for unification. Of 449 deputies, only 99 voted against unification. The minority pastors did not have one deputy on their side. This proves what has so often been asserted, that the

Lay people in our congregations are overwhelmingly in favor of unification. Some pastors and professors have tried to stop the unification. But they have not succeeded. It is a great victory for our laity." - Two considerations present themselves and make the future dark. The *United Lutheran* writes, "Two questions arise. First, what will the minority in synod do? No one knows. At their eventual meeting, held at the West Hotel in Minneapolis, a committee was chosen to direct the cause (a steering committee), consisting of Rev. J. B. Torrison and Mr. L. S. Swenson. When the actual union is consummated they may go on and form a synod. But it will be a small thing. It has been shown that the sentiment of our people is for union. Many of the minority pastors will lose their congregations if they are still further against unification. Not even the minority leaders can take their congregations with them in one piece. We believe that when the time comes, the minority will also join the Norwegian Lutheran Church in America. Secondly, what will the Haugesynod do? Only time can tell. From reports of congregational voting, the sentiment for unification is strong, but not because of the Madison Unification Sentences. Some congregations have changed those sentences. So that nullifies their decision (nullifies their action). Most pastors in the Shark Synod may be in favor of unification; the majority of the tone-setting laity are probably against unification. In the meantime, some of the pastors and congregations of the Haugesynod have separated themselves from this synod in order to be able to join the new church body immediately. Because the matter with the Haugesynod stands doubtful, the majority of the Norwegian Synod has in any case, even if Hauge does not go along, to carry out the union with the United Church after all." - What a muddle, then, has resulted from this planned hasty effort at unification! What a picture of misery is presented especially by our poor Norwegian Synod! The Synod divided, some congregations torn asunder, bitter strife in its own midst! The reporter in the *Lutheran*. makes the remark: "It seems that terrible mischief has been done by forcing the matter to a vote without making the improvement on the Madison theses." Attempts at agreement between people who have hitherto disagreed on doctrine are an altogether serious matter. To hold doctrinal discussions with such people and to bring about agreement in the truth is certainly a laudable, God-pleasing enterprise. But do not try to unite people who have not come to a full, complete, and clear agreement in the truth. Otherwise it will go as it always does with such untimely unions, as it did in 1817 and in the following period. Nothing comes of such unions made. Even quite apart from confessing and denying, and from the rape of consciences, this is already before the eyes of the natural man a sad success of a rash and immature union, when for the sake of a doubtful union with former opponents one brings strife and dissension into one's own synod and into one's own congregations. God strengthen the witnesses of the truth, grant that the truth may yet prevail in the Norwegian Synod, and that the former opponents may fall to this truth! E. P.

**Wartburg Publishing House**, the publishing house of the Iowa Synod, is planning a new, five-story, fireproof building on land a mile or two outside downtown Chicago. The building is estimated to cost \$100,000. The store was built in 1862 at Waverly,

Iowa; in 1896, by resolution of the Synod, the principal business was removed to Chicago, while the printing office and bindery remained at Waverly. In the new building the whole is then to be reunited under one roof.

E. P.

**Against the introduction of the single chalice at the Lord's Supper** the Episcopalcians are very much opposed. The Romans are exempt from this question, because with them the chalice is not served to the laity at all. In the *Southern Churchman*, the arguments for the introduction of the single chalice were considered and rejected. Then the editor of the *Churchman* received the following "sent in" from an old pastor: "I wish to thank you for what you said in the *Churchman* last week about the single chalice. Your perfectly sound and reasonable exposition should have put this matter to rest once and for all. But it is with this question as with Vanquo's mind - it does not stay down! Again and again our attention is called to it as a matter of the utmost importance. After all, this is not a new question. It has been threshed through more than once. I remember distinctly that when it was once discussed, a reporter in one of our church papers asked that the advocates of this new way would but name one instance of contagion traceable to the use of the common cup; but I have looked in vain for an answer to this challenge. But that is not the end of the matter. If the advocates of the single chalice should succeed in their demand, they might also require proof that all sanitary regulations had been complied with in the preparation of the bread to be used, and then further that the hands of the distributors had been thoroughly sterilized before they could receive the elements with peace of mind. I have been in the preaching ministry for fifty years, and I fear that I am not at all in touch with the so-called advanced and contemporary views of our day. I would like to thank you again for your article, and at the same time make my solemn protest against all attempts to introduce such an innovation in the administration of the Lord's Supper into our church. In this, as in other things, it is well for us to heed the admonition of the wise man: "Mingle not with the rebellious" (Pr. 27:21) - That the Episcopal preachers are sincere in this, and do not fear any injurious consequences in the use of the common cup, is evident from the fact that, according to the preaching of the Episcopalians, they are not afraid of the harmful consequences of the use of the common cup. when it is considered that, according to the regulation of their church, they are to drink out the remainder of the communion wine, and that they themselves would therefore be the first to be exposed to the danger. Nor do we believe that, with due caution and cleanliness, there is any danger. We think it is just the same here as with the enthusiasm for burning the dead and against burying them, because the churchyards are injurious to the health of the neighborhood. In neither case has the proof been forthcoming. In our church we also have the common chalice and we also have in mind to stay with it. Of course, the necessary caution and poverty must be practiced, just as it is self-evident that the one who distributes should keep his hands clean. For this reason, Walther also recommends that the chalice be turned before each subsequent administration, so that the next communicant does not have to touch the chalice at the same place where the preceding one took it to his mouth. Likewise he prescribes: "Persons with a gnawing injury to the lip or mouth are to be caused to take communion privately until they are cured."

(Pastorale, p. 186.) On the other hand, it is also true that there is no divine commandment for the common cup and against the single cup. We know of congregations at spas for consumption, for instance, which have introduced the single chalice not out of any desire for innovation, but in order to allay the fears of contagion in anxious minds. One can certainly not reproach them for this; on the contrary, they do absolutely nothing wrong in it. It would be quite wrong in such situations, where the fear of contagion is especially justified, to prefer to hold fast to a ceremony, no matter how dear and meaningful it may be, and thereby allow the communicants to be disturbed in their devotions and to go to the sacrament with a troubled mind, or not to come at all because they are worried.

E. P.

**That secular newspapers, which used to burn incense to Billy Sunday**, are learning to appreciate him better and better, especially after his "glory barn" has disappeared, and it turns out that his promises were very great, and the success is tiny, is also proved by the following editorial outpouring of the *Philadelphia Evening Bulletin* under the headline "The spotlight is too busy. " The meaning is: the very space Sunday wants is taken up. The editorial effluence reads in translation, as follows: "It is reported by William Sunday that he has cancelled the committee that wanted to set up a revival meeting in New York because the committee has not succeeded in locating a suitable place to lay its sawdust trail. This decision would probably disappoint those people who thought that New York, with its underground and elevated railways running past many undeveloped uptown squares, would certainly have a place suitable for the development of Mr. Sunday's skills. The Hippodrome might be suggested as large enough, though it would lack the simple rural impression produced by the plain boards of the tabernacle. But who would dare to say that the Hippodrome would not be as suitable and fitting for Mr. Sunday's activity as an entirely new tabernacle?" (In the opinion of all sensible people, the huge theatre would be the appropriate place for Sunday's religious circus, where his gymnastic arts would also be best displayed). "We wonder whether it may not have occurred to the humble William that the war might last until 1917, and that it might therefore be just as well to rescind the promise made, and wait until such time as it may be supposed that the first ropes of the paper will then have more room to devote to it, which is just as essential to a gui regulated sawdust trail as a suitable building site. If "Honest Bill" had given his real reason for refusing, namely, that his committee should have known how hard it is to compete with naval battles and a possible change in the White Hanse, then, yes, ordinary people might understand. But to tell us that all New York has no fit place for the display of its great gifts gives even the children: in the Bronx [the upper borough of New York] cause enough to laugh io long till the cows come home." - Mau does not know whom to pity now: more, the spiritually stupid newspapers, which, when Sunday worked here, unloaded whole shiploads of incense before him, or the worldly-wise Sundan, who prayed publicly for these newspapers, and whom they now literally shower with scorn and derision. Most to be pitied, of course, are the people from whom he has lured the money and given in return a watered-down law and a perverse gospel.

E. Totzke.

In an address to Catholics delivered by a distinguished member of the Roman clergy in a Catholic church in New York, startling statements were made which throw light on the moral influence of Catholicism. In giving a sharp rebuke to Catholic parents for their neglect of the right education of their children, the speaker said that while only one-fourth of the population of the city were Catholics, they supplied sixty per cent. of the cases of juvenile depravity or crime, and that sixty-five per cent. of the boys in reform schools came from Catholic families. Of the total number of 145,000 brought into the Juvenile Court, sixty per cent were Catholic, thirty per cent Jewish, and the other ten per cent children of the remaining part of the population. (Messenger.)

The Protestant pastor Brunau in Salonika gives a very graphic account of the **veneration of saints by the** Greek people for the image of Our Lady of Tenos during the king's last illness, in the October issue of the Monatsblätter für den deutschen Protestantismus "DeutschEvangelisch", from which the following is taken. During the serious illness of the King of Greece in May, all kinds of miraculous images were brought to the palace and placed at the head of the sick person: from Chios the miraculous image of St. Marcella, from Zakynthos the relics of St. Dionysius, and so on. Since the pleurisy with watery collection of pus nevertheless became worse, the Metropolitan of Athens ordered the image of Mary to be brought from the island of Tenos, south of Euboea, "on which the miraculous power of the Most High is acknowledged to rest". On the 27th of May b.y., early at 6 o'clock, the image arrived at the port, received by the clergy and thousands of people, who sank down praying on the shore as it was carried from the ship. The church bells rang gravely and solemnly. All the shops were closed. The image was first taken to the neighbouring church, where a service of supplication was held for the recovery of the king. In and out of the church the thousands wept and groaned, praying more and more fervently, "Panhagia," that is, All-Holy, "save our King!" Men, women, children, young and old, crowded in to kiss the image, to bend their knees before it, and to make vows. About ten o'clock the metropolitan caught it up to Athens in slow solemn procession with a host of bishops in colorful vestments, while the people beside, before, and behind did not cease to sing, "Lord, have mercy and save our King!" All Athens was on its feet, thousands and thousands stood out of the streets. All the shops, chanceries, and ministries were closed. The procession goes to the main church. The crowd breaks through the closing military chain. They surround the car with the image to kiss it, to touch it, to hang offerings on it. They plead aloud to the image for mercy on the life of the king. Others lie on their knees weeping and praying. Candles burn on the balconies and at the windows, and everywhere incense rises to heaven in wide plumes, a landmark of the supplication and prayer of a whole people. The sighing and sobbing of the innumerable crowd mingles with the praying and singing of the following service. After the service, at 2 o'clock in the afternoon, the Metropolitan and the Minister of Culture took the image by car to the King's palace. Solemn silence in the streets and silent prayers of the crowd. Candles burn, and the scent of incense rises to heaven. The royal princes and ministers receive the image of Mary in the garden of the palace. The Crown Prince takes it from the hands of the Metropolitan, kisses it in reverence, and carries it around to the other princes, who also kiss it. Then

the picture is carried into the king's sickroom. The latter is a devout, orthodox Christian. As soon as he saw the holy image, he straightened up, grasped it with his hands, made the sign of the cross, covered it with kisses, and asked that it be placed beside him. And immediately there was a noticeable relief in his condition. If it was the violent movement of standing up, it was the mental movement of the sick person: the wound of the side, which was perhaps clogged by a piece of pus inside, opened, and there was a strong discharge of the pus, an essential relief of the general condition and a decrease of the high fever temperature. Tremendous was the impression on the crowd. "The Panhagia has done a miracle, and has heard our prayer," passed jubilantly through the ranks. And jubilantly they told each other how the king had risen in health and asked for a cigarette. In view of the excitement of the people, it is understandable that they soon experienced further miracles with the image. That very night a new one was told and believed. The king's improvement lasted only a few days. Then the worst aggravation set in, with extreme danger, weeks of sickbed and infirmity. But this second part of the illness is soon forgotten, but the great miracle of the holy image is unforgotten. A warship brought it back to Tenos. A royal prince, the metropolitan and two ministers gave it the escort, cannonading greeted it and honored it as it departed. Every year in May the day of the miracle will be festively celebrated. (New Saxon Church Gazette.)

**Premiums for births** of a rather considerable amount are to be introduced by law in France, and the amount of these **premiums shows that** the number of births, which had already steadily decreased in the previous years of peace, has also experienced such a frightening increase during the war that the French Chamber of Deputies itself became alarmed at what would become of the population of France if the war were to last even longer. The bill in question has the following wording: The mother, whether married or not, shall be entitled to a premium of 500 francs for each of the first two children, 1000 francs for the third, 2000 francs for the fourth, and 1000 francs (1 franc - 19 1/3 cents) for each additional child. These premiums are the exclusive property of the mother. In addition, the father who presents to the registry office of his domicile at least four living children whose maintenance he has secured since their birth shall receive a premium of 2000 francs when the last of these children has reached his fifteenth year. The premiums shall be paid by the State and raised by a special fund to be called the "National Birth Fund". The solvency of this fund is to be secured in the main by taxing those male or female persons who for any reason remain childless or have only one child. (Cath. Glbsb.)

**"God will hear and humble them."**

(Ps. 55:20.)

By P. Rennecke.

"My good Mrs. Bade, excuse me, but everything you asked me about just now is not for me to decide at all. I speak to my Savior: 'Who made me a hereditary judge?'" Thus the venerable Pastor Behrend interrupted the stream of speech of a young woman whom he had long been sitting opposite with uneasy feeling. "If you want to start a legal dispute, let a legal-

The spiritual advice can only be: If any man take away thy skirt, let him have thy coat also; and if any man smite thee on one cheek, let him have the other also; but this requires an exercise in following our Lord, which not every one" -

The woman, who had only just paused to catch her breath, interrupted the pastor again: "It is not that you should advise me, pastor, how we should arrange it, but only that you should see how difficult it is; and I would like to know whether you would not think it good if I wrote to my brother in America that he should come over. My stepmother and her children want to take over the factory and only give us something every year; but who can guarantee that the thing will work? I want to be paid out purely, or a trustee will manage it. They say the factory can't survive on that. But my stepbrother is only twenty-one years old, and my right-hand brother twenty-eight, and it would be better if he did.

"I really have no more time, dear lady. There is a baptism waiting for me, and also two communions to the sick." The pastor had risen, the woman likewise; but she did not yet release him.

"After all, I want spiritual advice," she cried, disgruntled, "and there is no time for it." The pastor turned to her again; but there was pardonable impatience on his venerable face.

"You see, Parson," began the woman anew, "my brother can only arrive here in time by a single ship; I have already to apply the expensive telegraph to it. But now he may not be at home or on a voyage; then all is in vain. So I thought to myself: you always say that God the Lord literally hears our prayers in Jesus' name; don't you think that this would be an opportunity to take the matter seriously for once and to ask God that the telegram should also reach my brother, and that he should come with the only passenger ship that arrives here before November 4?"

"But, my best Mrs. Bade, I have already told you that the whole matter is a worldly and not a spiritual one. I would not dare, as it were, to make any precepts to the Lord God in it; His thoughts are much higher and much deeper than ours. When you pray in JEsu's name, you are always, as it were, asking for something promised, promised; you can be sure of that every time. Ask, then, that the Lord God may grant you the protection which widows and orphans are to have from him, that in it his will and his kingdom may also come to you; but make no precepts to him, then you are sure to meet Christ's mind, and may also be sure of an answer."

The woman made a displeased face, and Pastor Behrend reached for his hat: "My wife will be glad to be able to greet you yet. I really must be going now. You see, here comes the carriage already." -

Five years had passed. A pale woman, scantily clad in mourning, sat in a little room, four flights of stairs up, in the suburbs of the residence, busily engaged in needlework, on a sofa which seemed to have seen better days. She looked sadly and anxiously at the leaky windows, which a violent storm was shaking violently. "Karl," she said to an eleven-year-old boy, who, busy with schoolwork, had taken a seat close beside her, so as to enjoy as much as possible of the little kerosene lamp which spread its dim light on the single table, "Karl, do me the favour to see if

...to muffle the noise a little bit. I am always so nervous when it storms. It is always as if I saw the 'Kaiser Alexander,' the great passenger ship that used to sail from America to Bremen every fortnight, struggling with the waves, and my poor brother, your godfather-oh, I can't think it out! - wrestle with death."

Karl did his best to soften the rattling of the windows, and went back to his work. He was a quiet, conscientious boy, who, accustomed to such weaknesses on the part of his mother, lost no more words about them. Then the parlour door was violently wrenched open, and, with glowing cheeks and lively eyes, a girl of about thirteen rumbled into the parlour, and, forestalling all reproaches for the noise she had made, she clasped an arm round her mother's neck, and asked triumphantly, "Whom do you think I saw and spoke? Guess, dear mother!" But the mother was in no mood to guess; she was having her sad day, as the children were wont to say; she only resisted her favourite's impetuosity, and leaned back against the back of the old sofa as if deeply fatigued. "Well, you don't guess it," began the daughter again. "I saw our old parson. He had to wait just then, too, for a lorry at the fish-market, where I was standing with my basket of washing for Miss Wisse, and he recognized me, and asked after you, mother, and where we lived, and if he could find so much time he wanted to come and see you. He is here for the great church feast; I don't remember what he called it. I think he is coming. He was so kind."

"I'm surprised he still knew you. After all, we have lived here for four years, and during the last year in Liebau I have hardly seen him." The mother fell into deep thought and secretly wiped a tear from her eye here and there. Alas, she had avoided him, the faithful pastor, ever since he had given her, five years ago, the unwelcome advice which she felt must deprive her of future and provision. She had brought her own will before God's throne under the inscription, "In JEsu's name"-and what had she experienced? The impatiently awaited ship, on which she had implored her brother to come, and which she had begged God to allow him to reach, had never sailed into the harbor, but had become a prey to the flames in a strong storm on the open sea. How this had happened, no one knew; for not one of the passengers had been saved. This news had caused the poor woman a nervous fever. She had not had the time or the strength to employ the services of a skilled lawyer to defend her rights. The guardian appointed for the children was timid and impractical, and when, after a year, she herself was again able to overlook things, to think and judge for herself, she had to be glad that the stepbrother had taken over the debts incurred by her illness, and had given her a very small annual allowance - according to his statement, the factory earned very little. But all the external hardships would still have been bearable, if only the inner worm of conscience had not gnawed at her life. She always felt as if she had driven her brother to his death by her rash actions and prayers. That was why she had left home, and that was why she had gone without saying goodbye to her pastor, who had given her so much good advice, and whom the children knew and loved so warmly from the children's lessons and Christmas mass. The tormented woman half feared, half hoped for a reunion with her venerable friend, and that is why she kept silent now, to the joy of the children.

The night passed uneasily with many reproaches, which she made to herself. The next morning, about ten o'clock, she came laboriously up the many flights of stairs, and her old friend stood

before his former confessor. But it was no longer the opinionated, busy Fran, who wanted to force her Christian faith under the obedience of her own little mind, but a broken, deeply bowed being, which the fatherly friend soon recognized and treated according to the Saviour's example: "He will not break the bruised reed nor quench the smouldering wick". Here, where advice and comfort, such as he could give, were really desired, the old gentleman was in no hurry at all.

"And you do not mean," asked the bowed woman, "that I am to blame for my brother's early death, and therefore for the impoverishment of my children?"

"I mean above all things," said the pastor, "that God the Lord does not allow anything to be spoiled by us sinful men. But are you, above all, also witty, that your brother has been on the ship?"

"When I was restored to the point of overlooking the damage, at my request the guardian of the children wrote to America. My brother was found among the list of those registered. So there is no doubt," said the woman.

"Well, you have seen that all precaution has availed you nothing; this has humbled you before God. In the Saviour's name you receive no evil, of that you may be sure. Let us unite in asking God to take away the grievance from your heart; for above all you have sinned against him. He is also able to heal and comfort you again." -

Once again five years had passed. On one of the fast steamers that go back and forth incessantly from Bremen to America and vice versa, two gentlemen were in eager conversation; but an insistent drizzle soon made their stay on deck uncomfortable, and they were just about to go into the cabin, when one of them, discovering a sheltered spot on the outer cabin wall, called the attention of his companion to it, and, with the lively assent of the latter, called out to a cabin boy to bring him beer and glasses to the designated corner, and then, continuing in the conversation previously begun, said thoughtfully: "Yes, I seek my native Germany again to stay there, now that I have acquired an eminent; but it is scarcely anything that draws me there but the very general. I love my home, the cozy small-town feel, the chattering benches at the front doors, the flowerpots at the windows. There's nothing like that in America. Who am I going to keep struggling for? I have what I need, I'm an elderly bachelor, close to forty. I want to try to become a senator in a small town, possibly have a well dug and a few hundred fruit trees planted. I think then I'll have done something for posterity, too." The other smiled, "Aren't you going to get married? Don't you have any relatives at all?"

"Oh, stay away from me with such things!" replied the former, discontentedly. "I have had but one relative in life who did not deceive and abuse me; that was my dear father, and he is long dead. - Boy," he called to the ship's boy, who had just set beer and glasses down before them, "you can stay here near under shelter; it's no use at all for you to get your thin panties rained through. You can keep a sufficient eye on the deck passengers from here, and serve them."

The other smiled again, "Well, though you despise people in general, you seem to give this poor boy - I've noticed this a few times - special consideration."

"Hm, yes, his name is Karl like me!"

The other now laughed out loud, exclaiming in addition, "Wohl allen Karls in der Welt!" But the small-town German continued unperturbed, "There's still something about that boy. Laugh all you like; he reminds me of my blessed father. I don't know wherein that lies; for I only knew him as a matured man. But I once heard from a rich Englishman that he offered a German cab driver a considerable life pension so that he would no longer drive a cab, just because he looked like his late father. If that is accepted in the case of an Englishman, why should I not take on a boy because he reminds me of my blessed father?"

"I do not understand," continued the other, "how, with such comfortable views as you are developing for me, you could have so completely abandoned your family; for that you still have relatives seems to me certain, after all, from the way you express yourself."

"Well, to be honest, I really don't know myself what else exists or doesn't exist," the former continued. "The thing is briefly this: I left home about twenty years ago, as a young merchant's apprentice of twenty, in order to get something before me in the New World; for at home my prospects for advancement were very slender. My good father, the owner of a small, not very lucrative factory, had married again, which was probably mainly caused by the imprudent engagement and marriage of my only sister. We children had never known the mother. It must have become too lonely for the father after the sister left the parental home; and not only that, the household needed a firm woman's hand. In other respects things were quite well; for my father's second wife was much more enterprising and industrious than my good sister, who unfortunately became independent in her father's house too soon, had ever been. But there were still many dear brothers and sisters, and my sister, who could not get along with her husband's, a very subordinate official, salary and, as children so often do, had an exaggerated idea of the conditions in the parental home, was always demanding an allowance. Over this she gradually came to strained futz with my father's second wife. When I left, it was already quite unpleasant. My sister's first children died; later two more were reported to me. I had seven stepsiblings.

"When my dear father died, my eldest step-brother was twenty-one years old, and already helpfully engaged in business. My correspondence had been lively only with my father; but I could not go to Germany either at the time of his illness or immediately afterwards, for I was seriously ill with yellow fever. Just as I had come to my senses, I received a telegram from my sister: Since, as I knew, she had become a widow in the meantime, I thought it my duty to take the next steamship for the crossing, I was registered and had paid; then - as I entered the landing stage - it was high time, a friend came to meet me: For God's sake, Karl, you don't want to go to the ship with such a feverish face?" "I have to. He grabs me by the arm and wants to turn me around. I protest. He says: "You're quite insane." I tear myself away from him. He runs after me. We enter the throng of returning relatives who have said goodbye to the passengers. A whistle, a dull thud; the steamer has left the gangplank. I feel dizzy; I want to call out, but I cannot. The excitement, the haste with which I had approached the

Beach had hurried, and the disease, which was not yet overcome, drew to me a faint, and afterwards a violent relapse.

"For many months I wrestled between death and life. Then recuperation had to be sought. I was too dull to think, much less to write; I had to learn to walk again slowly on a stick, and there was the worry about the great expense the illness had caused. It was about a year after the telegram I had received from my sister that I got up the nerve to write and, telling my sister of all the misfortune I had survived, asked her to send me my father's inheritance, even if it was only a small one; I would have wanted to come, but it was not possible. What do you think happened? You will hardly believe it, but I received my letter - on which, of course, was my address - back unbroken."

The other looked down thoughtfully before him. "What are you thinking?" he then asked slowly.

"What am I thinking? Well, God knows, can one think anything else of it than that one was just glad at home to be rid of one who had a share in the inheritance, that my dear sister had already inherited the brother and did not want to give anything out again? For the steamship, dear friend, on which I had wanted to sail at that time, is said to have burned on the open sea."

At this opening, an abrupt cry was heard close by, and the cabin boy Karl with the thin panties stood ghostly pale before the speaker. "Sir, it is not true! Your sister, your sister!" - he could go no further, for tears choked his voice.

"My boy," said the small-town man good-naturedly, "I should be heartily sorry if you should have gone mad; but what is my sister to you?"

"Your sister is Mrs. Bade from Liebau, after all," sobbed the boy in heels, "and that's my mother, and she still can't hear a storm, because she thinks her brother is - has come lunging on the sea. And that's why I wasn't supposed to go on the ship; but I had to earn. And mother has embezzled nothing. She only asked God terribly that uncle should come with the 'Emperor Alexander,' and for that reason, and because we never heard from you again (for we moved from Liebau to Berlin), that is why, mother thought, the good Lord must now have brought you on the ship; and they had also written from America that you had been enrolled, but"

-

"Well, what a but, my dear nephew; for the kinship seems to me to be well founded," said the small-town man, soulfully amused, drawing the excited boy down on the bench beside him, kindly stroking his wavy hair. "You're a good boy, by the way, to stand on family honor. But now out with the language!"

The boy turned fiery red, and stammered, "Yes, mother always thinks the good Lord killed you because of her prayer; but I mean, any one might come and hurt the other. I think he's only pretending, so we won't always be telling him what to do."

"Famos!" cried the uncle, "I'll let you study theology, my boy, if you don't have a passion for your blue waiter's apron!" Tears came anew to the boy's eyes, but this time for joy.

"Mother could not let me go to school any more," he said quietly, "nor pay an apprentice's fee to any master for me. There was the Bremen captain with our landlord.

and he said that mother would only let me go with him, that I would then have had enough, that I was going on a sea voyage, and that the only thing a cabin boy had to do was to look after me, which a Berlin boy could do by himself. But it became very difficult for mother to let me go, and she always thought that the good Lord wanted to punish her by killing me at sea. And now," he clasped his found uncle in great excitement and sobbed aloud, "how terribly I want to be a pastor!"

The uncle's friend, who had attended the recovery, rose here deeply moved, and said:

So you lead your own, O Lord, quite blessedly, Yes blessedly and yet mostly whimsically.

How couldst thou mean us ill, since thy faithfulness cannot be denied?

## Homecoming.

The garden gate is just opening. He's sure to come now. "Run, Christine, open the front door for him!"

How often had not the old widow Werner spoken like this for two days to her daughter, who tirelessly kept watch at her sickbed. Most of the time she lay in a violent fever, and her consciousness was clouded. But even in the most violent fever one thing remained clear to her: the longing for her prodigal son, Richard. He had been a fresh, splendid boy, and when he had jumped home from school and fallen laughing around his mother's neck and told her how he would later create and dig for her, so that she would no longer have to torture herself, then she had seen nothing but sunshine before her. But alas! soon the clouds had passed over it. The Richard had fallen into bad company after his consecration, and it had lured him into the big city, where he sank lower and lower. All letters and pleas to return were in vain. Now the sister had to write to him that his mother was coming to an end, but that she would like to see him again, and that he should hurry. Since then the sick woman heard her Richard at every step and every voice. She waited hour after hour - he did not come. Her strength grew weaker and weaker - he did not come. A flux of strokes paralyzed her side and robbed her of speech. Her eyes, however, remained steadfastly fixed on the door, but the expected one did not come. The daughter's heart was about to break at not being able to fulfil her mother's last wish.

This one, however, did not tire in her hope. Towards evening a feverish slumber had closed her eyes for a while. Meanwhile Richard had really stepped quietly into the parlor and before her bed, no longer the fresh, splendid boy of former days, but a degenerate: Man, to whom sin had stamped its slave stamp. But when the mother quietly lifted her eyelashes, she was not at all frightened. She had been expecting him, and the mother's eye wiped away, as with a soft sponge, all the rubbish of the past years, and it was as if the fresh boy of old were standing at her bedside again. He sank down sobbing before her. She moved her lips and wanted to say something; but only an unintelligible gurgle could be heard. Then, with difficulty, she put her paralyzed arm to his shoulder, pointed with the other to the picture of the Saviour that hung above her bed, and looked at him with a breaking gaze as intimately and meaningfully as only a mother can. An hour after that she was dead. I wonder if Richard still thinks of it.

A Hindenburg "letter of protection".

In Germany the so-called chain letters are now circulating again as a means of protection against the dangers of war. One receives a letter without a name signature with a prayer that goes like this: "Almighty God, I ask you to bless mankind. Keep away from us all evil! Keep us with thee for ever and ever! Amen." The whole is to be copied nine times and sent to nine persons, then great joy befalls one on the ninth day, and so the chain of letters is to continue.

We were reading this note when the following letter arrived from Fr. V. in F., Mich.: "Not long ago, in the "Lutheran", reference was made to the shameful custom and superstition that is often practiced in the German army with the so-called "letters of protection". Enclosed I am also sending you a "letter of protection" that would be recommendable. My nephew, who is on the eastern front in Nutzland, sent it to me and wrote that this leaflet had been distributed to many thousands of soldiers in the German trenches by a Fräulein von Hindenburg, a daughter of Field Marshal von Hindenburg. I think this 'letter of protection' also testifies to the childlike faith and the right stand in doctrine among the Hindenburg family. Perhaps you can make use of this "Schutzbrief" in the "Lutheran."

We are very happy to do so. It hereby follows

The best Letter of protection".

I stand with God, fear no death, no bullet can harm me. Come hither, come hither, host of foes, I am in the grace of God.

For Jesus Christ is my Saviour, For me he died: Carried my guilt, God's mercy And grace hath purchased me.

God is my shield; He that aims at me, yet aims straight at him that misses. In the highest protection, I'll give him shelter; With God alone stands my life.

Shells, hiss, that many a one dread, Strikes like storm and weather: Firmly I stand here, God is with me, My refuge and my saviour.

Whether here, whether there, Let this be a word, Nothing shall separate me from God. I'll defy the world when it all falls; I stand and fight with joy.

How do you feel about the cross?

In a burgher's house in Holstein a young girl sat sewing her dancing shoes. The evening sun was casting its last rays on an antique cupboard, an old family heirloom. The girl's eye involuntarily followed the ray that gilded a crucifix carved in the cabinet, and it was to her as if the eyes of Christ were upon her. She glanced at her shoes, but always she had to look at the cross. It was almost uncanny to her.

Then she suddenly read the signature under the cross: "For you!" With a loud cry she threw her dancing shoes into the corner, sank down on her knees weeping, and cried, "O my Saviour, forgive me! How have I thought of the world's lust, Since thou didst pale for me on the cross; Thou didst have thy feet nailed through, And I will swing them on the dance-floor in easy delight."

While she lay there, the mother entered the room and was astonished to find her daughter in tears. The girl hurriedly retreated to her room, and when she came before her mother again, there was written in her features: Now it is done, I have overcome; I will be the Lord's forever and ever!

O dear reader, what is your attitude towards the cross?

Obituaries.

On May 16, a man was laid to rest in the beautiful Pilgrims' Rest Cemetery, who had pastured the lambs of Jesus for nearly twenty years and would have gladly done so until the end of his life, had not God Himself instructed him to lay down his shepherd's crook due to a severe head ailment that had been imposed upon him. This was J. D. Friedrich Meier, who is certainly still held in good memory by many older teachers. Born January 30, 1847 in Milwaukee, educated at St. Stephen's School there, he entered the teachers' seminary at Fort Wayne in 1862 and moved with it to Addison in 1864. From 1866 to 1886 he served the Lord with great faithfulness in the Christian school ministry in the towns of Vincennes, Ind. and Racine and Oshkosh, Wis. After resigning his office, the immortalized man had years of severe suffering to endure. But the Lord helped him that in 1890 he was able to take over the secretaryship of the above cemetery and administer it until 1913. The deceased possessed not only a significant knowledge of the Bible, but also a splendid understanding of the Scriptures; he lived in the word of his God and confidently faced his end in faith. This came unexpectedly on the morning of May 13, after only a few hours of restlessness. He, who was expecting the end, called his people to prayer and, among other things, sang the 23rd Psalm, and when the bystanders had finished it, a member of the flock had fallen asleep in the arms of the good shepherd. His pastor delivered to him the funeral sermon on the said psalm. - The deceased is mourned by his faithful companion, Mrs. Ernestine, nee Weyel, five sons, one of whom is in the holy preaching ministry, four daughters and fourteen grandchildren. These mourn in blessed Christian hope and are and will therefore be comforted by God.

B. S.

Our Concordia in St. Paul was plunged into deep mourning just before the close of the school year by the sudden death of the pious and industrious quartan Rudolf Vetter, son of the late Fr. H. Vetter, of heart failure about the evening of June 5. After a funeral service in the auditorium, the body, accompanied by Dr. Abbetmeyer and three classmates, was conveyed to Emerald, Wis. where the mother and brothers and sisters reside. The funeral was held there June 8. It is to the mother and ourselves that the death is the more touching, as twenty years ago an older brother, whom the parents had also intended for the preaching ministry, also died suddenly at our institution. "The Lord raiseth up them that are downcast," Ps. 146:8.

Theo. Bünger.

## New printed matter.

Conferen;an;own.

**Comfort at the bedside.** By F. F. Selle. Concordia Publishing House, St. Louis, Mo. 1916. 109 pages 4"x7s". Price, 55 cts.

The contents of this booklet are sufficiently indicated by the title. It contains reflections on the sufferings of this time, reflections for adults, for special cases and before communion, for children. This is followed by a selection of suitable prayers, sayings, songs and song verses for the sick and dying, and a form for communion with the sick. Among the prayers as well as among the songs there are quite a number that are less known, but which express in a particularly beautiful form the longing and hope of a Christian from the sick and dying bed. All the reflections and prayers find in simple language, and are chosen with care and good taste. The layout is fit for purpose, the format convenient for the skirt pocket.

G.

### Introductions.

Introduced on behalf of the respective Diftriktspräbides: On sund. Cantate: Rev. W. Frederick to his parish at Fergus Falls, Minn. by Rev. Th. Heine.

On Sun. Exaudi: P. K. Rieß in his congregation at Waupun, Wis. assisted by P. Ph. Köhler of P. A. J. Grothe. - P. H. P. Dahl in his parish near Dillon, Iowa, by P. H. Markworth. - P. G. H. Voss in his parishes at Bingham and Sigel, Mich. by IN R. A. Nook. - P. T. Lang in the First Lutheran congregation at Omaha, Nebr. assisted by J. Hilgendorf, A. W. Frese, and I. E. Frese, by P. J. G. Lang. - INH. Nuoffer in his congregation at Cass Lake, Minn. by P. F. J. Seltz.

Introduced as teachers in parochial schools were:

On Sun. Misericordias Domini: Teacher C. B. a h l e as teacher at St. Paul's School at Dubuque, Iowa, by Fr. O. Duerr.

On sund. Jubilate: Teacher A. A. Reiß as teacher in the school of Trinity Parish at Indianapolis, Ind. by P. J. D. Matthius.

On Sun. Exaudi: Teacher A. C. Neumann as teacher at St. Peter's school at North Nidge, N. P., by P. J. P. Barkow. - Teacher C. F. Kath as teacher in the parochial school at Rochester, Minn. by P. M. Weinhold.

### Inauguration.

On Sunday. Exaudi, the St. John's congregation in Clarinda, Iowa, consecrated their renovated church, which they had purchased, to the service of God. Preachers: Hcinke, W. Horn and E. A. Brauer (English). The consecration prayer spoke P. O. Nieting.

### Groundbreakings.

The foundation stone for the new church was laid:

On sund. Rogate: The St. Jacobi congregation in Chicago, Ill. preachers: Praeses Pfotenbauer and P. G. Schüßler. - St. Paul's congregation at Aleman, Tex. Preachers: k^IN Behrmann (English) and Mürbe, who also performed the ordination.

### Anniversaries.

The 50th anniversary was celebrated on Sunday. Jubilate the St. Paulusgemeinde zu Strasburg, Ill. preacher: Präses Brunn and the kk. A. Werfelmann and Schlechte. Collection: ^365.00.

Celebrating the 25th anniversary were:

On Sun. Rogate: St. Mark's parish at North Tonawanda, N. V- Preachers: F. Engelbert, Verwiebe and M. Walker.  
- On Sunday. Exaudi: St. John's parish at Stockholm Tp, Iowa. Preachers: L. A. Mueller and C. Runge.

Kirchweihjubiläum celebrated:

The 50th Anniversary on Sunday. Misericordias Domini the Immanuel congregation at Baltimore, Md. preachers: I^IN^K. Kretzmann and G. Schmidt (English). - The 25th anniversary on sund. Rogate the Immanuelsgemeinde at Lindenwood, Ill. preachers: H. Tannenfeldt, C. B. Schröder and Schönbeck (English).

The Ottawa Valley - Pastoral and Teachers' Couference will meet, w. G., from July 4 to 6 in Orzen's parish at Ottawa, Ont. Work has been done by PP. Schiemann, Landsky, Orzen, Ruhland, Pranschke and Russcrt. Preached by PP Pranschke (Fr. Rufscrt). Registration or cancellation requested. M. Russert, Secr.

The annual conference of the teachers of St. Louis and vicinity will meet, w. G., from July 5 to 7, at the Zion School, St. Louis, Mo. Applications for quarters and luncheon are to be sent before July 1 to Teacher I. Schroeder, 2124^ Bonbon 8t., 8t. Bouis, Llo.

W. Wcgener, Chairman.

The N o r d w e s t - M i s s o u r i Pastoral Conference will meet, w. G., from July 6 to July 10 at Fr. Harre's parish at Farley, Mo. Works: The limits of Christian church discipline: Lohrmann. The generality of God's call of grace: Bro. Andreä. Continuation of exegesis on Phil. 1: Prof. Lobeck. The doctrine of eternal blessedness in the Old Testament: P. Harre. Exegesis on 1 Cor. 15, 29: P. Wein. The correspondence of the vengeance Psalms with the fifth commandment: Bäpler.

Pastoral homily: Fr Lehr. Confessional address: Fr F. Müller (I-). Danker). German sermon: Fr. Möller (Fr. Bultmann); English: Prof. Lobeck (Fr. Grietze). Registration or cancellation with the local pastor requested immediately.

P. Breitag, Secr.

The C h a m p a i g n - D a n v i l l e - Special Conference will assemble, w. G., from noon of the 10th to noon of s2. July in Hagist's parish near Mattoon, Ill. confessional:

Elbert (Fr. Stiegemeier).

Homily: Fr. Doctor (Fr. Manteuffel). Work: Exegesis on Rom. 8: P. Schweppe. Practical: The conduct of the pastor in public worship: P. Schweppe. Catechesis on question 205: P. W. Hartmann. BnZlisü Biblo-rouckin^ ok Linkt. 1-5, Each bring an English Bible. Sermon read aloud: Bro. Schroeder. The right conduct of a pastor toward his fellow ministers and their parishioners: Man.

teuffel. Drive to Dorens, from where you will be picked up. Registration requested. W. Hartmann, Sekr. p- t.

The Quincy and Illinois Valley Community Conference will meet, w. G., from July 11 to 13 (noon to noon) at H. Vathauer's church near Arenzville, Ill. pick-up place: Meredosa. Confessional: P. Strothmann (BB. Tönn, Th. Sieving). Sermon: B. Heidbreder (BB. Engel, Schierbaum). Immediate registration requested. E. A. Dautenhahn, Sekr.

The Alberta Pastoral Conference will be meeting, w. G., from July 11 to 17 at the church near Golden Spike, Alta. Work: The sacrifices of the Old Testament: B. Grietze. The nature of justifying faith: B. Meyer. Doctrinal preaching and criticism: BB. Fickenschcr and Heyne. How our mission field may be prepared for district planting: B. Herzer. What can a missionary from a large mission field do for the education of growing children? B. F. Janzow. Division of law and gospel in the confessional: B. Gecken. Timely registration or cancellation requested from the local pastor. Do not fail to purchase a "Bckinonton Bnir" vxcnrsion tioüst.

A. Rehwinkel, Chairman.

### Synodal Ads.

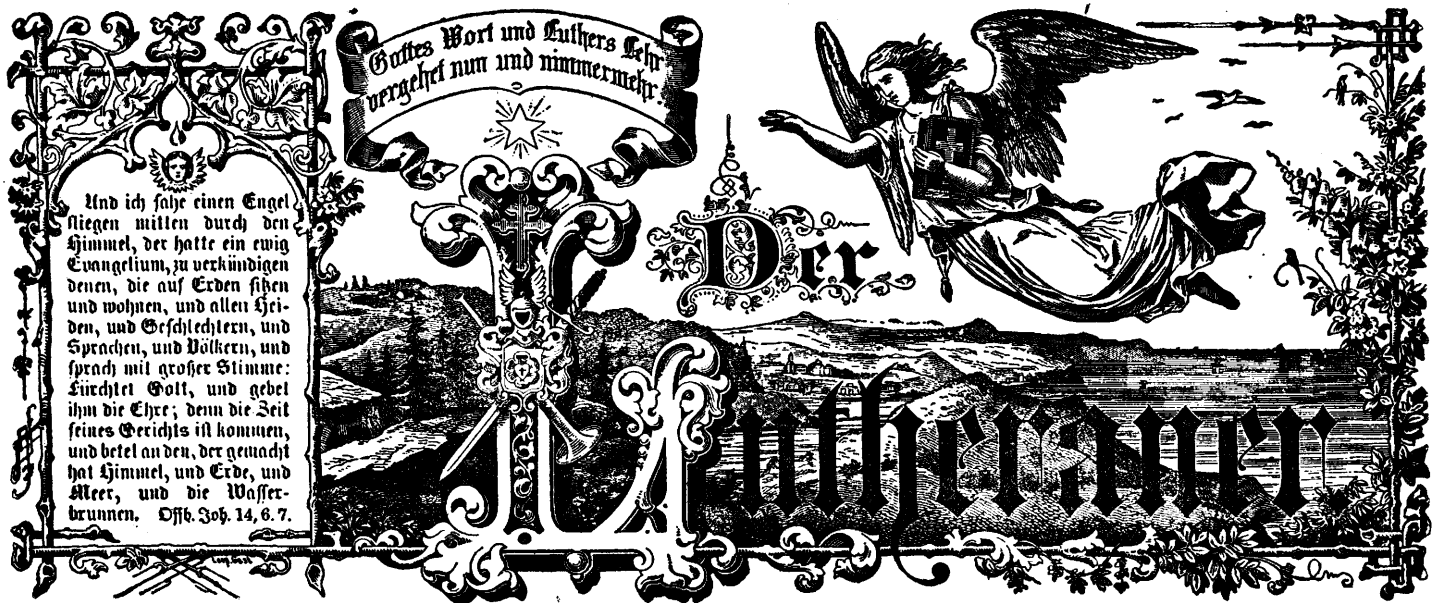
**The North Dakota and Montana District of** our Synod will meet, w. G., from June 28 to July 4, at B. Hitzemann's church near Hillsboro, N. Dak. Paper, "Luther's Christ." Speaker, Prof. W. H. T. Dau. The inaugural service will be held Wednesday morning at 10 o'clock. The congregational representatives are to submit their credentials immediately after the close of the service. The same must be signed by the pastor and two superintendents. Secretaries of each conference may remember to bring their minutes. All registrations must be received no later than June 20. It should also be stated on which day and with which train one intends to arrive. Please register at the following address: Uev. VV. O. HitLOinnnn, U. 3, Hillskoro, X. Dnü.

Emil Ziegler, Secr.

**The Oregon and Washington District of** our Synod will assemble, w. G., from June 21 to 26, in the midst of Trinity Church, B. J. A. Rimbach, at Portland, Oreg. Paper, "Jesus Christ our Saviour, according to John 1," with special reference to the way of doing missions (continued). Speaker: B. W. I. Janssen. All registrations and cancellations must be received by the local pastor no later than June 13; they are also absolutely necessary.

A. SPleiß, Sekr.





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No. 14.

## Grace.

Salutation unto God, and comfort unto the Lord Jesus Christ.

Because I should and will speak to you again, dear Christians, I will speak to you of the best that I know and have: of the grace of God in Christ Jesus. Grace is called charis in the Greek. And all the passages without exception in which this grace (charis) is spoken of in the New Testament I will take and show you what is said in them.

### I.

(1) In the apostolic epistles, at the beginning and at the end, **grace** is offered to Christians by God and the Lord Jesus Christ.

Here are these deliverances: Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Gal. 1, 3; Eph. 1, 2; Phil. 1, 2; Col. 1, 2; 1 Thess. 1, 1; 2 Thess. 1, 1; 1 Tim. 1, 2; 2 Tim. 1, 2; Tit. 1, 4; Philem. 3; 1 Pet. 1, 2; 2 Pet. 1, 2; 2 John 3; Rev. 1, 4. 5. - Rom. 16, 20. 24; 1 Cor. 16, 23; 2 Cor. 13, 13; Gal. 6, 18; Eph. 6, 23. 24; Phil. 4, 23; Col. 4, 18; 1 Thess. 5, 28; 2 Thess. 3, 18; 1 Tim. 6, 21; 2 Tim. 4, 22; Tit. 3, 15; Philem. 25; Hebr. 13, 25; Rev. 22, 21.

It is clear that God gives, gives and keeps giving grace to Christians through such deliverances. God does not speak empty words. Such an offering of grace is the gospel. For the gospel is the word of grace, as you will see in a moment.

Such an offering of grace is made to Christians, believing Christians. But tell me, which came first: the believing Christians or the word of grace, the gospel? Surely the gospel. God sends his gospel into all the world, and thereby men become Christians, to whom this offering of grace is always. Mark. 16, 15. 16. Well, does anyone read this who does not know whether he may refer these offers of grace to himself? Hear! To thee, to thee

grace is preached and given. Take hold of it! Then these blessings will always be yours, for then you will be a Christian.

But mark you, the grace of God is the grace that is in Christ Jesus our Lord and Saviour. There is no other grace.

Yes, the gospel is "the word of grace", the good news of the grace of God in Christ - nothing else. Apost. 14, 3; 20, 24. 32.

3 And now hear a wondrous thing: God, who sends the gospel, the word of grace, to every creature, is "the God of grace". 1 Petr. 5, 10. God's very eternal purpose towards us sinners is grace, grace, grace.

The eternal, unsearchable glory of God has appeared and been seen and glimpsed and is known in the only begotten Son of the Father, in the Word made flesh. For the Word is God. Joh. 1, 1. and this glory of God as well as the only begotten Son Himself is "full of grace and truth", full of grace, which is the truth, the right actual truth, of the mind of God towards us sinners. Joh. 1, 14. Is not this wondrous? Wilt thou not worship there?

4 And this grace of God in Christ JEsu is for all men; it passeth over all men without distinction. Rom. 1, 5; Tit. 2, 11; 1 Petr. 3, 7; Hebr. 2, 9. Yes, just always read the scriptures mentioned! Me, me you shall believe nothing.

5 And this grace of God is "gift": it shows and proves itself in wondrous blessed gifts, which it gives us, as we will see in the next chapter. Rom. 5, 15.

6 But this shall be said at once: By grace, in grace, through grace God loves us sinners, and gives us eternal comfort and a good hope. 2 Thess. 2, 16.

(7) Of this grace, which we Christians now have and fully know, the prophets of the Old Testament prophesied. 1 Petr. 1, 10.

008 Therefore all saving faith from the world is faith placed in the grace of God in Christ. No other saving faith has ever existed, does not exist, or will ever exist. Apost. 15, 11; Rom. 11, 1-6.

009 This grace of God, which is in Christ Jesus, is rich, and powerful, and abundant beyond measure. O Christian, read not hastily away from this! Grace is mightier than all, all sin. And we Christians, who after all sin much daily, and probably deserve vain punishment, are to take from this abundance "grace for grace," always grace, every moment grace. Always may, may, yea, shall we cheerfully catch, "The flood of grace washes upon me!" Have you sinned? Have you sinned most grievously? Shame on thee! Weep bitterly! But take mercy! There's more than enough. Do you hear? More than enough! Take mercy for mercy's sake! Then every moment your whole life, with all its sins, shortcomings, infirmities, little faith, imperfect sanctification, iniquities, crimes, turpitudes, and stains, will sink down into the sea of grace. With your last sigh, take grace. It is there. And if you think you cannot even sigh at your last end perhaps, here is a comfort, "The Spirit helpeth up our infirmities. For we know not what we ought to pray for, as it is fitting: but the Spirit Himself represents us in the best way with groanings that cannot be uttered. But he that searcheth the heart knoweth what is the mind of the Spirit: for he representeth the saints according to that which is pleasing in the sight of God." Rom. 8:26, 27.

That's gospel!

Now read John 1:16; Romans 5:15, 17, 20, 21; Ephesians 1:7; 2:7; 1 Timothy 1:14. Is it not as it is said?

C. M. Z.

## Flower reading from the synodal reports of the year 1915

### 5. the rights of workers and employers.

(From a paper on the house panel in the Michigan District Reports.  
P. O. Lübke, Speaker.)

Our time is very rich in workers' societies. Twenty-five years ago the "Knights of Labour" were the most prestigious society in this respect. At our time the "United Workers" and the "Workers' League" are the strongest associations. In them the various associations have a common bond. Of late the "Industrial Workers of the World" are coming up very strongly, composed mostly of immigrant and uneducated workers of all branches with socialist principles. What we are to think of labor unions per se we will discuss when we come to the rights of workers; now we only watch how some of these stand on property rights. The Federation of Labor, in the preface to its constitution, makes the assertion, "Labor is the producer of all wealth; Jay is entitled to the full amount of his labor." This connection also obliges its members to uphold the principle on every occasion that capital is the product of past labor. All wealth, according to this, is to come to the account of labor. Labor alone is to be the source of all goods. And in this they do not even think of all labor, that of masters and that of servants, not of

physical labor combined with mental labor, but only to the former. They imagine that they have created the property which their employer holds. They think that capital is actually their property. They are also serious about this view. They complain that they are slaves. Disinherited and robbed.

That this principle is wrong is obvious. Wealth is based first and foremost on God's creative work. God has created all earthly goods and allows them to increase daily. Work alone cannot create wealth; work alone does not give a thing value, otherwise rained hay would have to be worth much more than good hay, because it cost the farmer more work. Potatoes would have to be much more expensive than apples, because the farmer has more work with them. Many things come together to give a thing its value; the proximity of the market, the size of the crop, the cost of carrying it to market, middlemen, and a thousand other things determine the value of a commodity. Labor has a share in wealth; it is a source of goods, as Solomon also says in his Proverbs (chap. 24:4): "By proper husbandry the chambers become full of all delicious, lovely riches." But work is not the only source.

But it does a man little good to be able to call something his own if he does not also have the further right to do what he likes with what is his, provided he remains within the bounds drawn by God. This we call the right of free disposition or freedom of contract. When God bestows a good on a man, this already includes the right that he may - according to God's, as his supreme Lord's, regulation - use his good as he sees fit. This right, however, is also expressly given to man in Scripture. In the parable of the laborers in the vineyard, Jesus introduces an employer, a landowner, who became one with the laborers for a penny a day. This agreement was a free contract concerning performance and consideration. The employer promises the daily wages, and the laborers promise the work. The workers recognized the right of the master of the vineyard to accept or reject the workers. The master of the vineyard, on the other hand, also recognizes the right of the workers to accept or reject his offer if they wish. Later, when disagreements arose between the master of the vineyard and the workers, the former invoked his contract and said to one of the workers: "Have you not become one with me for a penny a day? Take what is thine, and go!" And his right he defends by saying, "Have I not power to do what I will with what is mine?" The Lord, then, claims for himself the right that he may freely manage his property, so long as he does no wrong to another. This principle must hold good, or else the boundary between mine and thine becomes insane. According to this principle Peter also says to Ananias: "You might have kept your field while it was yours; and when it was sold, the money was in your power. You could have done with it as you pleased.

In our time, with freedom of contract in place, it is mostly a matter of disagreements between employers and

Workers. People who recognize the right to sell, inherit, and give away property are not always willing to grant the employer the right to manage his property without hindrance. So a Christian must always reproach himself: The master owns the factory, the machinery, the material; he has inherited it, acquired it, or bought it; consequently he must also have the right to do what he will with what is his.

The refusal to recognize this right is partly due to the fact that so many employers abuse their rights for the subjugation of the workers and for their own enrichment at the expense of their workers. But the abuse of a good right does not abrogate the right itself; it does not even abrogate the right of him who abuses it, much less the right of others who live in the same state and do not abuse their right.

Furthermore, in this question judgment is clouded by one's own advantage, which one hopes for when the law is broken. The workers allow themselves to be fooled into thinking that they would be much better off and get much more if they also had a say in the management of business assets. It is always tempting when one is promised a harvest where one has not sown. But as this case does not occur in agriculture, so it does not occur here.

Now the nature of the contracts between employers and workers must be determined by mutual agreement. They may agree on a daily wage, to be paid at a certain time; they may also agree on a monthly or annual wage. The work may also be paid by the piece. An owner may also take a laborer into the business as a partner, who does the work while he supplies the capital. Of late such contracts have become more frequent, in which a certain wage is provided for, but where, in addition to this, at the end of the year a certain percentage of the profit is distributed to the workmen, in proportion to the length of time one has served the businessman as an employee. This plan is much praised by those who have adopted it, because then the workers have an interest in the business making a rich profit. Under the contract also belongs the determination of the duration of the work.

The right of the free administration of property, which God has bestowed and which all human rights recognize, is now being violently attacked in many ways. This is being done in a planned and concerted way on the part of the workers' associations. Further details will be given below. By their efforts the workers seek to gain control over the masters and their property. They want to take the freedom of contract away from the masters. We shall see this when we look at the means they use to achieve their ends.

Among these means are the strikes. A strike is the joint cessation of work in order to bring business to a standstill. For example, the employer and the workers cannot agree on the wage to be paid from that time on. Then all the workers of the nniou stop working at once. That in itself cannot be blamed. The workers often have cause to refuse to work under

to continue working under the existing conditions. As well as the employer has the right to offer a contract, the workers can refuse it. But most of the time the workers go further. They not only lay down work themselves, but coerce others to do so, and seek to prevent others from stepping into their places. They may persuade their co-workers to stand with them; they may also dissuade other workers from taking their places. This right is also given them by the civil laws. But they go further; by threatening and using force they compel all employees to stop work. Often, however, it is not a question of wages. The question of wages is usually connected with the recognition of a union. The employer is supposed to dismiss all employees who do not want to join the union or who do not want to submit to all its decisions. They demand that only material prepared by union workers be used in the workshops. They want to prescribe what machines are to be used.

Often strikes are organized in order to help other unions to victory. How it sometimes goes in such strikes is described in the "Lutheran" (Vol. 50, No. 14): "The strikers try to keep others away from the places outlawed by the strikers by promises, by mockery and scorn, by threats and fisticuffs, by throwing stones, by pistol bullets, and everyone who manages to work is seen as a confederate of the enemy and thus as an enemy. Why all this? Because one wants to prevent the employer from doing his business at all costs to his detriment. And further. Any remaining supplies are guarded by the combatants, stopped in transit, boycotted, probably even destroyed. In order to prevent the businessman from obtaining supplies elsewhere-and with the help of others from meeting his obligations and escaping heavy losses-the strike is extended to other workshops, for example, to other mines, other factories, other railways, and whoever does not want to join in is regarded and treated as an enemy. The workers who have left the strike go from one mine to another in bright huddles and persuade and coerce the workers to join them, and if they do not succeed, then machines are smashed or other measures are taken to stop the work from going on and to damage the owner of the business until he complies."

These riots are especially violent against streetcars and railroads. Years ago, not a train could pass through Chicago without soldiers covering it. Hundreds of railroad cars were burned with their contents. In the strike of employees on the street railroads in St. Louis in 1900, 15 persons were killed and 75 persons wounded; 80 street cars were destroyed. The loss in wages and in revenue to the railroads amounted to over a million dollars, not to mention the damage done by stagnation of business. In recent years the Union of Structural Iron Workers has made itself sadly famous. It has been accused of destroying bridges, factories, and houses by dynamite blasts in more than one hundred cases.

These examples SHOW how far some labor unions go in denying the contract right of the owners. -

A second means used by the workers' unions to achieve their aim is the boycott. This measure consists in declarations by unions against all businessmen who are not to their liking, that no one should work for them, nor buy their goods. They declare war against all workers who work for such an outlaw; they deprive him of all their customers and also those who buy from him. In order to carry out their plans, they affix a mark to goods manufactured by the unions. Thus, a note is sewn into articles of clothing with the words, "Union-made." On cigar boxes you read "Union Isabel." You'll also find this note on newspapers and in books. In this way they also make the tools and materials of their trade recognizable. Besides, through their newspapers also the lists of such people are announced with whom they are not on friendly terms. Their members should not buy from such people. As the unions count their members by millions, it is easy to see how great is the damage they can do to a business. And they use this power not only against shopkeepers, but also against all workers who do not go with them. Many a man has found it difficult to find work because he would not join the unions. - All this is contrary to the right that God has given to each one over his property. Everyone is free to manage his property as long as he does not harm anyone else. He also has the right to seek increase and improvement of his property. In this, too, no one shall interfere with him.

But not only the masters have their rights, but also the servants and workers. Therefore, let us now also talk about the rights of the servants and workers.

(Conclusion follows.)

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## Reformation Anniversary 1917.

A large number of requests for information were again received by the Central Committee at its recent meetings. Most of them are answered by letter by members of the committee. But some of the questions touched upon will also be of interest to readers of The Lutheran. Here are some of them, with the information that goes with them.

Should preparations for the communal celebration of the Reformation anniversary begin now? In larger cities, where the question of a suitable venue is an important one, it might be wise to determine at least the date and location of the celebration now. The preparations of our New York brethren have already been reported here. In St. Louis, too, a large committee is at work, in which all the congregations of the city and surrounding area are represented. From Milwaukee it is reported that about forty congregations have already given their consent to a large celebration in the auditorium on November 4.

What should be the main celebration? The committee is quite unanimous in the opinion that the main celebration should not be the large public gatherings, but the feast services in the individual congregations. Seen in terms of lasting benefit, these public celebrations cannot be compared at all with these Reformation festival services in the churches. The latter are a testimony to the world-and should be-that we Lutherans are grateful for the God-given gifts of the Reformation to this day. But in the feast services within the individual congregations, we quite properly celebrate as Lutheran Christians. It would therefore be very unwise if a congregation, in order to be able to participate in such a mass celebration, held the actual festival service on an inappropriate day or even skipped it. Above all, we do not want to lose our cool deliberation and consider such public displays, processions, mass gatherings, because they will make a great fuss in the newspapers, as the main thing about the celebration. That would be a badly botched anniversary. However, we want to testify to our faith before the world at this great festival, and large communal celebrations serve this purpose in a most excellent way. We therefore want to have them wherever possible. But we do not want to measure the success of our preparations by the column space in the daily newspapers that they bring us. The real great blessing of this jubilee, if the world is still standing after a year, will come to our congregations through the services in our own church premises.

What preparations is the committee making for the celebration? Manuscripts for children's celebrations in German and English are being prepared. Literature is also being prepared, some of which will already be on the market this autumn.

What about the memorial coin? A committee, consisting of Prof. G. Mezger, Prof. Th. Gräbner, teacher Th. Kühnert and Mr. Bernhard Schieferdecker, has provided templates for the memorial coin, and our synodal agent, Mr. E. Seuel, who has taken over the distribution of the coins, is now in negotiations with various mints in the country. It is the plan of the committee to have the coins ready for sale this year.

Concerning the Jubilee collection, it should be reported:

The English District decided at its meeting in June to let the Jubilee collection raised in its congregations flow into the coffers of the General Church Building Fund. This decision is worthy of all recognition, not only because the English District is the youngest of our Synodal Districts, but also because this District works a very extensive mission field, and it was all the more obvious that the collection would flow into the District's treasury. Instead of this, the recommendation of the General Synod has been followed, and that by unanimous vote. The same is true of the Northern Illinois District. This district has raised large sums for the teachers' seminary at River Forest, and has always taken an active part in the work of the Synod. Now the plan had been suggested to give the Jubilee collection to the Luther Institute, a Lutheran college in Chicago. But this district, too, decided at its meeting with the greatest unanimity to assign the collection of the Jubilee year to the General Church Building Fund.

It is reported from the Southern District, which has already resolved to carry out the resolution of General Synod, that a member of the congregation has given \$100 to a collection for this fund.

From Ohio it is reported to the committee that in that state individual men have already given or pledged an equal sum of \$1000 each.

The Central Committee.

## The dedication of the new institutional building in Winfield, Kans.

On June 4, Sunday Exaudi, the solemn dedication of the new residential building of our institution in Winfield took place. Fellow believers from near and far had gathered for this celebration; a special train from eastern Kansas also brought many a dear guest.

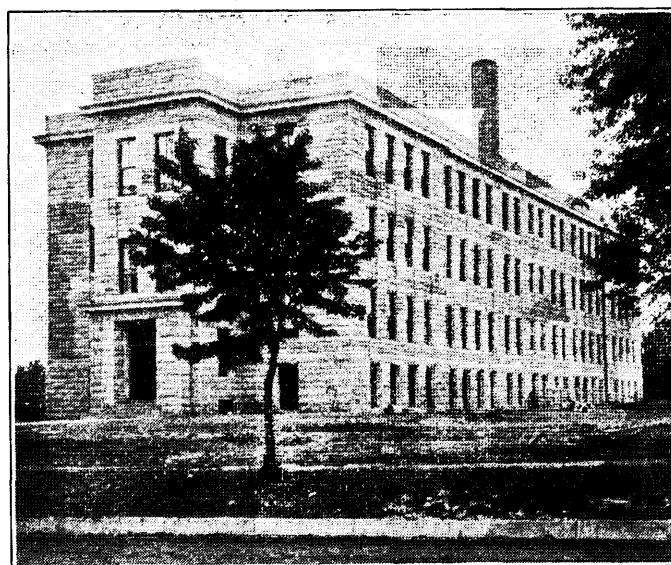
The German festive service began at ten o'clock. Mr. D. F. Pieper held the festive speech. Immediately after this service the festive congregation proceeded in previously regulated succession from the gymnasium, where the services were held, to the main entrance of the new building, where the solemn act of dedication was performed. The afternoon celebration began at 2.15 with a short German service, in which Father H. Müller gave the address. This was followed by the English service, which was also attended by many out-of-towners from the city. Vice-President J. W. Miller was the English speaker. The German morning service was conducted by Father C. Hafner, the English service by Father J. H. F. Hoyer. All services were embellished by preludes and postludes by the college orchestra, which also accompanied the congregational singing, and not a little of the celebration was elevated by vocal performances by the students, the congregational choir, and a pastoral octet. Congratulatory letters and dispatches from sister institutions and individuals were read out, among others from the Honorable General Praeses and our St. Louis students. The total collection was a little over \$350. In the evening the students gave a musical entertainment to the visitors.

All the speakers emphasized the necessity, importance, and rich blessing of our prophetic schools for the Church. They praised the great goodness of God, which has brought this new building to its glorious completion, and called upon the Christians to remember them by their prayers and gifts, as well as by supplying the institution with pious and gifted boys - where possible, even more than before. Yes, our Christians still have a heart and open hands for our educational institutions. God bless the Christians and our institutions!

Now follows a short description of the new building, which is also present in the picture. Let us enter from the south through the main portal. On the ground floor we first come to the spacious dining room, which comfortably seats 175 pupils and is equipped with the necessary new furniture. Then follows the kitchen, provided with all modern appliances, together with pantry and trunk. Opposite these are first the heating facilities and then a row of rooms for the caretaker and kitchen staff. The

three floors above the ground floor are connected on the south and north sides by convenient stairways. The study and sleeping rooms are arranged after those in River Forest, in that the pupils have their bedrooms opposite each of two study rooms. The building can accommodate 140 scholars without being overcrowded.

The building is fireproofed and equipped with washing and bathing facilities as well as toilets. Nowhere are superfluous ingredients or facilities or even luxury to be noticed; on the other hand, the whole gives the impression of being durable and fit for purpose. This impression is further enhanced by the exterior of the solid stone building (175X52 feet) and the fact that the large new building was constructed for \$52, 500. That this has been made possible to us is due in no small measure to Mr. Architect May, who unselfishly undertook the revision of the plans and otherwise devoted much time to the construction.



The recently dedicated new building in Winfield, Kans.  
View from southeast.

The total number of our students last year was 142, of whom over 100 were housed in the institutional buildings. We now have room for significant growth. The love of Christians has provided us with the necessary space. We now urgently request the sending of pious and gifted pupils who wish to prepare themselves for the service of the Church.

Other funds for furnishing one room each have been received from the following donors: P. H. R. Wrede; congregation M. J. Brüggemanns; its youth association; congregation IO. H. Studtmanns; congregation of P. K. Karstensens; Mr. H. Wilkening; members of Zion's church, Vernon, Tex.; Mr. F. H. Meyer; Ladies' Aid Society, Grace Church, St. Louis; St. John's congregation, Lincoln, Kans.; by St. John's Education Society from pastors, superintendents and school children; from N. N. \$5. As we have already greatly claimed the love of our fellow-Christians, we have scarcely courage to inform them that, though a room has been appointed for the Museum, the necessary furnishings of the same are lacking. The dear Christians will not take it amiss, if they privately as well as publicly present the museum to us.

be made aware of how they can help in the general work of our Church.

Unfortunately, we now have to mention a sad "after-celebration".

Two days after the opening ceremony, on Tuesday morning, June 6, while both teachers and students were in their classrooms, the municipal water reservoir, located on a hill east of the institution, ruptured and flooded the campus and the ground floor of the educational building, also entering the gymnasium and the ground floor of the new building. Significant property damage has been done. All students who suffered losses as a result of the water (most of the suitcases were on the ground floor of the teaching building) were offered appropriate replacements by the city. Representatives of the Synod have inspected the situation on the spot and are in negotiation with representatives of the city, so that the Synod is not expected to suffer any loss either. Precautions are to be taken that such a breach of the dam cannot occur again. - The good Lord has shown how in a few minutes he can overwhelm beautifully maintained grounds with stone and rubble, indeed how our lives are always in his hands. Teachers and pupils therefore gathered in the assembly hall immediately after the incident and thanked God that no accident of any kind had occurred. A. W. M.

### Atlantic District Assembly.

In the church city of Brooklyn, in the midst of the congregation of P. J. P. Riedel, the Atlantic District of our Synod met from May 17 to 23 to deliberate on the kingdom matter of our Saviour on the east coast of our country. A brief account of the proceedings is given here, which may be of interest to brethren in other districts.

Most of the time available was devoted to the discussion of school matters. Here in the East, too, it was recognized that, in addition to the public proclamation of the Word, the main task of the church is the Christian education of the youth. The thorough and stimulating work of Prof. R. W. Heintze on the "Influence of the Reformation on Education" was followed with undivided interest. The speaker showed by means of history and by copious quotations from contemporary writings how in the Middle Ages the school system was very much in trouble, and that we owe it to the Reformers, and especially to our Luther, that school education has not remained a privilege of certain classes, but has become a privilege of the people. It is to the Reformation that we owe the fact that our children today have such ample opportunity to acquire the knowledge that is useful for earthly advancement and necessary for eternal life. - Whoever has the complete Synodal Report, which will be published at that time, will find in this paper a rich treasure trove for the preparation of next year's jubilee celebration.

If in the work of the speaker the school matter was treated more theoretically, it was discussed practically in its application to our circumstances on the basis of the report of the school commission. The School Commission stated that, although the establishment of schools in our district was not

The school has found an opportunity to support at least one school, and there is a prospect that others will soon apply for support. A warm friend of the parochial school in New York has contributed H125 quarterly to the school fund and intends to continue to do so in the future.

The Inner Mission of the District continues to expand. The improved means of transportation in our large cities have resulted in a dispersion of our church members into the suburbs. These suburban members must be followed up; many places should be supplied with Lutheran missions. In New York, especially, there is a constant shift in the elements of the population which the church cannot ignore, even if it wishes to do justice only to those who have already been under its care. The mission places lying in and around New York have increased in number and strength. In the industrial town of Lowell, Mass. we have gained a foothold, and have now pushed our outposts into Maine - Lewiston and Lisbon Falls. There are 19 workers in the service of the Mission, sowing the seed of the Word in 25 places. Dozens of towns with tens of thousands of residents must remain unoccupied for now. Even the five candidates recently approved by the Distribution Commission for missionary work in our district are sheer drops in the bucket. No less than H'14,000 a year is needed for this work of the Lord; of this the district itself intends to raise ^10,000; for the rest we must rely on the vigorous assistance of the General Missionary Fund.

The institution which is to help us prepare workers for our mission field, and which is especially close to us, our Concordia in Bronxville, has at present 110 pupils. For the better spiritual care of the institution, P.F. P. Wilhelm of Kingston, N. N-, has been called; he will also do mission work in the surrounding area. Through the agency of the Lutheran Education Society, a commercial school in the business section of the city of New York, the Concordia School of Accountancy and Commerce, has also been connected with the institution. This school is under the direction of Lutheran teachers and has over one hundred students.

The district's student fund supported 21 students.

In spite of the fact that our district organ, "Zeuge und Anzeiger", had to struggle with many financial difficulties, the Synod decided to continue the paper, and from now on, according to the circumstances, in two languages. Since the previous editor, P. H. C. W. Stechholz, had to resign due to illness, the faculty of our high school agreed to take over the editorship with the help of a pastor.

The church building fund of the district has at present assets of \$16,611.98; but non-interest bearing loans have enabled it to lend to needy congregations nearly \$30,000.

The business of the General Synod, the needs of the various treasuries, and reports on the state of missions were presented to Synod by the proper officers.

On Synod Sunday the annual "Collegefest" was celebrated at our Grammar School in Bronxville with the participation of the Synod members and many members of the New York congregations, with Vice-President P. Brand giving the German and P. F. P. Wilhelm the English address.

The total receipts of the Treasurer during the past fiscal year amounted to \$41, 476. 17; to which must be added about \$50,000 collected from Staten Island for the building of the new Bethlehem Orphanage.

K. K.

## Need in the Foreign Language Mission.

Even before the World War, there was a lack of genuine Lutheran literature for mission among Estonians, Latvians, Lithuanians, Poles, Persians, Finns, Slovaks, Italians scattered throughout North America.

Therefore the faculty of our theological institution at Springfield has been instructed to provide suitable writings. (See Report of the Del. Syn. 1914.) The execution of this decision has understandably encountered many obstacles.

Now, however, as a result of the World War, even the material that was still somewhat useful for our foreign-language congregations is no longer available. Pastors who have been in office longer, together with their congregations, make do with the supplies they had obtained from Europe before the war. The younger pastors, however, cannot obtain even the most necessary catechisms, hymnals, etc. for themselves, let alone for their parishioners. One of these pastors informs us that he does not possess a Lutheran catechism and a biblical history in the language by means of which he is to give religious instruction to children. So the children also have to cope without such textbooks. In a small congregation, whose church is usually attended by 50 to 80 people, but on feast days by about 150, there are only 30 hymnals.

Every reader will say: This must be helped quickly and thoroughly!

That's right. Therefore, let us put our hands to work on all sides.

First of all, it is clear that printing books costs money. Therefore, in addition to their usual collections for the foreign-language mission, many congregations want to offer an extra donation for "Lutheran foreign-language literature. One congregation has already made a special appropriation for this purpose, and one conference has already collected among themselves. A single Christian - who wants to remain a "Mr. Unknown for Foreign Language Mission" - has offered funds for the printing of a translation of Luther's Catechism into Polish.

Correct translations of Luther's Catechism into these foreign languages are necessary above all. This should be followed by a Bible story, then a translation of our interpretation of the Small Catechism, and then a songbook with a short selection of the best songs for church and school.

At the same time, we now ask all pastors who work in such foreign languages that they immediately send us the man from their

Center- whom we should arrange to make the desired translation. One also does not hold back with other wishes and advice.

To the Lord of the church, who wants to have his word proclaimed in many languages, be also this his kingdom matter commanded! R. D. Biedermann.

## St. Luke's School in Chicago.

It was on January 8, 1882, that the St. James congregation dedicated a branch school, about three miles northwest of their church. The assistant pastor, ordained and inducted on the forenoon of that day, was to hold school and preach there. A beginning was made with 16 children. After two years 120 children attended the school. Space had to be made for church services and school. And as almost all of the 39 German Lutheran congregations of our synod in the city of Chicago were founded by a school, so was St. Luke's congregation, founded on January 20, 1884. It was branched off with 34 members from the mother congregation, which then erected church and school buildings in the area assigned to it.

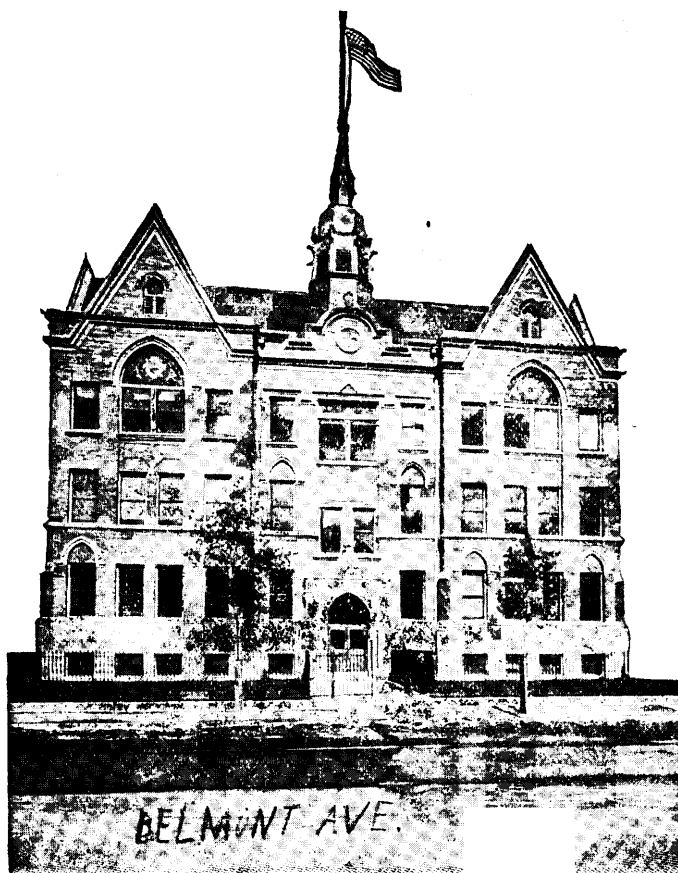
The parish school grew so rapidly that a new class had to be established almost every year. As early as 1893, the congregation gave up its northernmost mission school to its daughter congregation. Nevertheless it had in: year 1906 550 school children with 8 teachers and one female teacher. School buildings had been erected in the old traditional way in various places in the parish, making the establishment of an eight grade school very difficult. But through instruction the congregation came to the conviction that it would only be to the advantage of their school if it were established as a class school with eight grades, that is, if it not only had the pure teaching of the Word of God as its main subject, but was also well German, and then also in the English subjects equal to any public city school. The community then kept only the first school, which had been moved to a more convenient location - for the young children -, tore down a brick school building containing four classrooms, and built the three-story school shown in the picture on the same property next to St. Luke's Church, which, with the interior furnishings, cost \$40,000.

On the ground floor there are two large playrooms for children, the necessary drinking rooms and toilets for boys and girls, as well as, separately from them, for church visitors. (Steam heating for school and church is in a special building). On the first and second floors are four spacious classrooms, each with light on two sides and blackboards on three walls. An office is furnished between the first and second floors. One of the classrooms serves as a confirmation and conference room, and as a practice room for choirs and clubs. The museum for the school is also housed here. The third floor forms a large gymnasium and concert hall with a stage - a free hall without any columns. It contains space for 800 chairs. It is connected with a library and a reading room. The building is

built according to city regulations semireproof, with a staircase house to the rear. All classrooms are equipped with dressing rooms. Drinking and washing facilities for the teachers are available on each floor.

In the large hall of the building, the 1000 to 1200 guests of the Synod of Delegates were fed lunch for ten days at their last session, 500 to 600 at a time.

Since the year 1904 St. Luke's School - as the first Lutheran parochial school in Chicago - has been recognized by the public school board as an eight-grade institution. Gladly are its graduates accepted with their diploma, without examination or rehearsal, into the colleges of the city, as they are now by our dear Luther Institute. Although the student-



St. Luke's parish school in Chicago.

While the number of children has declined in recent years, as it has almost everywhere, this has happened much more rapidly in Chicago schools which were even larger. Without the "Statistical Yearbook" it is not easy to find out whether there is a larger number of children in a synodical school than in ours.

The school has remained the best missionary institution in the community. Well over a third of the students come from parents who do not belong to the congregation. With a hard-working board of directors and a congregation willing to make sacrifices, seven teachers and one female teacher are still working at the school and are trying to raise it more and more, both internally and externally. The school report of April of this year gave the number of pupils as 403.

May God continue to bless in grace the beautiful garden of His Church, our dear St. Luke's School!

J. E. A. Müller.

## To the ecclesiastical chronicle.

**How the churches in the country are to be helped** - that this is a problem which has been occupying many minds lately, and what all is being tried and proposed, has often been reported by the "Lutheran". Now the *Christian Herald* reports,

that in Virginia even the state wants to help it along. According to a proclamation of the governor, May 7 was proclaimed a legal holiday, Country Church Day. In his proclamation the governor said: "The country churches of the state and nation are entrusted with a great duty and task to build up the character of the men and women who constitute the greater part of our population, both rural and urban. The church in the country is a necessity to civilization, and it must not only be continued and encouraged, but the circle of its usefulness must be constantly widened, so as to give it its proper position as the center of locality." - There seems to be no end to the attempted blending of church and state. Admittedly, if that were the task of the church, which is stated there, then it would be only an auxiliary institute of the state, in the care of which the state would have the greatest interest. There would then be no mixture of church and state, because it would no longer be a church at all, but an association for the cultivation of sociability and the like. The church, on the other hand, as Christ founded it and wants it to be, has the mission to proclaim him, Christ, and his gospel to the world and thus to make people eternally blessed. This is its true and proper work in city and country; the state can and should neither help nor hinder it, but allow the church to do so.

E. P.

**In the public schools of the State of New Jersey, by law,** a passage from the Bible must now be read every day at the beginning of class. However, it may only be five verses, without explanation, and that from the Old Testament. We do not understand how the *Lutheran* has only this to say about it: "So far, so good. But an unfortunate appendage to the law restricts the selection to the Old Testament, and prescribes that five verses shall be read every day without all explanation. This is about like saying to the beggar, We will give you quarters in the house, but you must sleep in the cellar, eat your breakfast in the back yard, and be satisfied with a crust of bread. Or to use another image, just as when you lead a horse to pasture, but tie it to a post and let it go only where the pasture is lean, not where it is so exceedingly rich. Must we then always ask the Jews and Gentiles, when we want to give to the school children of the great mass of Christians what is their inalienable right? If such people are opposed to the reading of the Bible, let the school authorities arrange a special room for their children, far enough away, so that, after all, they cannot hear the word of life. If some people were as concerned about the reading material their children devour to their own detriment as they are afraid of the Bible, then maybe we wouldn't need so many reform schools and prisons. If the Bible must be so bound and gagged in the public schools, it is better that it remain out." The last sentence is correct, only it should read, "That the Bible must be so bound and gagged in the public schools shows that it doesn't belong there, and its friends don't want to see it there like that." That is not the question at all, whether Bible reading would be good for the children and everyone. Of course, it would be! The question is rather whether the state is the body to provide and even command it to them. We have, however, "the Jews and Gentiles to



ask" if, merely because we are in the majority, we want to practice our religion with money which they have gathered together with us for a quite different purpose, in an institute which they have established together with us as a purely civil work. And then consider how the Bible is at the mercy and disgrace of the teacher in question! How if a teacher wished to bring the first ten chapters of the first book of Chronicles to be read in parcels of five verses each? Or, out of malice, many sections from one to five verses might be so taken out of context and read in such a way that any earnest father, Christian or not, would cry out, "That is not the way I want the Bible read by or to my child!" The proper inference is this: a law which requires so many restrictions and clauses, as walking along on eggs, bears the mark on its forehead that it has gone into a field where it has no business to be. Parents and the church are commanded by God to provide for the salvation of the child; the state is not.

E. P.

*Lutheran* rightly commends the **National Religious Education Association** for some of its resolutions and debates. He says: "As much as there is to criticize the National Religious Education Association for taking the liberal line in Christian doctrine, there are some questions on which it took the right stand at its last meeting. First, its conviction that every American child has a right to Christian instruction, and that the church and home must provide for that instruction; secondly, that Christian instruction cannot be turned over to the public school without endangering the doctrine of the separation of church and state; thirdly, that the work of Christian instruction, so far as the dignity, interest, and impulse of it are concerned, must rest upon the appreciation of the work, not on the part of the "public school board," but of the people themselves: the Christian family, the church, the private school, and the private teaching institutions; fourthly, that Christian education be tremendously promoted by devising school plans which provide for Christian instruction not only on Sundays, but also on weekdays - this, after all, is the idea of the Gary Plan. One speaker also pointed out a weakness of Sunday school by pointing out that "students are not encouraged to prepare for their lessons and usually do not have that in mind. - In these times, when like a storm tide the endeavor is going through the whole country to bring the Bible and Christian instruction into the public, i.e., state school, we can only welcome with joy the fact that this Association earnestly warns against such a blending of church and state, against which we, too, have continually raised our voices, and we can only wish that this only sensible, Christian and American view will break through more and more. E. P.

**The General Conference of Methodist Episcopalians met** from May 1 to 29 at Saratoga Springs, N. Y. It throws light on the greatness of the meeting when it is reported, "A speaker called attention to the fact that General Conference was costing the church \$5000 a day, and time should not be killed with meaningless debates." "On the first day of General Conference, each delegate found a copy of the General Conference Manual in his chair. This is a 653-page volume containing the reports of all the agencies and organizations of the Church, referring to the work of the past four years. It also contains the reports of the various commissions, and the bishops give their views on the work of the General Conference.

a brief report of the work in their respective fields." During the meeting, in an address, "a historical review was given to the year 1816, which had ushered in a new era of American Methodism." "Passing to the present time, the bishop stated that, according to the increase of membership in the past quadrennium, the Methodist Episcopal Church now numbered more than four million members, and, counting the various branches of Methodism, the Methodist population was nearly equal to one-third of the population of the United States." The congregation was in session a full four weeks, and of the amount of business transacted one gets an idea when on May 27, the third to last day, it was still said that "there were 109 reports submissions awaiting their action." Most matters were first referred to committees for preliminary deliberation, and time was allotted to the speakers, so that all business was still transacted. - The temperance committee presented two resolutions for adoption. "The first resolution requires the great national political parties to insert in their platform, their principles, a principle for national prohibition. The other resolution sorely deplored the reintroduction of intoxicating drinks in the White House dining room. President Wilson was clearly and firmly urged to use his influence that the temperance bills before Congress be adopted." "It was unanimously resolved to request the Congress of our country to appoint a censor over convertible pictures. It was further requested that Congress prohibit the importation of alcoholic beverages into Hawaii." - A union of all Methodist communities was initiated. With the Southern Methodists the union was actually consummated. With great rejoicing, Bishop Cranston extended his brotherly hand to Bishop Hendrix of the Southern Church before the whole: assembly. "This plan of union, having been adopted, will now be referred to a commission of 25 to be appointed by the Bishops, to work with a similar commission from the Southern Methodist Church, and report to the next General Conference. The commission is further authorized to enter into negotiations with the Methodist Protestant Church and other Methodist churches desiring to join this union." - It was with some anticipation that the outside world was anxious to know what the General Conference would do in regard to the so-called "pleasure paragraph." This is the paragraph in their Church Order which condemns and forbids to members all kinds of amusements, such as dancing and going to the theatre, playing cards, etc. Many think that the paragraph is a dead letter, which no one respects, and whose observance cannot be enforced; it should therefore be abolished, and it should be left to the conscience of the individual how he wants to keep it in the plays. Others wanted it retained. "At last the famous 'pleasure question,' or paragraph 271, in the Church Order, came up. A large number (114) petitions had been sent to the General Conference of Epworth Leagues, congregations, District Conferzei: and Annual Conferences asking that the paragraph not be abolished. The committee had discussed the question at length, and finally adopted a report by a large majority, to the effect that no change should be proposed to the General Conference. Dr. James R. Day, who took the same position four years ago in Minneapolis, submitted a minority report which probably enumerated no amusements, but placed far greater responsibility upon the preachers. No debate followed upon resolution.

Result: 434 voted to retain the paragraph, 360 against. The German delegates almost all voted for the former position."

**In reference to the celebration of the anniversary of the Reformation**, the bishops said in their "Address": "On October 31, 1517, Martin Luther nailed 95 theses to the door of the Castle Church in Wittenberg against the Roman doctrine of indulgences, and that was the beginning of the Reformation era. The theses were hastily printed and widely distributed. The university printing office in Wittenberg could hardly keep up with the great demand for prints. The content of the theses proved to be equivalent to 95 massive hammer blows, and their reverberations did not come to rest for four hundred years, but can still be heard in all lands today. The Methodist Episcopal Church, preaching the Gospel casually, in communion with all Protestant Christianity, will appropriately celebrate that event, unique in church history."

The bishops say **about the Bible and Bible societies**: "The Bible is still there. It has been threatened to be cast from its throne, it has been repeatedly fought over; yet it is still the holy book - the font of knowledge, the inspiration, and the guide for the church. The American Bible Society has raised over a million dollars for endowment purposes in the last five years. It has published 5, 250,000 copies of the Bible in 89 different languages during the same period. With the Bibles published by the Bible Societies in Europe, the total is 18,000,000 in more than 500 languages and dialects. The total publications of the American Bible Society within 98 years are 103, 519, 891 volumes. The demand for the Bible has never been greater; moreover, its study has been more assiduously pursued in the last twenty-five years than in the preceding 2500."

**Likewise on the family and divorces**: "In 1867 there were 9937 divorces granted in the United States as a whole; in 1906, forty years later, more than seven times that number, 72,062. Recently the number has more than tripled in proportion to the increase of population. By far the greatest number of divorces is due to strong drink, to the neglect of all obligations assumed by marriage, arising from great wealth, or to defiant selfishness. The sensation caused by these astonishing facts has induced several States to appoint commissions to work towards the establishment of uniform divorce laws. Our General Consistory has always taken a decided stand on this matter through legislative channels." "We now emphatically repeat the suggestion made four years ago that the paragraph referring to 'Divorces', now appearing under the title of 'Counsels', should be given a place in "Church Discipline," which would indicate beyond all doubt its legal and mandatory character, as the General Conference has already decided. The Bishops recommend the retention of the Commission charged with the duty of maintaining consultation with those appointed by other denominations ^Church Bodies^ to assist the States in question to put a stop to the shameful undermining of family life. If anywhere Methodist preachers in this matter transgress, in letter or spirit, the ordinances contained in "Church discipline, the authoritative Annual Conferences should take action against the same, as in all other cases of violation of church discipline."

E. P.

**Confession of a Murderer**. Waite, the dentist of New York, who was reported in the newspapers as having murdered his rich parents-in-law in order to get possession of their money, and was found guilty and sentenced to death, is now reported to be reading the Bible diligently in prison, where he awaits death. The confession is reported from him, "If I had read the Bible fifteen years ago, as I do now in prison, the world would never have heard of me, except that I was engaged in an honorable profession." - This is a terrible indictment of the families in which God's Word has no home, of the churches and Christians who do not do all in their power to bring the Word of God to the people, and especially of the unbelief and indifference of the many who, when the days are good, do not care for God and His Word. For people who read the Scriptures and believe, the state does not need prisons, gallows, and electric chairs. So the church also does the best service to the state when it brings the Word of God to the people. Let it do so diligently! E. P.

**Under the headline "The Disgrace of Florida"** a Catholic paper writes: "Bigotry has reached its climax in the state of Florida. On Easter Monday three Catholic sisters were marched as prisoners through the streets of St. Augustine. Their crime was that they had given instruction in writing and reading and in the knowledge of God to the colored children of the city. There is a law in Florida forbidding men or women of the white race to give instruction to colored children in schools established for the same. This law, though considered unconstitutional, was nevertheless enrolled in the statute book. It was never enforced, however, until the *Guardians of Liberty* came to the helm in 1916. These have now given the

They have set an example to the whole country of what they really mean by liberty and justice. Those who now rule in Florida are a disgrace to those men of the state who hold high offices to which they have been elected by all the people of the state. Their oath of office requires them to administer justice to all citizens without distinction of race or creed. But Florida does not seem to be a land for men who love justice and are firm in their adherence to American principles of liberty; especially are they not welcome in Florida so long as that State is governed by those who trample under foot the rights of their fellow citizens. In this crisis, the whole force of the Catholic Church in the land must be mustered to set an effective check against such injustice." - If the matter occurred as stated, it is admittedly a disgrace. But if the vexatious incident is so readily laid to the charge of the Guardians of Liberty, I suppose it belongs to the same class of nonsensical accusations, according to which the same paper, some time ago, charged an attempt to poison the Archbishop in Chicago to the *Menace*, while, on the other hand, an anti-Catholic paper alleged that the Democratic party held its National Convention in St. Louis, that was the doing of the Roman clergy, who were strong there, and wished to dominate the Convention. The aforesaid withdrawal in Florida will probably find its explanation in an immoderate dislike of the negroes still to be found in some places in the South, from which even people who are neither Catholics nor Guardians of Liberty have to suffer. And if such unreasonableness has even embodied itself in laws, then in the name of religion, humanity and reason, it is to be worked for that such laws be dismissed.

E. P.

### A conversation between two principals.

On the occasion of a celebration of the birth of a child in a relative's home, two churchwardens from different congregations, whom we will call August and Heinrich, met the other day.

It did not fail to happen that the two of them came to talk about their church affairs. The following conversation developed. August asked Heinrich, "What do you do with all the pennies you collect in the collection bags at Sunday services over the years?"

Heinrich answers in astonishment: "What do you mean? There's nothing wrong with that. We just exchange the pennies with the other coins."

A.: "But who takes so many copper coins?"

H.: "Well, we don't have that many on a Sunday. With us there are usually 5 cents or even larger pieces of money in the collection, and there the single few cents given by the children can easily be changed with."

A.: "How? Don't you count your collection money every Sunday after every service?"

H.: "Egg of course! Don't you?"

A.: "No. That would be too inconvenient for us."

H.: "How do you do it?"

A.: "Well, we pour the money collected into a box we call an offertory, and then at intervals of three or more months the money is counted."

H.: "Are ye not then afraid that your sacrificial money may one day be robbed from you?"

A.: "Oh no. We're not as scared as you are. And where would a thief go with that sack of copper coins anyway? There's not much other money like copper cents in that pile."

H.: "How, August? You don't mean to give me the opinion that in your congregation, which has had God's Word for more than forty years, they usually only put copper coins in the collection on Sunday?"

A.: "Of course, Heinrich. It's always been that way with us. And we got through quite well, too."

H.: "How is that possible? How do you raise the necessary money for the municipal budget?"

A.: "Well, all the members still give an annual contribution of three to six dollars to raise the preacher's and teacher's salary."

A.: "Is there enough coming in?"

H.: "Oh yes, our pastor and teacher with their families can get by quite well. True, they still have the same salary they had from the beginning; but they have grown-up children who work, and as proper children they bring their wages home and help the family get by. Also, life is not so expensive with us in the country as it is in the city, where you muh buy everything. You see, therefore, that our pastors and teachers get by quite well."

A.: "But, August, what do I hear? Do you expect your pastor and your teacher and their families to be fed by their grown-up children? Do you not give your pastor and teacher so much salary that they can support themselves with their households without their children earning anything in addition? Is not the saying true among you: 'A labourer is worthy of his hire'; 'they that preach the gospel shall feed themselves of the gospel'? Should not your pastor and your teacher now be so placed with you in the earthly, that they may go through this time without worrying about food, yea, that they may have a saving?

...a penny for the old days? You have advanced in earthly things in the long years since your church has been in existence. You have become prosperous, in some cases very prosperous. Should not your preacher and your teacher notice this? If, of course, you still give them the small salary you used to give them, I do not wonder at all that you get along with the little congregational dues which, as you say, fall with you, and with the copper cents in the bell-bag. Consider, however, that in the course of time the demands made upon life have increased. Ask yourselves once if you would be satisfied if your income were no greater than it was twenty-five or more years ago. Shall then the persons who tell you the word of God lay down their lives in poverty? Do you want them to be content to live hand to mouth all their lives, and, when they grow old, to have to be supported out of the poor-box, or, if they have children, to depend entirely on the charity of their children? August, tell me, is that right? And how would you like it if you were in such a position? And when churches keep their preachers and teachers like this, how does such behavior rhyme with God's Word? Does not the Lord Jesus say to His servants: "Eat and drink what they have, for a laborer is worthy of his wages" (Luk 10:7)? With this the Lord Jesus not only says that the ministers of the Word should be ready to share poverty with their hearers, but also that if God makes their hearers well off in earthly things, they should also experience such things and be put on a level with them, as it were, with regard to earthly things. Say further: Should not the earnest word of the apostle Paul also enter into the conscience of every hearer: He that is taught by the word, let him impart all good things to him that teacheth him. Do not be deceived; God is not mocked?"

A.: "But, Heinrich, now stop it! You know what, you offend me and our whole congregation with your speech. We are all old faithful members who have endured faithfully with the church. You can't talk that way about us and to us. It's an insult!"

H.: "I do not want to offend you, dear August, nor do I want to offend your congregation. If I have said anything wrong, show it to me, and I will gladly take eP back. But you must show me that I have spoken wrongly."

A.: "Well, when I think about it, I have to say: I cannot and will not say anything against the sayings you quoted from the Bible. For I also believe that the Bible is God's Word. But our pastor and our teacher have never spoken to us in that way."

H.: "Well, I want to believe that. They do not want to be suspected by you as if they held their office for 'shameful gain,' that is, as if they were only concerned about your money. Therefore they do their work faithfully, and get by as well as they can with what they get. But do not think that because of this you are released from the duty of providing for your preachers and teachers in such a way that they can live decently with yours. They may be willing, as the ancient fathers of our Synod were, to share poverty with their hearers and parishioners when they are in poor circumstances. But if they have shared poverty, let not the hearers leave them in poverty, when things have become better with them in earthly relations."

A.: "But, Heinrich, what do you want to teach us? Tell me, do you all act as you have just spoken? It seems to me, if I ask once properly, is it not much different with you? Even your pastors and teachers

at least don't live in prosperity, as you might have me believe!"

H.: "I don't want to say that either. Even with us, in many respects, things are not yet as they should be. Even in our city, where a number of congregations are found, there are still such congregations as still have 'ancient' views in regard to the provision of their preacher and their teacher; alone one congregation is beginning to learn from another. And besides, if the individual members of our congregation had not more to spare for church purposes in the year than the members of the congregation you represent, our congregation could not stand. Do not forget that the members of our congregation are not rich landowners, but mostly poor laborers, who in many cases have to save the money they give for the kingdom of God. As I hear from you, your church members are mostly wealthy. Should they not imagine how God the Lord has let them advance in earthly things in the last few years, and how much they have sacrificed of their earthly goods for the kingdom of God, and how much the false believers often let the spreading of their error cost them? O should not many a one cast down his eyes in shame and confess: I am a Lutheran, I have God's word now pure and loud, and have had it so for a number of years. But I have had it very cheaply. My religion should cost me a little more than before. I should have more to spend on it than before, shouldn't I? Tell me, August, this brings me to something else: How much has actually been raised in your congregation in the last year for missions or for extra-congregational purposes, such as synodal funds, college building, and the like?"

A.: "I do not like to tell you that at all, my dear Heinrich. For you calculate at once how great the fortune of a Christian is, and how much he should therefore actually give for the kingdom of God. And I must confess that our old pastor has not only held up to us the duty of sacrificing for the kingdom of God, but has also shown how many a poor congregation has put us to shame in their willingness to sacrifice and has raised much more than we have. Only the other day this happened again. But so many objections were made by so many old members in the hearing of this matter, and such speeches were made, that at last the matter became so unedifying, that our pastor lost all courage to say any more, and the matter was let lie."

H.: "And you kept silent about that? August, August, I would not have thought it of you to leave your poor pastor in the lurch! You are not usually afraid to speak your mind!"

A.: "Yes, dear Heinrich, that is such a separate matter. It's a matter of money, and people are very sensitive about that. There I don't like to appear so firm."

H.: "Yes, August, that is the pity. As soon as it is a question of money for the kingdom of God, nobody likes to talk. Greed for money, avarice, is a root of all evil. It is the love of money that causes that in our time, when so many of our Christians are richly blessed in earthly things, the coffers for church, school, institutions, missions, etc. are always lacking, and there is never a great surplus. Many a one who had nothing or little to spare for the kingdom of God will one day regret it when it is too late."

A.: "You are right, dear Heinrich; I agree with you. But what can we do?"

H.: "Well, we can do many things. Among other things, we can set a good example to our brothers and sisters in our

Community to go forward. Then we can occasionally discuss the matter with individual members, as you and I have now done. The fact that many of them do not have more left for God's kingdom is due to the fact that they do not know what they are doing. Let us therefore faithfully help our pastor, and let us rightly consider and act upon the word of God which he holds out to us, and then also kindly remind our brothers and sisters of their duties. May God bless us!" Stmr.

## "They that seek me early shall find me."

Prov. 8, 17.

(From the official life of a pastor.)

It was on a Saturday morning in the late autumn of the year 189-. I was sitting at my study table preparing to preach the following day. I had just finished my manuscript when there came a knock at the door of my room. "Come in!"

Into the room stepped a man of stocky build. He was in his middle years. His broad-rimmed grey felt hat, his clothes and his other appearance betrayed the farmer.

"Good day! Are you a German pastor?" he asked. "Jawohl." "Of what church?" "The Lutheran." "To which synod do you belong?" "The Missouri Synod." "Would you like to show me your hymnal?" I handed it to him. He flipped through it cursorily and handed it back to me. "Can you show me your name and address in the Lutheran calendar?" I opened the synodical calendar and showed him what I wanted. The man might have read my astonishment at his strange exam on my face, and then continued:

"Don't take it amiss, Pastor, that I am examining you so closely. I have had bad experiences and I want to make sure that I am finally in front of the right forge. Let me tell you my story. My name is Gottlieb S. I formerly resided with my family in western Nebraska, and belonged to the branch congregation of Rev. T. Caused by the continued drought of recent years, I sold my farm in Nebraska and settled near Bal. in P. Co. in this State. I have lived there for two years. Unfortunately we have no orthodox Lutheran congregation in the neighborhood. I realize now that when I changed my residence I should have been careful to settle within a Lutheran congregation. My oldest children were still confirmed in Nebraska. But now two of my daughters have grown up again to the point where they should be necessarily taught and confirmed. But where was I to find a Lutheran congregation in the vicinity? I inquired of my neighbors. After a long time of asking in vain, I learned that there was a German congregation in the larger town of Spd. about 35 miles from where I lived. Whether it was Lutheran, they could not tell me. I soon hitched my horses to the wagon and drove on rough roads to Spd. to make inquiries. After some searching, I find a church with a sign that reads: "Lutheran Church. I seek out the pastor of the church and inform him of the purpose of my visit. He is very friendly and agrees to teach and confirm my children, and also arranges for my children to be housed in families of his congregation for a small fee. Very satisfied with the success of my journey, I return to my home town.

After a few days I drive the long, arduous way to Spd. again to bring my children there. Before I return home, I buy two catechisms from the pastor, so that the mother at home can also teach the younger children a little. Soulful, though a bit tired from the long car ride, I greet my family.

"But oh woe! My usually kind and good-natured housewife has picked up the books she brought with her and is leafing through them back and forth. Her face assumes an almost threatening expression. Finally she breaks out into the words: 'Gottlieb, what kind of books have you brought? This is no Lutheran catechism! This is a completely different book than our catechism was in Nebraska. We can't have our children taught in that. You know how strongly our Pastor T. in Nebraska warned us when we moved away that we should be careful not to fall in with the sects in Missouri. We are Lutheran, our oldest children were taught Lutheran, and these two girls are to be confirmed in another church? No, Gottlieb, we don't want two faiths in our family. You must go to Spd. first thing in the morning and repeat the children!' When I made an appearance to contradict her, she declared with an energy I was not accustomed to in her: 'Gottlieb, if you don't start tomorrow morning and repeat the children, I'll go there myself!'

"So, willy-nilly, I had to set out again the next morning on the long and arduous journey to fetch my children home. Upon closer inquiry in Spd. I then learned that that German pastor was not a Lutheran, but a swarm spirit who adorned himself with the Lutheran name in order to be able to fish in the mud.

"But what now? Where could I find a right Lutheran congregation? I had already made further inquiry in Spd. and heard that about a hundred miles southeast, at West P., there lived a Lutheran pastor named F.. The people knew his name because country advertisements had appeared in their German newspaper bearing the signature of the said pastor. I therefore decided to seek out this pastor F. I arrived safely in West P., but learned on my inquiry that Pastor F. lived in the country about fifteen miles from the station. He had formerly belonged to a German false-believing synod, but had been expelled for his vexatious manner of life, and had now taken up a piece of land as a homestead. During the week he worked on his farm, and on Sundays he preached for the surrounding Germans. It was clear to me that I could not entrust my children to such a man for instruction. Disappointed about the failure of my journey, I return to the railway station to travel home on the next train. I still have to wait several hours until the train arrives. I wander morosely up and down the platform. What am I to do with my children? Where can I find a right Lutheran congregation? If only I had moved to an area where there was a true believing congregation, and one could hear God's Word regularly and have Christian instruction for one's children! Such thoughts ran through my mind.

"Then a young man approached me. He must have noticed that I was a German, or that something was weighing on my heart. We soon fell into conversation, and he learned what the purpose of my being here was. Thank God,' he said, 'that he has brought me to you! For a radius of many miles I have been much

easily the only one who can tell you that at Lock, about 150 miles west on this railroad, is a Lutheran congregation belonging to the Missouri Synod. I live near here; but I spent the winter in Lock some years ago, and was confirmed there.' A stone of sorrow had fallen from my heart at this communication. God had visibly directed my steps and let me find what I was looking for. Now I have come straight here to Lock, and now you will not wonder at my conspicuous examination."

Gottlieb S. then also presented me with his request to accept his children for instruction. I soon found friendly families in the community who took in the children. They were two dear girls, who were eager for the sensible, loud milk of the gospel. I confirmed them both. But only one, the younger, knelt at the flower-decked altar on Palm Sunday with her fellow confirmands. The older one, Margarete, fell ill shortly before the confirmation. While the other confirmands took their vows of faithfulness in the church, she lay on her deathbed. There, still with dying lips, she renewed her baptismal vows and received Holy Communion. Firmly believing in her saying, John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," she then closed her eyes in death. And when her earthly shell was laid to rest a few days afterward, her fellow confirmands surrounded her coffin and sang, "Where does the soul find the home of rest?" Yes, she sleeps in our churchyard. And whenever I see her grave, I think of the Lord's word: "Those who seek me early will find me."

Once again after the funeral Gottlieb S. and his faithful wife came to me. They had tears in their eyes. When I tried to comfort them, they said, "Pastor, these are not tears of mourning, but tears of joy that we are crying. Thanks be to God that he has shown us the way to a true believing church, so that our daughter could learn the way to salvation before God took her away. I am now going to sell my farm and move my family to an area where there is a Lutheran congregation."

I once asked an American **from** P. Co. with whom I met on the trip the following year if Gottlieb S. still lived there. "No," he said, "he moved away because he didn't have a Lutheran church in P. Co."

Geo. M.

## Higher than anything.

All the heavenly bodies of the immense universe, a Christian thinker once said, are not equal in value to a single human thought, for the world of thought is higher than matter. And all the glory of human thought is not equal in value to a single emotion of love, for love belongs to a higher order than thought. But all the emotions and feelings of love in our hearts are not equal in value to a single act of self-denial; for self-denial is that form of love which alone and truly pleases God. Deny thyself-this is the cross which every disciple of Christ must take upon himself. There is no mediation here: either we must deny Christ, and with Him the highest goods of the Christian life, or we must deny ourselves.

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**In the old empire.** German History. The German people and its youth told by Richard Kabis ch. With 30 pictures by Hans Kohlschein. Göttingen, Vandenhöck and Ruprecht. 1914. 262 pages 6X9. Price: Ll. 4.

**The new Reich.** German History. The German people and its youth told by Richard Kabis ch. With 30 pictures by Hans Kohlschein. Same publisher. 231 pages 6X9. Price: M. 4. Both volumes purchased together: M. 7.

This is a uniquely beautiful and simply told history of the German people from the earliest lines to modern times. The first part deals with the battles of the Germans with the Romans, the old Frankish Empire, Charlemagne, the medieval rulers, the Reformation, the Thirty Years' War and the later development of the German nation up to Frederick the Great. The second volume introduces by telling the dreadful story of the French Revolution, sketches the Napoleonic oppression, and then gives a detailed account of the liberation struggles, the upheaval in the German constitution, and the events during the reign of Emperor William J. The book concludes with a survey of the development of Germany, including the German army and fleet, under the Emperor now reigning. Here, then, are nearly two thousand years of German history condensed into two moderately large volumes. That this has been done without the narrator either contenting himself with generalities or giving a series of torn sketches must in itself be called an achievement. But the narrative is not only coherent, orderly, and interesting, even exciting to be called, in spite of the large area to be covered, but is also couched in language that will be intelligible to a twelve-year-old child of some grasp. And here we have American-German children in mind, provided only that they use German as a colloquial language. Rarely did we notice anything in the reading that would offend the Lutheran reader. The shortcomings of the book in this respect, for example, an insufficient treatment of the controversy between Luther and the Swiss Reformers, are not such as to render the work useless. Incidentally, each volume forms an independent whole and can be obtained separately. The decoration is impeccable in every respect.

G.

## Ordinations and introductions.

Ordained on behalf of the Commission on Foreign Language Missions:  
On Sunday. Jubilate: Kand. K. Wyppich in the church at Saul Rapids, Minn. assisted by Fark and Dawidowski of P. A. Agather.

Ordained and inducted on behalf of the district president concerned:  
On Trinity Sunday: Kand. R. Lüsschnop at the Bethel church at Clayton, Mo. assisted by Bro. Kretzschmars of Pros. E. Harms.

, were introduced on behalf of the district prefects concerned: On Sunday. Misericordias Domini: Fr. J. E. Andreä in his parishes at Estherville and Spirit Lake, Iowa, with the assistance of Fr.

On Sun. Rogate: Fr. K. Wyppich as Polcnmissionar for Monarch, Wyo., and surrounding area in the church at Sheridan, Wyo., assisted by Fr. A. Wolters of Fr. A. Agather.

On Pentecost Sunday, Rev. E. P r o b st at Grace Church, Portland, Oreg. assisted by Prof. Blankenbuehler and Rev. Ebeling of IN H. H. Koppelman.

On Trinity Sunday, Rev. P. Schumm in his churches at Anamoose and Guthrie, N. Dak., by Fr. W. Hartmann.

Introduced as teachers in parochial schools were:

Palm Sunday: teacher A. G. Frinke as teacher in the school of Trinity parish at Arenzville, Ill, by P. E. F. Tönn.

On Sun. Rogate: Teacher S. H. Jaretzke as teacher at the Gethsemane School, Buffalo, N. V., by P. F. C. Verwiebe.

## Initiations.

Dedicated to the service of God were:

Churches: On Pentecost Sunday: the new church of Christ congregation at Abbotsford, Wis. Preachers: PP. Kirchhöfer and Ed. Bünger (English). - The new church (24X28 feet; with steeple) of the Peace ? congregation at Stryj, Sask., Can. Preachers: P. Götsch, Stud. Ross (English) and P. C. Predöhl, who also performed the consecration.

Organ: On sund. Rogate: the new organ of the congregation at Town Rutland, Minn. Preacher: Rev. C. Metz. Collection: H33. 12.

## Groundbreakings.

Church: The foundation stone for the new church was laid on Trinity Sunday by the St. John's congregation at M o u n t H o p e, O. Preachers: PP. Prince and Jordan.

School: The cornerstone of the new school was laid on Pentecost Sunday by St. Paul's congregation at Yorktown, Iowa. Preacher: Father W. I. Horn.

## Anniversaries.

Celebrating the 25th anniversary were:

On Sunday. Cantate: St. Paul's Parish of Austin, Tex. Preachers: PP. Kilian, Deffner and H. Studtmann (English). - On Whitsunday: the congregation at Butte, Nebr. preachers: kkP. Kurzweg and Cordts. Collection after deduction: K51. 43.

The 40th anniversary of the consecration of the church was celebrated on Sun. Exaudi the Trinity congregation at Orchard Farm, Mo. preachers: PP. Fühler, W. Kowert "on. and W. Kowert zuu.

## Conference Display.

The N o r d - N e b r a s k a - Central Conference will meet, w. G., on July 11 and 12 at Fr. Winges' parish at Bazile Mills, Nebr. Work to be done by Frese, Schäfer, Eggert, Hensick, Große, Hesemann and Hilpert. Confessional: Fr. Gehrke (Fr. Frese). Sermon: Fr. Hilpert (Fr. Polster). Timely registration requested.

N. Sereres, Secr.

## Synodal Ads.

**The California and Nevttda Districts of** our Synod will meet, w. G., July 19-25, in the midst of St. John's, J. Kogler, at Orange, Cal. Paper, "What Stands in the Way of the Union of the Lutheran Synods of America?" Speaker, Prof. F. Bente. The inaugural service will be held on the morning of July 19. Congregational representatives are to submit their credentials immediately after the close of the service. All registrations and cancellations must be received by the local pastor no later than July 12.

B. W. J. Lange, Secr.

**The Middle District of** our Synod is meeting, w. G., August 2-8, at Fort Wayne, Ind. paper, "The Main Principle of Re- formation: the Scriptures Alone." Speaker, Rev. H. M. Zorn. Meetings will be held at Emmaus Church, Ph. Wambsgantz. Opening service on Wednesday, 10<sup>hr</sup> . All requests for quarters are

by July 10 to Teacher G. Kämpe, 1204 ^V. ckoü'ei8on 8t., l'ort >Vuxri6, Incl. One should give his exact address, and whether he is a pastor, teacher or deputy. Those who already have quarters should also state this. All submissions to Synod should be in the hands of Praeses Moll about three weeks before. The Secretaries of the Pastoral and Teachers' Conferences want to bring their minutes. Immediately following the opening worship service, deputies will turn in their credentials. A community lunch will be served.

F. J. Keller, Secr.

## Synodical Conference.

The Lutheran Synodical Conference of North America will meet, w. G., on the 16th of August, in the church of Trinity congregation at Toledo, O. (P. G. Blievernicht), for its twenty-sixth meeting. The opening service will be held on the morning of said date.



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## Grace.

### II.

(10) Grace, or, which is the same thing, God in his grace, giveth us sinners righteousness.

Read Rom. 3, 24; 4, 16; 5, 17. 21; Tit. 3, 7. From these passages now recognize only this, that God gives us sinners righteousness by grace.

But we want to take a closer look at the first passage, Rom. 3, 24, and therefore include the context in which it stands.

We sinners are condemned by God's law. V. 20.

But God has prepared a righteousness for us, which is valid before him, and with which we can stand before him. The law has nothing to do with this righteousness, nothing at all. The law can neither help us to this righteousness, nor can it stand between us and this righteousness. This righteousness that God has prepared for us is revealed through the gospel. And witnessed, prophesied of, it is already by "the law and the prophets," that is, by the books of the Old Testament. V. 21.

This righteousness becomes the possession and property of all who believe, who believe the revelation of God (v. 21). V. 22.

Yes, only and only by this faith one comes into the possession of this righteousness (v. 21), by nothing else. For all are sinners, have sinned, and lack any glory which they ought to have with God. V. 23. He who comes into possession of this righteousness through faith, he - now listen! - comes to it in such a way that he is **justified** by God, **justified, declared righteous**. And this "without merit," by way of gift; for he is a sinner (v. 23). He is declared righteous by God by grace, through the gracious disposition, the sense of grace of God, of which we spoke in the 3rd point. And the means by which God justifies us by grace is **redemption**, the **redemption** from all sin, guilt, and sin.

The punishment that came about **through Jesus Christ**: Jesus Christ redeemed us lost and condemned sinners, purchased and won us from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death. Thus saith v. 24.

To this and to v. 22 and to v. 21 read the prophecy Isa. 53, 11.

The righteousness which God gives us by grace for Christ's sake is therefore nothing else than the **forgiveness of sins** (v. 25) and the **imputation of an alien righteousness, namely, the righteousness of Christ**.

And if God thus "justifies" us by faith alone, declares us righteous, yet he remains perfectly righteous. For indeed we are sinners, and have, according to God's pronounced word of law, incurred his curse; but Christ, as our substitute, has ransomed us from sin and curse. V. 26: 24. 25.

Now consider this and take comfort in it. Read the 6th point. Read also Rom. 8, 31-35 with the same joy with which Paul wrote it.

(11) In the giving and receiving of the gift which God gives us by grace, there is no human work involved at all, and all human glory is excluded. Eph. 2, 8. 9. You can see this from the previous point!

12. God has promised in his gospel of the Old and New Testament that he will give us the righteousness mentioned in the 10th point. And this promise is unshakably **firm** to us, and makes our hearts firm, for the very reason that it is given purely **by grace**, and to **faith** alone, simple acceptance. If there were a single tittle of work and merit in this promise, or connected with it, the promise would not be firm for us, and our heart could not be made firm by it, but would always be in justifiable doubt whether we could show enough work and merit.

So, too, our faith cannot be a work required for the reception and possession of the promised righteousness, much less our sanctification flowing from faith. Grace and faith are terms inseparably connected, and mutually set in the light. Since righteousness is given to us sinners by or according to grace, so we must come into its possession by faith, by simple acceptance. And since, according to God's word, we sinners are justified by faith, so indeed righteousness must be given to us by grace. Merit of works is a term which in every way contends against both that of grace and that of faith. - Now read Rom. 4, 16; 11, 6; Hebr. 13, 9.

13 Grace gives us happiness. Apost. 15, 11; Rom. 5, 2; 5, 17, 21; Eph. 2, 6, 7; 2 Thess. 2, 16 ("hope"); Tit. 3, 7; 1 Petr. 3, 7 ("of life"); 5, 10.

There is also more in these sayings, which we will talk about later.

But recognize one thing here: that blessedness is connected with righteousness, with justification. "Where there is forgiveness of sins, there is life and blessedness," says Luther in the Small Catechism.

14. God has called us Christians, called by the gospel powerfully and with good effect, that is, converted to grace, to grace, that we might have grace through faith: His grace and all the gifts thereof. Gal. 1, 6; 1 Petr. 5, 10.

God calls no man to anything but grace. No man is converted who does not hope in grace alone. No man has anything true and spiritual and beatific that is not given by grace alone.

Set thy hope wholly on the grace of God in Christ, thou Christian!

C. M. Z.

## Blood reading from the synodal reports of the year 1915.

### 5. the rights of workers and employers.

(From a paper on the house panel in the Michigan District Reports.  
P. O. Lübke, referee).

(Conclusion.)

So the worker can demand a wage for his services. He may also demand a reasonable wage. The lowest wage that should be given to a worker should at least be enough to feed himself and his family. For the labourer also has the duty to feed himself and his household. If a man does not find at least this much in his work, he may certainly look for other employment. But it is unreasonable that a laborer should be satisfied with the lowest wages when his labor is worth more and his master can give more. It is not the duty of the laborer to consume his strength that another may become rich thereby. The laborer has a right to the wages his labor is worth. After the employer has received what his capital should bring in cheaply, he should also give the worker what his labor is worth.

cheaply. But what is a fair wage, neither the employer nor the worker has to decide for himself alone, but both have to decide with each other. This will then mostly have to be decided according to the supply and demand on the labour market. If the demand for labor is great, the employer will have to offer a higher wage; but if the demand for workers is small, and business is slack, the worker will have to make do with a lower wage.

Unfortunately, it is now true that many employers are hard-hearted people who ask little of their workers and do not even respect them as much as the old masters respected their slaves. It is not easy to settle with such masters for a reasonable wage. That is when the workers got on the plan that they would unite with each other and negotiate only together with the employers. For instance, all railway employees through the country have a connection among themselves. The officials of this connection negotiate with the owners and determine the wages. The coal miners, the iron works workers, the carpenters, the bricklayers, the tailors, the spinners, and others have such associations. That is how most of the trade workers are connected. Then one went still further and formed a union of all trades from the trade associations. Thus one trade helps the other to champion its cause. Nor can it be denied that the associations have improved the situation of the workers in many respects. United power can cope with the hard masters better than individual persons.

Now no one will be allowed to say that the workers do not have the right to unite and negotiate together with their employers. We have heard above that these unions often overstep their bounds, and even commit murder and manslaughter; but this does not abrogate the right to unite. As well as citizens may unite against a robber chief, so well may laborers against such robber masters. Only such unions must not be placed on perverse principles. They must not use violence to carry out their demands; they must not expel those who do not belong to their *union*; they must not hold the principle that labor is the source of all capital; they must have neither religious exercises nor oaths. Unfortunately, most labor unions are not free from one or the other of these things. So a Christian will have to investigate very carefully before joining such unions. But if labor unions keep themselves free from all that is contrary to the word of God, then the union itself is not to be rejected. Workers, then, have the right to sell their labor, to demand a fair wage for it, to make agreements about it with their masters, and to join with other workers in common action for this purpose.

But these rights of the workers are attacked, disputed, or sought to be diminished. This is done, first, by the monopolists " who want to seize everything and hold the country alone. They want to dominate the whole territory of an industry, so that they alone can determine what is to be paid for their goods.



how much the workers should get, and so on.

These robber monopolies have never flourished as they do in our time and in our country, where treasures of all kinds are so abundantly laid down by God. But these monopolies are not new. Luther knows these evils. If you read his remarks about them, you think he is describing our robber barons. But it is especially the great corporations of our time that are bent on depriving the workers of their rights. In words, however, they advocate freedom of contract. They pretend that for this very reason they do not want to negotiate with the unions, but with the individual workers. They are also apparently always ready to negotiate with their employees. But secretly they arrange it all so that the workers have nothing left but to accept their offers. And how do they do it? They also have among themselves associations similar to the workers. There are Builders' Associations, Merchants' Associations, Shipowners' Associations, Coalmine Owners' and Manufacturers' Councils, and what they may all be called. These associations hold annual meetings, and have salaried officers who watch for the interest of their societies at legislatures, influence the nomination of candidates for political offices, and keep themselves informed of the state of business in the various countries. They are also in the act of deliberating how to oppose the workers. In themselves they have a right to do this, as well as the workers to their connections and meetings. But even these connections must not be based on false grounds and must not have illicit ends, nor use illicit means. They must not, for example, have the purpose of usurping exclusive power in certain fields; this is already forbidden by the civil laws. They must not have the purpose of destroying workers they do not like.

We will briefly look at two means that corporations use for their purposes: lockout and blacklist. The lockout consists in the factories accumulating sufficient stocks in advance and then closing their doors indefinitely. The factory owners like to do this especially when they are at odds with their workers and do not want to grant their cheap demands. For any damage to their business they seek to indemnify themselves by having their goods manufactured by friendly shops of the same kind. Thus they keep their shops closed until the workers are starved and have to surrender. It also happens that the shops of one kind all close down together and lay off all the workers. - The blacklist consists of the employers dismissing a disagreeable worker and then announcing this to all the allied shops. In this way, the worker is prosecuted by the law. He cannot find permanent work anywhere. As soon as it becomes known who he is, he is dismissed. Even change of name cannot always protect him. He is like a branded criminal. He may deeply regret his former wrongs, he may have been blacklisted quite unjustly: all this can do him no good; no one takes pity on him. The blacklist is a terrible weapon in the hands of the factory masters. If the employer can not only dismiss the worker, but prevent him from being employed elsewhere

If the worker finds employment, he loses his independence. He is worse off than a slave. That lockout and blacklisting are wrong is taught not only by the fifth, seventh and eighth commandments, but also by civil law, which expressly forbids blacklisting. Workers must retain the right and freedom to dispose freely of their labor.

### **General School Board Report.**

Again a meeting of the General School Board was held, and again all the members thereof were present.

Mr. Pfotenhauer reported that all districts had appointed district committees in accordance with the Synod's recommendation. A circular letter to these committees, in which suggestions were requested as to how the task set for the commission of striving for the improvement and unity of our school system could best be solved, resulted in fourteen districts hearing from them, and several of them sending in longer submissions. On the basis of these submissions, as well as on the basis of the work assigned to the various members, the following points were discussed or decided upon.

Dir. Kohn had compiled a list of questions, partly for the presidents and partly for the visitators, in order to obtain the necessary information about our school system.

Further information must be given to the General Commission through the regular reports of the District Commissions. In order to enable the latter to gain a proper insight into the school system of their district, it is necessary that they in turn receive reports from the visitation districts. It is precisely in the visitation districts that there is opportunity for direct contact with the individual schools; here, therefore, a regular and insightful visitation of the schools should be introduced and carried out. Experience has shown, however, that the visitor alone cannot always do justice to this important task. Therefore, it is hereby recommended to the districts, when determining the visitation districts and filling them, to give special consideration to the visitation of the schools and to provide the visitators with suitable assistance for the better execution of their office. As to how, the Commission does not yet venture to make a definite recommendation, but believes it might be done, perhaps, by appointing a special school visitor for each district, or a visitation committee, consisting of a pastor, a teacher, and a layman of the district. Their duty would be to visit the schools regularly and to initiate the necessary improvements. If there is nothing to correct, it is still necessary to encourage. They should also report regularly to the District Commissions. The latter are requested to advise further, especially in this matter, and to communicate their opinions to the General Authority.

But why this agitation in the interest of the parochial schools just now? Are they not gradually becoming superfluous through the gradual euglification of our congregations? The commission was unanimously convinced that our time is in very special need of Christian schools, whether

German or English, both as regards teaching and education. Therefore, not only should each community provide for a good community school with sufficient and suitable teachers, but it should also set itself the goal of establishing eight grades in its school as soon as possible. If a community is not able to do this, then the neighbouring communities could carry out this work together. In some places a central station for the schools will be advisable.

The district authorities as well as the Mission Commission should work to establish new schools or more classes wherever possible.

But if the possible becoming English of our congregations is no reason for slackening in this important and necessary missionary work, there is also no reason for the congregations which have already become English to shirk this obligation to provide for the Christian education and instruction of the lambs commanded to them. And this cannot be done sufficiently by the Sunday schools. These are no substitute for the weekly school even at the best of times. Therefore it should be left to the district commissions to see to it that the Sunday schools do not become a disadvantage to the weekly schools. Where they exist, they should be used as a recruiting ground for the weekly schools.

The fact that in some places a certain indifference to the Christian parochial school is evident may be partly due to the fact that in earlier years it was not sufficiently discussed either at synodal meetings or in our publications. This consideration led the Commission to decide that Mr. Pfotenhauer be asked to write an article in which the importance of the Christian parochial school and the duty of the dear congregations to found and maintain such a school is stated, and that this article be published both in the "Lutheran" and in the *Lutheran Witness*. To be sure, it was recognized

that the "Lutheran" diligently advocates for the school system, but may believe that he should also ask the district commissions to see to it that more news and articles about our school system appear in our journals from their districts. These district authorities should also report regularly, not only to the General Authority, but also at the district synods, on the state of the schools in their district and on their activities in the interest of the same.

One of the main requirements of a well-ordered school system is that not only every classroom should have a fairly practical curriculum, but that every school should have a complete curriculum. Here, above all, it is necessary to strive for true uniformity, although, since our school system extends over such a wide area, local conditions must not be left unconsidered. Teacher O. Kolb Sr. and the undersigned were therefore commissioned to take the first steps towards compiling an exemplary curriculum. It was also decided to request the school commissions of the districts to prepare a curriculum and to send it to the above-mentioned committee.

Uniformity is also recommended with regard to the beginning of the school year. This should not begin after Easter, but after the summer holidays. This is not yet

said that confirmation must also be moved to the end of the school year.

Greater uniformity in our schools is also achieved through the use of the same textbooks. Here, too, local requirements are often decisive, but one should seriously strive to introduce as much as possible the books of the Concordia Publishing House, or to retain such books as are designated by our publishing house. Exhibitions, proposals and requests in this regard should be made in due place. The Synod has repeatedly resolved to do justice to such suggestions and wishes as much and as soon as possible. Since there is a general demand for a new German reading book for the upper grades, it was decided to request the Chicago Teachers' Conference to prepare a prospectus for such a book.

If it is the duty of the community to ensure that all its children receive Christian instruction and are under Christian discipline every day, it is also its duty to provide suitable school buildings, all necessary teaching materials, sufficient and suitable teachers, and good salaries for them. Especially in the case of new buildings, the modern requirements concerning space, air, light and heating should be taken into consideration. An excellent collection of school plans, compiled by vr. Dreßlar, is available for a small fee of 50 cents. One need only apply to the National Bureau of Education, Washington, D. C.

That sufficient and suitable teachers are necessary for the maintenance of the school system has already been mentioned. It should also be emphasized that suitable teachers are only those who have been trained for the teaching profession. Every community should also realize that too large classes are bad for teachers and children, as they wear out the strength of the former too quickly and make it impossible for them to do justice to the individual child. Unfortunately, low teacher salaries have often led to the resignation of teachers, but they harm our schools mainly because the teacher is forced to spend too much time and energy on sideline activities. This of course robs him of time and desire for further study, for special preparation and for the necessary home visits. This should not be the case. Therefore, the commission recommends that the communities strive for better salaries for their teachers, if at all possible. The communities should also be happy to purchase all necessary teaching materials for their schools. These are expenses that always pay off handsomely.

It was also reported that the usual school fees are now abolished in many places, and the school maintenance is paid for out of the community coffers, so that all members of the community must contribute to the maintenance of the school system in their midst. The Commission welcomes this change with pleasure and recommends it for general imitation.

With regard to school instruction, the Commission takes the liberty of making the following recommendations. It is important not only that each classroom have its own timetable, but also that it be conscientiously observed. Confirmation classes should also not interfere with the timetable. Pastor and teacher should agree on this. In the city schools, religious instruction in English should not be missing from the timetable. There should also be

each teacher to spare a few minutes at certain times of the day for calisthenics (physical exercises). Since it is desirable that our teacher training colleges also give instruction in this, but unfortunately neither River Forest nor Seward have gymnasiums, the Commission decided to encourage all teachers to make propaganda for such and to raise funds so that they can be built as soon as possible.

In order to give the teachers of our Synod the opportunity and guidance for further study, the Commission decided, in response to a wish expressed by many, to encourage the faculties of our teacher seminaries to establish a summer course for teachers. The details were handed over to the faculties concerned. The result of their deliberations has been published in the "Schulblatt". The commission is of the opinion that it would be worthwhile for the communities not only to encourage their teachers to attend such courses, but also to enable them to do so financially.

God bless our parochial schools that they may continue to grow and flourish for the glory of His name!

O. F. Rusch, Secretary.

### **Northern Illinois Synodical District,**

Gathered at IV Pflug's Chicago congregation June 14-20.

In the book of Acts, the missionary book of the Holy Scriptures, we are often told that the apostles reported to the assembled Christians about their work and successes in their missionary work. Why did they do this? Firstly, to show the Christians how gloriously God makes His word true, that He does not want the death of the sinner, and secondly, to awaken and promote interest in the mission among the Christians. Only then, when the congregations hear from time to time how the word runs and grows and bears fruit, will they get and keep the desire and joy to lend a hand themselves and support this work through prayers and gifts. Victories give courage; so it is already in the kingdoms of the world, so it is also in the kingdom of God. And this is one of the main purposes of the annual synodal meetings, not only to keep the delegates informed about our missionary work, but also to encourage them anew to continue with all their strength the work they have begun. The delegates should then pass on what they have heard to their congregations, for example, in such a way that the preacher leads his listeners in the spirit to the various mission fields in a service before the assembled congregation, while the delegate reports back in the congregational meeting. And wherever an opportunity presents itself, let preacher, teacher, and deputies talk about that which has made their own hearts beat high during the delicious days of synodical assembly. How often one hears on the lips of dear Christians such words: "Yes, if we had known that there and there was need, how gladly we would have helped!" Such accusations are often levelled at men who attended the Synod, but who afterwards did not sufficiently pass on what they heard. Our Christians have a right to demand that they should be told again and again

will be how it looks in our fields of discord; for they are their fields. While bloody battles are being fought in Europe, we heard at our Synod in the hospitable congregation of Father Pflug how with the sword of the Spirit, the dear Word of God, is fought and conquered against Satan's kingdom near and far.

Our main mission is still the inner mission in our own district and throughout the country. Some mission places in Northern Illinois have grown so strong in the course of the last year that they now stand on their own feet, such as Calvary Church in Chicago and the small congregation at Downers Grove; other places henceforth covet less subsidy from the mission treasury. And even if now and then our mission places make greater demands on our treasury, we must not be distressed by this; the work in the kingdom of God is always a seed of hope. We have also enough examples that just where great expenses were necessary at first, a flourishing church has gradually sprung up. The mission funds that we do not use for our own district flow into the coffers of the General Inner Mission. Father Dietz of Milwaukee showed the congregation how splendidly our mission work is progressing in all districts, but he also put his finger on a sore point, namely, the burden of debt which is presently found in this treasury: P7000. The dear deputies, who met in a special session on this matter, resolved to work in their communities to have Northern Illinois also contribute its share toward covering this debt.

God has also richly blessed our mission work in Brazil and Argentina among our fellow believers there. The General Praeses recently visited this field on behalf of the Commission, attended the Synodal Assembly there and visited many congregations, so that he gained a detailed insight into the mission there. Our missionaries work in South America for the most part under very poor conditions, but for the sake of their Saviour and out of love for the abandoned they gladly and willingly bear the burden and heat of the day, always remembering that the Lord of the vineyard wants to use them for noble vineyard work there. Unfortunately, there is also a low tide in the treasury for Brazil, which has lasted far too long. Our missionaries, no matter where they stand, should never have to struggle with food worries. If they have to sigh and ask, "What shall we eat?" the blame for such sighs falls on us, for they are and remain our emissaries who are in our service.

Mission Director Bakke, who has been working in the Negro Mission since 1880, gave a lecture about our work among the sons of Ham that was imbued with a fervent love for the blacks. Probably few men in our country know the Negro people in a physical, mental and spiritual way as well as Bakke. In the thirty-six years of his work he was not only allowed to sow, but he was also able to see how God knows how to make a large tree grow from a mustard seed. Our negro mission can be called a flourishing mission, but much more should be done in this field, especially since we are debtors of the blacks. The shameful treatment they have received in former years from the whites of this country, we should in much

to a greater extent than is done, seek to make amends by saving their immortal souls.

But not only were we informed about the missions in North and South America at our Synod, we were also led in spirit across lands and seas to the East Indies. Missionary Freche, who has been in the service of our heathen mission for twenty-five years, gave a stirring talk about the country and its people, about missionary work and missionary successes in Tamulienland. The congregation could only listen to the missionary's words with heartfelt thanks to the faithful God, who is also the God of the heathen. When one considers how the poor heathen are bound with a thousand chains of Satan, one can only marvel at the work of God there and at the great things that God has accomplished through His Word. In the few years of the existence of our Gentile mission, 807 Gentiles have already been baptized. Oh, how much praying, struggling, wrestling, and preaching is necessary until, by God's grace, the Word of life falls like bright rays of sunshine into the dark soul of the Gentiles! Besides preaching to the heathen, our missionaries are endeavoring to found schools in as many places as possible, in order to win the heathen youth, and no doubt in time a glorious missionary harvest will come to us precisely from the youth. As literature must be available for blessed missionary work, our missionaries have translated our Synodal Catechism into Tamil, and have also published a Gospel Postilion in the same language. Unfortunately, our work in the East Indies has been somewhat stalled by the World War. Several missionaries have been expelled from the country, others are prisoners in concentration camps. Nine men are presently engaged in the work and are working at full speed to hold what has been won. Many a door is open through which we could have entered, had not the troublesome war interfered.

In the above words only a small, rather meager missionary report has been given. May all the preachers at the mission festivals now taking place raise their voices loudly and thoroughly inform our dear Christians about the works of the Lord, so that the elect may be won. The present world war reminds us of the end of the world. Let us work while it is day! Let us help to gather the sheaves into the barns of heaven! Let no one be left out through our fault! -

When the first synod met in Jerusalem some years after the Ascension, the congregation there not only received the missionary reports of the apostles, but an important doctrine was also discussed at that synodal assembly. This has remained the custom in our dear synod to this day. In the morning sessions N. H. Harms presented a paper. In a thorough, but at the same time exceedingly edifying manner, the speaker answered the question of our Catechism, "Wherein consists the prophetic office of Christ?" In the first thesis it was shown how the Scriptures describe Christ as a prophet, and in the second how Christ has administered and still administers His prophetic office since the world began. 'The speaker, by his sterling work, had laid a rich and full table for all the Synodicals, wherefore a great vote of thanks was given him.'

This report, so richly instructive, should therefore be read not only by our Christians in Northern Illinois, but by all Christians throughout the Synod. Therefore the undersigned calls out to all readers of the "Lutheran": Buy this report as soon as it appears in print, and you will also find in it a richly laid table, living water springing up into eternal life!

Our dear secretary, Fr. Merbitz, who has already administered his office with great fidelity for twenty-five years, will also see to it this year that the report can soon be in our hands. A. P. f.

### The South Dakota District

met on June 14 for its eighth synodal assembly in the congregation of P. E. Jehu at Howard, S. Dak. The Honorable General Presbyter, Rev. F. Pfothner, preached the opening sermon on the ground of Matt. 28:16-20. Its substance was briefly this: We can do our official work in the kingdom of God joyfully and confidently, for we have a strong Lord who sends us out with a clear calling and assures us of glorious comfort in the faithful performance of our official work. In his synodal address, our president, Father J. D. Ehlen, showed that we can only be blessed and benefit from our upcoming meetings if we take care of ourselves and the pure teaching of the Word and speak and decide according to what is for God's glory and our salvation.

Prof. R. Pieper spoke on the subject: "Unio mystica, the mysterious union of God with the faithful." The speaker presented this doctrine in five theses, of which, however, the fifth could not be treated due to lack of time. The first thesis stated that the mysterious union of God with the faithful consists in the fact that the exalted Christ with the Father and the Holy Spirit comes to them through the Gospel and the sacraments and dwells and works in them. In the second thesis it was emphasized that this divine indwelling must be well distinguished: a. from the general omnipresence of God, b. from the special revelations of God in the Old and New Testaments, c. from the personal union and communion of the divine and human natures in Christo. In the third thesis the speaker showed that this union was prefigured in the Old Testament by the visible presence of God enthroned over the ark of the covenant. Finally, in the fourth thesis, the means by which the Triune God dwells and works in believers were demonstrated. These means are, on the part of God, the gospel and the sacraments, and on the part of men, faith.

The last half hour of each morning session was given to the Honorable General Praeses. First he presented the needs of the synodal treasury, the synodal building treasury and the treasury for inner mission. This was followed by the report on the mission in South America. Since the Honorable General Praeses had only recently returned from a trip to Brazil and Argentina, he was able to describe the progress of our mission there with his own eyes. In an interesting way he reported on the difficulties with which the missionaries there have to struggle, and especially on the Lord's work.

We were told of the great success with which God has so far blessed their work. There was also a brief report on the other missions at home and abroad and encouragement to keep and read our church magazines.

The report of the Mission Commission was very favorable. Last year's good harvest brought new members into the mission area and encouraged the old ones to stay. As this year's harvest prospects are also very favorable so far, several fields can show beautiful growth today. The district decided to donate P300 to a poor mission congregation for a much needed parsonage building.

As the general cash position of the District at the close of the year was very satisfactory, it was decided to continue with the new financial system adopted, whereby all branch funds were supplied as required from a general fund into which all monies received flowed.

The parochial school matter was discussed with lively enthusiasm at length. The congregations are to be encouraged to make it possible for their teachers to go through the recently established summer course of our seminary in River Forest. The report of the School Committee bore witness to diligent work. Special mention should be made of the "Course of Study" which the committee has designed for our parochial schools. This course of study is patterned as far as possible after the course of study in the public schools of our state. It is intended to facilitate the continuation of our children in the higher grades of the public schools after they have graduated from our parochial schools.

Since important matters were on the agenda, the Pastoral Conference held three meetings. There was also a special meeting of the deputies. On Thursday evening a slide presentation was given on our Negro mission in the South.

IV W. H. Dierker appeared as representative of the Central Committee for the Jubilee Celebration of the Reformation. After warmly recommending the great blessing of the Reformation to those present, he reported on plans for making both the celebration and the collection a worthy and appropriate one. The District decided to participate in this celebration and collection.

Missionary Director N. J. Bakke gave a short talk Monday evening on our newest field in the negro mission. By wonderful providence of God a large field has been opened to us in what is known as the "Black Belt" in Alabama. IV Bakke told of amazing successes he has had there by preaching the old and yet ever new gospel.

The following services were held during the Synod: On Friday evening Father K. Schröder preached a school sermon; on Synod Sunday Father Joh. Dewald preached in the morning and IV W. Nitschke in the evening in English. On Monday evening there was a pastoral service with communion. Father J. Meyer preached the sermon, and Father H. Schütz the confessional. The services were beautified by the singing of the men's choir, consisting of pastors and teachers of the district.

P. E. P. Beyer was elected secretary. In two years, God willing, we shall meet in the church at Wolsey. May the Lord of the vineyard continue to bless the work of our hands and keep us in pure doctrine and godly living!

G. A. Trömel.

## News from our missions.

Polish mission. Wyoming. After much searching, and after a calling has often been sent out in vain, God has now chosen a missionary for the Polish Mission in and around Mouarch, Wyo. This is Father C. F. Wypich, who recently completed his studies in St. Louis, and because of the need of the neglected Poles in Wyoming, was seconded by the faculty to be a missionary just before the close of the academic year. Father A. Agather, of Sauk Rapids, Minn. was charged with his induction. In whose parish the candidate was to Hanse. That Father Agather was made to make the long journey from Sauk Rapids, Minn. to Monarch, Wyo. was in order that the missionary might be introduced in the Polish language, and at the same time, if possible, the formation of a Polish Lutheran congregation might be set in motion. This, praise God, has been done, as is evident from the following extract from the report of J. Agather to the Commission for Foreign Language Missions:

"When we arrived in Monarch, we learned that about 40 to 50 men of our faith live there, and that there are supposed to be quite a few families living near other mines. These people all come from Austrian Silesia. Most of them are not married; some still have their wives in the old fatherland. Only 7 women were present at the service; that is all that the area can show in the way of women of our faith. One of these women gave us all the enlightenment we wanted. She was very pleased when she heard that the Lutheran Poles in Monarch were to have regular services in the Polish language, and agreed to invite all the people to meet at the church on Saturday evening, 7 o'clock. A mile and a half or two miles from Monarch lives a Polish baker who makes the rounds every morning with his bakery wares. To be on the safe side, we sought him out as well, and here, too, we received the promise that all the people would be invited. Since everything went well, we went home cheerfully with praise and thanks.

"As we had learned that there were scarcely more than half a dozen hymn books in the whole region, it was necessary to provide for the printing of hymns. Polish types did not exist in Sheridan; we therefore made do with English ones. The proof sheets were improved until at last there was something approaching Polish. And it worked; in fact, it worked very well. The songs were subsequently sung in the services in better Polish than they were printed.

"On Saturday, seven o'clock in the evening, I opened the meeting. There were 42 men and young men and 7 women present. Following on from Apost. 4, 12, I explained to the people the reason for our coming and spoke of the great love of the Saviour of sinners, who, although they had left church and school and were now in great danger of losing heaven and blessedness, followed them, sought them out, etc. The people were visibly moved. The people were visibly moved. Although shy, some expressed their joy that they should now have their own pastor to break the bread of life for them. One asked me to express his heartfelt thanks to the Commission.

"I hereupon proceeded to provisionally establish a congregation with a provisional board of directors. The name of the congregation is "Ev. Lutheran Peter and Paul Congregation at Monarch, Wyo." The treasurer was instructed to take signatures for salary. P240 were signed. From 25 cents to t2l monthly was signed by the young men and men. That the people thought this sum would be taken from them at once by the Mines Superintendent, I did not learn until after the last service. This is probably a manner introduced by the Roman priest in the neighborhood. I am convinced that the people will raise H300 to H400 with ease, since the decision was made to designate the Sunday collections, after deducting any parish expenses, with for the pastor's salary. Yes, I believe that when the terrible war in Europe is over, and the expected influx from over there takes place, the congregation will soon become independent.

"On Sunday, all the people came to Sheridan. Considering that the round trip cost 60 cents, and that the people had to spend 50 cents for lunch, it was quite an accomplishment. At 10:30 a.m. the confession service began, and after 11 a.m. the introduction service. Since the Germans were also present, I had to preach the same sermon in German. The collection amounted to H15. The Germans left the church before the distribution of Holy Communion and the collection of the offering.

"In the evening, 7. 15, I held service at Monarch, in Polish only. The collection here was ^9. The money was enough to cover my expenses, the printing of the Polish songs and our joint trips between Sheridan and Monarch, as well as the expenses for wine and hosts.

"As Father Wolter of Sheridan agreed to negotiate with the superintendent of the Monarch Mine for the purpose of free lodging for our pastor, I considered that my mission to Sheridan was ended. On the night of Sunday to Monday, therefore, I journeyed on.

"Monarch is a place where we have come in due time, and I hope that we shall not only hold what we have there, but that we shall find entrance into other quarters through these people. I have gladly made the maturity and rejoice that the Lord has given his blessing to it. I would also like to say that careful inquiries have shown that the people are so far free of the Lodge system."

Who should not rejoice at what is reported in the foregoing? Monarch has experienced a true Pentecost. How especially will the Christians of the Nebraska District rejoice, through whose suggestion a missionary to Poland was appointed, and under whose aid the present missionary was appointed.

We are confident that the grant needed to operate the mission will be forthcoming in due time. At present, the Commission for Foreign Language Missions has in its hands a letter from the General Treasurer, which draws our attention to a rather significant deficit in our treasury for foreign language missions and concludes with the sentence: "I would like to ask you most politely to do everything possible to ensure that your treasury does not fall deeper into debt, but is restored to a healthy level.

healthy basis comes." Dear Christians everywhere, these words of the Treasurer I address to you in the name of JEsu! More will not be necessary.  
I. D. Matthius.

**South America.** Argentina. P. C. Trünow in San Juan, Entre Rios, Argentina, writes the following:

"As the Missionary Commission could not get a man for San Juan, I was presented with the call of Praeses Pfotenhauer at the Synod at Sitio. On March 26 I was introduced to my present congregation by Praeses Pfotenhauer. I preached my inaugural sermon here on April 2, and since then I have had a lot of work, for example four funerals already. A kind of typhus is raging in Entre Rios and has already claimed hundreds of victims. In San Juan, too, many have fallen ill, especially children.

"Wednesday, the 19th of April, I buried a lady. The following day, Maundy Thursday, I held services with communion at Campo Cinto (fifteen miles from San Juan), and in the afternoon at 3 o'clock there was another funeral at San Juan. Good Friday was service with confession and communion; 119 communicants turned out. On Easter Sunday I was again in San Juan; there I held confession and communion with 141 communicants. In the afternoon there was a service and communion in Urdinarrain. On Easter Monday I had service in Emeraldal. How happy I was when I had survived these exhausting days!

"I could not rest, however, for as soon as I got to Hanse I had to write an introductory sermon, as it was time for Fr. Ergang to be introduced to his congregations. On the 30th of April I introduced him at Libaros. Then on May 2, we drove, forty miles to Lucas Gonzalez. From there we were taken to the colony of La^lave, ten miles distant. In the evening we held church service, at which Father Ergang was introduced. The next day we went by wagon fifteen miles further south to Moran, and from there we drove the same day about twelve miles further south to Galarza. The following day Father Ergang was introduced here. Admittedly there were only a few people present. The people are now in the ,Ackerest, and there is not much to be expected on week days. On Friday, May 5, we got on the train at Galarza and drove about eighty miles back through Urdinarrain to Palavecino. Our wagoner, the leader of the congregation there, was already there to pick us up nm the colony of San Jose. Here the service with introductions was held on Saturday morning. Here, too, nnr few people had turned up. In the afternoon the overseer drove us to Santa Dolores, which is twelve miles from San Jose. On Sunday, May 7, the pastor was installed here. The parlor where this service was held was quite filled. That same afternoon we were taken to the colony of Irazusta, fifteen miles distant. On Monday morning Father Ergang was also introduced there. Early on Tuesday morning we returned by train to Urdinarrain, and from there we went home again. One can easily imagine that I breathed a sigh of relief. From Palm Sunday until now (May 15) I have preached thirteen times, besides giving four funeral sermons, four confessional sermons, and one marriage sermon."

## To the ecclesiastical chronicle.

**Our brethren in Australia are breathing a sigh of relief.** Under the heading: "Suppression of our schools", the "Lutheran Church Messenger for Australia" of 27 April wrote: "On 14 March, at a meeting of the state authority which supervises all private schools in Victoria, including those of our Synod, the following resolution was passed after lengthy debate: The Board of Education is now of the opinion that the continuance of German schools in Victoria is not compatible with the principle of our State that Victorian children are to be educated according to the principles of loyal Australian and British citizenship. We recommend the abolition of all such schools. The Minister for the Department of Education is requested to submit this order to the Minister for Defence/ Note that the order does not call for the use of the German language to be banned. Nor does it say that this order, namely the closing of the schools, should be valid only for the duration of the war. The Lutheran schools are to be permanently suppressed or abolished. The gentlemen of the Board of Education always use the expression German schools\*; but as there are no other schools in Victoria which could be meant, we have been compelled to regard the decision of the Board as directed against us alone. It is enmity against the Lutheran Church. Some members of the Authority have also made this plain enough. They wished that the 'German' congregations could be driven apart. They called our congregations 'hostile communities' and our schools -focal points of hostility\*. This hostility is largely based on ignorance. Germanism and Lutheranism are confused with each other. One does not know (or does not want to know) that the faithful Lutheran Church of Australia, as long as it has existed in this country, has taught and proved conscientious loyalty to King and Empire. No one has yet been able to justly accuse us of even the slightest sign of disloyalty. We have carefully avoided giving even an evil appearance in this matter. We have, therefore, defended ourselves as much as we could against the ignominious attacks of ignorant as well as malicious men. Nor have we left unanswered on this occasion the accusations and vituperations which have appeared in the newspapers. We had to act in this way, because the vast majority of our fellow citizens would consider silence on our part to be an admission of guilt. Unfortunately, however, the members of the authorities show no inclination to let themselves be informed more exactly about our church and our schools. If our position, which we have always taken, were sufficiently known, we would be left alone." It could still be reported, "The ministry has not accepted the recommendation of the authority, but has first ordered a detailed investigation of our schools. That is the right way. That authority did it the other way round. First it condemned our schools, and after a month it lent itself to say something more detailed about them. The danger is not over yet. On May 2, the authority will deal with this question again. But we can already be calmer.

Christe, thou succour of thy horseradish common, Haste, with help and salvation appear to us!"

In the number of 11 May the following is now announced: "On 2 May both the Victorian Cabinet and the Unterrichtsbehörde rejected the requested closure of the Lutheran parochial schools. Cabinet had before it a detailed report from Inspector Wrigley, who had been commissioned by the

of the government had closely examined our schools and had himself attended some services. He reported that he had found nothing to justify the closing of our schools; on the contrary, he had found quite a loyal spirit. This inspector brought to the Government all sorts of evidence of our sincerity, such as articles from the 'Kirchenbote,' reports from English newspapers, and the like. The Government was thus satisfied. We may well hope that this will settle the matter once and for all. The Inspector, however, had appended to his report several recommendations, which were also adopted. Only one of them is of any importance, namely, that religious instruction should henceforth be given not in German, but in English. This recommendation has been accepted. It seems likely that we will soon be officially informed that the teachers will be allowed to use only the English language for catechism and biblical history lessons. It is very doubtful whether the government has the power to issue such an order to our schools. We do not now know whether this order is to apply only for the duration of the war or not. Thus it is also still uncertain how we will act in this matter. If the government came with such a request, the question would be easier to decide. The Board of Education had reconsidered its decision of March 14, recommending the abolition of our schools, on April 17, but could not come to a conclusion on the question. On May 2 the previous recommendation was overturned by a majority vote of 10 to 5. Bitter speeches were made, in which all sorts of vile calumnies and distortions were committed. The statements made by the undersigned before the authority were in part distorted, and again it was emphasized that the question was neither about loyalty nor about the German language, but about the promotion of 'closed communities\*. Since we have proved that we live -secluded\* only for the sake of our church and our faith, but otherwise take part in the life and doings of our English fellow-citizens - as far as this can be done without sin - we can only regard these opponents of our schools as enemies of our Lutheran church. Several members of the Board made speeches in our favor, pointing out that closing our schools would be nothing less than religious persecution. This opinion prevailed. Catholic Principal O'Dwyer also spoke in favor of our schools. However, the board decided to recommend to the Lutheran school boards that they use the English language instead of German. This arouses the suspicion that one is nevertheless of the opinion that English is almost not taught at all, while only very little instruction in German is left in our schools. -To this point the Lord has helped us."

**Another visitation was reported to the "Kirchenbote"** from Murwa: "Our church with all accessories burned down on April 6, morning 2 o'clock. No one from the congregation had been in the church since Sunday evening. It seems that the fire was started deliberately. It spread so rapidly throughout the church that nothing could be saved. With great difficulty we saved the parsonage. This is a great blow to our congregation. For the last twelve years, for lack of money, they had not insured the church against fire. The loss amounts to nearly £1000 [against \$5000]. On the Sunday after the fire the congregation assembled in their schoolhouse to be comforted in their sorrow by God's word. The LORD has ways and means to punish the ungodly who cause us sorrow and heartache. But let us pray for our enemies."

**That they recognize the value of church papers** was shown by the Methodists at their recent General Conference. They have over a dozen papers throughout the country published in the name of the church. As the price of all the things necessary to produce a paper has risen to an unheard of degree, and most of the papers are operating at a deficit, that is, not paying for themselves, a motion was before them to let some go in, or to merge. But it was decided not to do this, but rather, in the interest of the cause they represent, to invest money and continue them all. The press is a power these days, the bad for the bad and the good for the good. That's what we're supposed to take to heart. Our papers even make a profit, and we're happy about that. But even if they did not, we should not be afraid to make them cost us something, just as we would any other mission. E. P.

**The German work of the Methodists.** The English Methodists, as is well known, never cared much for the work of evangelism in the German language. After the totally negative position taken at the beginning led to the foundation of the German Evangelical Fellowship, some concessions were made, however, and ten German conferences were gradually founded. The nativist spirit, however, has never died out, but has recently become more vociferous again, and the struggle for the continuance of the German work has flared up again. Bishop Quayle, among others, has given himself up as the mouthpiece of the nativists, demanding that the German Conferences be dissolved as soon as possible, and that the congregations renounce the use of the German language. He said, among other things, "That foreign-language Methodist congregations should be kept 'miserably alive' with money from the native missionary authority, while every member can speak the English language with some fluency, and better still understand it, is a thing which cannot be justified to the church, nor to any judicious member of it. Foreign language Methodism in America is rushing with giant strides to where it is no longer needed. Our foreign-language congregations are being weakened because immigration has ceased, and the youth of individual congregations naturally and necessarily and rightly want to associate with the American people. American Methodism is not consequently strengthened by such tenacity in keeping young people in the foreign-language congregation, and they are then often lost to the church altogether." But this is not the only, and probably not the main, reason for his statement against German. For he goes on to declare, "America will in the future, far more than in the past, demand of her citizens of foreign birth that they more rapidly adopt American views, learn the American language, and merge with the American people than they have heretofore done. Americans we are, and Americans we ought to be, and that in religious and ecclesiastical respect no less than in civil." The German Methodists, however, are not willing to yield readily, but intend to fight vigorously for the continuance of their separate organization at the General Convention to be held at Saratoga Springs. At their central meeting, held in St. Louis, they also passed energetic resolutions designed to make known to the General Conference the position of the Germans. They declare: "1. We protest against the use of the slogan 'hyphenated Americans,' invented in the anti-German spirit, against American citizens of German immigration or descent. English and other immigrants and descendants are 'hyphenates' like us. We, like them, are Ameri

We, the German-Americans, have sworn to the Star-Spangled Banner and have made our contribution to the building up of the American people. We consider the expression mentioned above, in its limitation to German-Americans, to be an unkindness which we do not believe we deserve. As for the dissolution of the German Conferences, we believe that, in view of the progress of the Work in our German Conferences, such a dissolution would be quite unmotivated.' In spite of the fact that we are constantly handing over members in large numbers to the English work, we have not only remained at the same level as before, but have grown in every direction. The service which the German work constantly renders to the English, not only in the giving of members, but also in healthy religious and other suggestions, would make a premature dissolution of our organizations appear as an injustice also to the English Church." etc. Cheap-thinking spokesmen in the Methodist Church, who are well disposed towards the Germans, judge differently from the nativist Quayle, even though they are convinced that sooner or later the German work must be absorbed into the English. Thus Bishop Shepard, who opened the central meeting referred to, expressed his appreciation of the German work, and it is a sober judgment of the situation when he said, "Nevertheless, you are all convinced that your mission cannot necessarily expect to continue indefinitely. The time must come when you will eventually have to merge with English conferences. You should therefore prepare yourselves for that time. I only call attention to this to say that this Central Assembly knows more of these conditions and the difficulties involved than the General Conference can ever know. This central assembly should therefore find the solution to these problems itself, instead of leaving it to the general conference or to anyone else. You are primarily interested in the right solution of the question, are responsible for it, and have the necessary understanding for it." - The German Methodists number, according to the "Chr. Adv." 314 preachers, 768 churches, and 60,565 communicants. During the last ten years the number of preachers has decreased by 76, but the number of members has increased by 2000. (Church Journal)

**The case of persecution under an unreasonable law**, of which we recently reported, is now further reported: "Judge Gibbs of the District Court at St. Augustine, Fla., in the prosecution of the St. Joseph Sisters, who were arrested on Easter Monday for violating the state law forbidding whites to teach the blacks, ruled that this law could have no application to private schools. He accordingly acquitted the sisters and ordered the county to pay court costs. In his longer opinion he condemns the law altogether, saying that the black wet must probably be taught by the white, an intellectually superior one, otherwise she is in danger of falling back into her original barbarism." - A sensible decision, anyway.

E. P.

**Do soldiers dying in unbelief** still have an opportunity to wait for conversion after death? A strange question! But the present praising world war raises many a strange question. It is not at all uncommon for soldiers to have their own gospel when there is no other. One hears and reads again and again that "liberal" preachers absolve brave soldiers from the whole order of God's salvation, remitting to them repentance and faith in Christ, in the gospel. In boiling-over patriotism they present it as if a brave soldier who dies for the fatherland does such a glorious work that he will certainly be saved. Thus one preaches good to the soldiers themselves,



and so one speaks of all fallen soldiers as people who are naturally all in heaven as a reward for their self-sacrificing death for the fatherland. A correspondent for a Congregationalist paper did not want to go that far, but said that so much could be expected, that God would give all soldiers who died in unbelief, if they were otherwise decent people and now even sacrificed their lives for a good cause, an opportunity for butchery and conversion after death. In reply, one of his readers writes to the paper in question, "In your issue of December 2, your correspondent, under the heading .England and the War, says the fact of so many men dying in battle has induced Dr. J. D. Jones and others to demand a second probation for them" (demand). "Well, if you demand a second term of probation for those who die for their country, you must demand it, too, for all those who do rescue work or any other noble, self-denying service; indeed, it would be extremely difficult to say where to draw the line. Is this the opinion, that a second time of grace should be demanded for all who have not rightly made use of the first? Does justice demand that a second probation be granted? Are we not justified in supposing that these people have heard the gospel, and that they have often been invited by God, but that they have continually refused or neglected to make up their minds for the Lord, and have thus passed away and died? Does not every new day and hour afford a new opportunity for repentance and conversion? and if we look at the matter from the point of view of grace, has not the grace of God been so abundantly shown in this life that we should be ashamed to ask for more? And when these speak of a second probation, do they really mean probation, a second opportunity to prove themselves? Well, supposing the person fails even the second, should he not have a third opportunity, nay, some more? Is it too liberal to ask for a third, when we, who now have so much, dare to ask for a second? Do you not think that by "trial" and "opportunity" people imagine a kind of purgatory in which one must first be purified, but in which they all finally become pure? That would be very close to univcrsalism." Univcrsalism is that heresy which teaches that there is no eternal damnation, that all men will finally be saved. - Where do all such thoughts come from, and what is to be thought of them? This is sufficiently expressed in the word that the Jones in question and others demand a second time of grace, demand. From whom, then? Grace? Probably from God. So these are thoughts of the proud, self-righteous, unbroken carnal man. He should know that he has nothing to demand from God. He should be glad if he is not rewarded according to merit. If God gives him grace, which he does not deserve, gives him the means of grace and grants him a time of grace, then he should grasp it with both hands and thank God for it for eternity. It is as the submitter says: for these human thoughts and desires and hopes there is no limit. Why not then ask for a second and also a twentieth dispensation of grace? It is the old story. When the rich man is told in hell and torment that his five brethren had Moses and the prophets, whom he had also had, that they should hear them as he should have heard them, he is at hand with his "No, father Abraham; but if one of the dead went to them, they would do Butze." And if his desire had been granted him, and they that were

If God had not heard the words of Moses and the prophets, nor believed if any man would rise from the dead, then all six of them would have been ready with another "No, but". Now God giveth all men in all places to do good: he hath appointed a day, in the which he will judge the world: and until that day he holdeth every man to faith, because he hath raised up Christ from the dead. Apost. 17, 30 f. Another reason for this aberration in this case is that patriotism and dying for the fatherland are put in the wrong place. These are glorious virtues, but here on earth. There they are to be held in honor, and there they are to remain. In the sight of God, neither the works of soldiers nor of the world, not even the best works, can have any value, merit, or salvation, but only the deeds and sufferings of the Son of God, whose righteousness is preached and offered in the Gospel, and is grasped in faith, now in the time of grace here on earth. E. P.

"An indulgence of one hundred days was granted by the Holy Father last August to all who, when passing through a Catholic church, make the sign of the cross or lift their hat as a salute to JESUS, who is present there in the Blessed Sacrament." - So writes a Catholic paper without any addition. In any case, one should add the wish that the Pope would do this again this year. We also think that the "Holy Father" should do so. After all, it is a trifle on all sides: to write out the indulgence costs him a few strokes of the pen - or even just a word, then others do it for him; the posted condition: to lift the hat, to make the sign of the cross, etc., is not burdensome either; and the indulgence itself is worth nothing. E. P.

## Missing.

Narration by Ernst Evers.

### 1.

A splendid Grotzmütterchen she was. The years and the worries of life had drawn deep furrows in her face, but it was still a beautiful face. The cheeks were pale, and weakness and illness spoke their serious language, but the old eyes gazed into the friendly chamber with faithfulness and peace. Like a silver gleam it lay on her head, and snow-white like the pillows in which Grotzmütterchen was bedded were her face and hair. The chamber in which she lay was pleasant, but the old face looked more distinguished than the parlour. Between these four walls the old woman seemed not to have been young and to have grown old. Rose and myrtle bloomed at the window, and there was no dust on table and chair, but the furniture looked as if it had seen better days, and as if it had been originally intended for large and beautiful rooms.

The family pictures are grouped around a crucifix on the wall: old faces that look like the grandmother, and young, mostly distinguished, but friendly faces. Grotzmutter's eye examines the pictures: she has seen all the figures, known them, loved them. That one over there - how she loved him! How could she not? After all, it was her father, the old alderman Kreißing. And the one next to him, how she loved him! How could she not? For he is the man with whom she has shared much sorrow and much joy for thirty years. It is the merchant Albert Bergheim, and the old woman in the bed has been his dear wife. How happy they were together! The mighty freight wagons of the old Bergheim merchant house had once travelled through half of Germany.

When the steam engine took over from the wagons, whole railway trains with goods for the Bergheim family drove in and out of the town. Yes, they were happy then. But they were happy not because they were rich, but because his peace was reflected in their eyes and their love in his face.

But other times came, times in which love and peace were even more powerful than before, but in which happiness collapsed like an old, rotten house under the roar of the storm. First of all, the old merchant house of Bergheim had to deal with its creditors. That was a hard blow for the honourable merchant. But Albert Bergheün worked from early morning until late evening to restore the reputation of the house. For four years he had worked with little money but much trouble to rebuild the old business, when the surety he had once given for a poor friend came due. Neither Berghcün nor his friend could pay, and the ruins of the old house came tumbling down, burying the owner under their rubble.

Albert Bergheim was moved by the blow. Physically and mentally paralyzed, he allowed himself to be carried out of the inheritance of his fathers and exchanged the old nobly paneled rooms for a small, quiet parlor. They were allowed to take the old armchairs with their high backs, the bedsteads with the angels' heads at their heads, and the family pictures of the Bergheims and the Kreißings, to decorate their poverty with; the rest of the ornaments of the rich rooms were sold. But no, Mrs. Bergheim was allowed to take even more: the deep peace in her breast, the holy silence of surrender, the hot love for her poor husband, they could not sell to her, whether they also brought everything - everything else - to her under the hammer.

Much of the mother's happiness also moved with her from the palace to the hut. The eldest son was already a capable merchant, and although he could neither save nor build up the old trading house, he could still bring his savings to his mother every week. Elsabe was a blooming maiden with red cheeks and flowing curly hair. She could lift and support her father, understand the words of his slurred tongue, read his wishes in his dull eyes, and with a deft hand she could almost have supported the family alone. Hanna looked nothing like her sister: pale red roses bloomed on her transparent face, and her weak, delicate fingers could do no other work than turn the leaves of the great Bible, from which she read the old delicious stories to her father. When a beautiful saying came, which, like a single pearl on the broken cord, had stuck in the feeble memory, then Albert Bergheim nodded and stroked his child's pale cheek with his dull hand. But the weak Hanna and the paralyzed father were guarded by the others like pearls in gold, and tended like the roses at the window; for great and faithful love tended them both the more the weaker they were. One more belonged to the golden ring of the mother's love: that was the youngest son, Viktor. Viktor did not move into the quiet little house with her; he was just beginning his apprenticeship with a friend of his father's in a distant city; he wanted to become a merchant, as his brother had been, and as all his family had been, from generation to generation. Viktor was a fresh boy, with dark blond hair and bright blue eyes, and with a good heart; but he did not seem to have taken his brother's serious mind and inner strength with him out of the parental home into the trying life.

Grandmamma has half risen in bed; she is shaking her snowy white head, as if she wished to see the white flakes and

Shake off the black cares all at once. And again her gaze clings to the pictures on the wall; and again the eye looks backward to times past; and again dear hers stand before her earnest gaze; yes, she sees them all-all, though through the dark veil of tears. Before her mother-love they stand in all their beauty, Link to link, a long chain Of faithful earth-love. But the chain has grown fiery in the furnace of affliction, and the links have broken through and broken away from the chain, one by one. How can the embers of fire soften hard steel as to melt it?

Her Albert was the first to be torn from her hand of love, whether the hand had also wrung itself almost sore for his earthly life in hot prayer. Yes, it was her Albert - not her husband, whom she had seen for years before her eyes as a bent reed, which the wind tugged and chased to this side today, to that side tomorrow, to finally lead it away completely in the driving snow of life; no, it was not him. It was her Albert, the oldest child of her heart, this pillar of the house, this pearl of her love. He had been creeping about so dull and tired for a long time. The doctor said he had been working too hard. But then he had been laid up, and Frau Vergheim and her Elsabe had had to nurse him. A nasty nervous fever had broken out. The doctor hoped that the strong strength of youth would win the day, but motherly love knew that hard steel breaks most easily.

Her Albert died.

And when they carried him out, they prepared the bed for Elsabe, for she had inherited her brother's illness. The doctor hoped for her blooming cheeks and her shining eyes, but the mother's love knew that the bright windows, in which the sun reflected splendidly, go blind most easily.

Her Elsabe died.

But on the stool, at her father's feet, sat Hannah, and read the proverbs into his weary heart, and he nodded to them. The mother's hands worked around them and for them, for Mrs. Vergheim had now to procure everything alone. Her Viktor was abroad, and was an apprentice; he could not help holding the bent flowers so that they rose up to the sunlight. The two bent flowers had leaned against each other. It was not quite clear to the father what had happened around him, and whom had been taken away from him; he addressed the strangers as his "Albert," and his faithful wife was to him both "his wife" and "his Elsabe"; but Hanna's eyes were lighted up with heavenly clarity; and that dull eye and that clear eye were reflected in each other, and that gave a very lovely radiance in the quiet little room. And when the two healthy hands worked around the two sick hearts and for them, then the sayings and verses from the lips of Hannah also fell into the healthy heart of the mother; they did not merely glide over, no, they fell deep into it, and that again gave a rich shine to the poor little room. The sayings and verses were like bright stars that emerge from the weather clouds and let their gleam glide softly down into the dark night to the feet of the wanderer who is making a pilgrimage over many jagged rocks and through dense thorny bushes.

Only deeper in!

You're not the only one who's worried;  
And even if men deny you help, The Father in heaven hears your lamentation.

Only deeper in!

And seek not to be thy own saviour. For what you begin, it will slip away; Only faith and trust can win help.

So the Hanna had read. Then she had jumped up and embraced her mother, kissed her, and said: "O my mother, do you know what I pray for every day?"

"What do you pray for, my Hanna?"

"I pray, my little mother, that the dear Saviour will leave me a little longer here than the father, only a few days longer, that he may not have to do without what he has grown accustomed to, the sayings and verses; and that the faithful heavenly Father may then send Victor home to you again, that he may be a strong support to you. Yes, mother, that is what I pray for every day."

And the prayer of Hannah had been heard. The weak virgin had survived her father, but not for more than a quarter of a year. She seemed to have solved her task on earth when she tied the wreath for her father's coffin. But it had become more and more difficult for the mother to close her eyes to her own, and when she was about to die, for whose departure she had been preparing herself for years, she had wanted to hold on to her and not let her go, and she had had to summon up all her courage and all her faith so as not to make the parting too difficult for her child.

Hanna's divorced, too.

Frau Bergheim knows well why this particular hour of divorce has become so difficult for her. Love must sacrifice itself for its love, bear, suffer, lead, live for the beloved - that is the happiness of love. Now Mrs. Bergheim has no one at home with whom she can suffer, for whom she can endure, no one whom she can indulge in her great love. But the child of her heart, who is outside in a foreign country, can help herself; she even wants to help her mother! - O foolish mother's love, be content I Wait, wait, thou faithful, thou foolish mother's love I Mother's love has often heavier to bear in her son's health than in her daughter's illness. Wait, wait! The night of dying has blinded your eyes, and the voices of the grave have persuaded you that life no longer needs you.

Yes, Viktor was a blossoming youth, and a shrewd merchant he was. But he was also a fun-loving lad. He did not see the sorrow of his parents' house every day; it lay beyond the mountains, and when it came over the mountains into his heart, then a thorn of the crown of thorns had already been pushed off one mountain peak, and a drop of the bitterness of the cup of wormwood had stuck to the other mountain peak; and the eyes, which were full of the love of life, saw the sorrow, but they did not see into all the dark depths, and therefore did not see out into the bright height. The child's heart felt with the mother's heart the sorrow of the parental home, but quickly the heart beat, and if to-day it mourned with its mother, after three days it could rejoice with its comrades.

Viktor was a shrewd merchant, and when he came home to his mother and said, "Mother, I will stay with you from now on, for I am going to be an accountant in the business of Adler and Company," a bright ray of sunshine had fallen into the shadowy widow's parlor. The old eagle was a bland man. Now that she had her only one, her last one, at home, Mrs. Bergheim felt quite what a treasure she had in this child. Her Viktor was so kind-hearted; often he was too good, too good and obliging, especially against those who wanted to drag Mrs. Bergheim's treasure into the dust of the road and into the follies of the world. Often Viktor allowed himself to be dragged.

"I had hoped to have found in Viktor Bergheim a man who might be a support to my frivolous brother's son, who is to inherit my business, but I was mistaken." So the old eagle had spoken, and to Mrs. Bergheim the words had run like sword-strokes through the heart.

Viktor! Viktor! Mother Love was looking for you, you didn't want to be found. Motherly love wanted to carry you, you wanted to walk alone. That was his misfortune, that he always wanted to walk alone, always wanted to stand on his own two feet, that he did not want to be held by his mother and guided by his God. He was too good, too tender to say such things, but his mother felt it: he does not want to be led by his God; and she knew it: he will sink from step to step. He has already sunk lower than when he came home.

Grandmother sits up in bed and shakes her white head, as if she wanted to shake off all the thoughts that had passed through her soul from the distant past like an army of war; but the army of thoughts had completely taken over the old head.

Grandmother had not noticed that a young woman had stepped into the room and was looking at her with questioning, worried looks. Grandmother's lips whispered, "Viktor! Viktor!" The young lady stepped quietly to the bedside, let her warm hand glide over grandmother's pale cheeks, and said softly, "Must you still think of our Viktor, my little mother?"

"Nor will you forget him, Marie, even if you live to be a hundred; for he has been my son, and your husband, and the father of your two children!"

Then the tears came to the young woman's pale cheeks, and she hid her agitated face against grandmother's warm breast. "Marie," said the old woman, "sit down by my bed; we will talk of our Victor. Give me the picture on the wall, and the newspaper, and the letter from the magistrate; you know how I like it. Yes, that's right. Thank you, my dear Marie. There the picture, and here the newspaper, and your hand in my hand, then all is together that I have left of my only one, of my last. Ah, Marie, when he led you home, I was full of hope, and thought you would be an instrument in your God's hand to bring him around and found him on the eternal rock. You had the same hope. You saw the light side even more than I did, and when I called your attention to his shadow side, you never laid a hand on it."

"Mother, our Victor was so good and so noble."

"He was, Marie, but right Christian goodness he had not yet, and the highest nobility he lacked. Dirty water must never flow from a pure spring. But we both loved him with hot love, and he loved us. He was a good father to his children; and for the six years since you made my widow's chamber bright, my daughter, for that I will thank you and my God forever. Six years--then came the war, the wicked, bloody war, and Victor had to go with it. Yes, you know that, my daughter, but my heart will be lighter if it is allowed to pour all that out into your heart once more. I think it is the need of old age to put one's thoughts into words and to communicate them to others. Victor had to cross the Rhine with us, and had to take part in the great battle of Maubeuge, and had to go on with the victorious Prussian army into great, proud France. God knows that I was glad to let him go there to bear arms for his fatherland. But when this paper was brought into our house, and down there in the right-hand corner was the name Viktor Bergheim, infantryman, and behind it was the one little word: 'Missed!' then it hurt me very much, this little word. I once had to miss my prosperity, but missing it did not make me poor; I missed flourishing children."

but I knew who took her and where he took her; I have had to miss great earthly songs - it has become difficult for me to close my eyes to my Hanna: but this missing is greater and heavier than all missing. It was on the Marne. There our Victor's blood soaked French soil, that we know. But that we know nothing more, that makes me sad - me and you, Marie. When his children ask: "Grandmother, where is their father?" I can't say, "In heaven. I can't say, "In heaven," or "On earth. I can't say: "On earth", I can't say: I can't say "in death" and I can't say "in life. "in life," cannot let the children look for their father's grave, neither in foreign nor in native soil. Missed' sounds like 'lost,' but there is a dull sound through that word, as when the death bell rings, and the bell is cracked.

Missed!' the word hands me the cup of gall, and says: I have put a drop of honey in it; for I know that my child is dead, and strive to hope that he lives. God has heard my many prayers, and I have prayed to him to kindle the spark of heavenly love that has lain dormant in our Victor's breast for many years under the ashes of worldly love, and to make it blaze brightly. I have also asked my Lord to tell me, before I die, where I shall find my youngest, whether in bliss or - or - no, I will not utter the word; but woe betide me if I should have to read the word 'Missing' not only on my deathbed in the leaves of the earth, but if up there, opening the book of life and searching for my child, I should see behind his name the word: 'Missing'! No, Marie, the Book of Life has not ambiguous and doubtful words. Down there is lost\* the worst word, down there" -

"O no, mother," the young woman interrupted her; ".lost\* is always the worst, down and up."

"You still hope, Marie, where there is nothing to hope for."

"I leave it in the hands of him who has life and death in his hands."

"Didn't the man next to him write that he saw a cannonball hit our Victor and knock him down, and how he winced dying in a pool of blood?"

"He wrote that, but he didn't write that Viktor was dead."

"Thank God that, since he took my son from me, he has given me back such a daughter," said the little grandmother, clasping the young woman's hand more firmly, and putting her arm round her neck, kissed her. "With you everything is equal, you good soul, your courage and your trust in God, your faith and your hope, your love and your quiet surrender."

"And from whom did I learn all this? From my dear mothers. No, Grandma, I feel very small when I look at you."

She pulled the pillows for the grandmother and hurried out. She had a great deal of work to do, for nothing was spared, for Victor had needed a great deal of money when it was available. And when he had to go out across the Rhine, the needle had to come to the aid of the family; for the young woman would not tolerate that her mother should be without the doctor's assistance, though she knew that no doctor could help her. She worked from early morning till the bright stars of heaven told her of the bloody fields over which they had passed, and of the breaking eyes of men into which they had shone. The shining star of her earthly life had gone down; but quietly and devoutly she shut up her heart's sorrow, consoled her old mother-in-law, and hoped and prayed.

Grandmother lies in bed, and while the dull old eyes are wearily closed, the gaze of her soul looks now backward, now forward, and clings with grateful emotion to the figure of the daughter-in-law who has so wonderfully brightened her last years, and for whose welfare grandmother's lips murmur a soft prayer. Then a soft hand glides again over the wrinkled cheek, and the old woman opens her eye:

"Are you here again, Marie? You ought not to trouble and care for me so much. I am so comfortable and warm in my bed."

"O mother, as long as I have you, I will sit by your bedside as often as I can."

You will not have me much longer, you faithful daughter. The old trunk has become rotten; only a thin bark still holds it, but inside everything is hollow and rotten. When the autumn storm comes, it will break the bark, and the tree will fall. Yes, Marie, I feel it, that the autumn storms will blow me into the tomb. I feel it. Then you'll be left alone with your children. Shall I say another good word to you for the time to come? "A patient man is better than a strong man, and he who is master of his courage than he who wins cities. This wisdom was taught millennia ago by the wise Solomon, and your mother has learned it a hundredfold in life; one day you too shall praise it, my daughter.

"And now one more thing, Marie! You will be a widow, as I have been now nearly twenty years. A widow, a pious man once said, is a vine torn from the stake; but because she is torn from her vine, he adds, she must nestle and cleave all the more firmly to the tree of life. Yes, all must cling to the tree of life, but we widows would be quite lost if we did not. Thank God that he has taught me the art of clinging to the tree of life! For you and the children I have all kinds of wishes on my praying lips, but for myself I have only one wish. When my Hanna read all the sayings and verses to her father, she finally found a very simple verse, which she repeated every day. I know why she did this: it was not only her only last wish, but she also wanted to place it in her father's weak memory; she also wanted to give it to me in this last autumn of my life. Yes, the saying of Hannah, that is my only, my last wish:

Let my last draughts but	thy will be done:
Don't go so forcibly I'm	about to part
And grant that I may lie thus In	fight or in silence,
Like the departed.	If only I am blessed!

(Conclusion follows.)

## Obituary.

To the rest of God's people Father em. Leonhard Friedrich Frey passed away. He was born on May 21, 1838 at Börtlingen in Württemberg. Already as a boy he cherished the desire to serve the Lord as a preacher of the Gospel. He studied theology at St. Chrischona near Basel. He hoped to become God's servant in India, but he recognized the mission in America among his fellow people as very important and emigrated there after completing his studies in 1868. Ordained by Father J. H. Sieker in St. Paul, Minn. he found his first field of labor in East Minneapolis. After quite a few

After years of zealous labor under difficult circumstances, he answered a call to the church at Lewiston, near Winona. Later (1874 to 1882) he was pastor of the congregations at Shakopee and Jordan, and from 1882 to 1888 of the congregation at Stillwater, Minn. Appointed by the Minnesota Synod to be collector of O. Martiu Luther College, he removed to New Ulm, and made many a difficult tour in successful direction of his ministry until 1891. - Answering a call from the congregation at Fairmont, Minn. In this congregation, too, he preached the word of God with greater earnestness, and diligently cared for the welfare of his spiritual flock. Well recognizing the need for a parochial school, he worked toward the establishment of one. And he succeeded. During his effectiveness, the congregation strengthened internally and externally. Also, during his ministry there, the beautiful church in Fairmont was built. Because of his age and the decrease of his spiritual freshness he resigned from his office in October 1903. His retirement was spent in Fairmont. He was always ready to advise or comfort. For the latter he had a special gift, which many a despondent, sick and dying man has experienced. - His last ailment presented itself in October, 1914, and at times caused him great pain. For the last four weeks of his life he could not leave his bed of pain; but he was patient and fully prepared to depart. Firm in his faith in his Saviour, he fell asleep finely, gently and blessedly on April 5, 1916. He reached an age of nearly 78 years. At the funeral service on April 8, his pastor, Rev. O. H. Zemke, preached on Joh. 12, 26, P. C. C. Metz spoke a few words on 1 Joh. 2, 1. 2, the Lieblingsspruch of the deceased, and read the curriculum vitae, and I\*. Gerh. Schmidt preached an English sermon on Luk. 2, 29 f. - May the memory of the departed servant JEsu remain in blessing!

A. F.

### Ordinations and introductions.

The following were ordained at the meeting of the respective District Presidents: On the 1st Sunday, n. Trin.: Kand. O. Kretzmann in the church at Corunna, Ind. assisted by Dir. LÜckes and the kk. Schumann, Poch, M. Kretzmann and Sprandel by Rev. R. Kretzmann. - Kand. A. Grum m at St. John's Church, Orange, Cal. assisted by Vls. Nudnick, Meyer and Schmelzer by P. F. Kogler.

On the 2nd of Sunday, n. Trin.: Kand. F. Worthmann at St. Luke's Church, Chicago, Ill, assisted by P. H. Succops "on. by P. J. E. A. Müller. - Kand. Kl. Thies at St. Mark's church at Steelville, Ill. assisted by L. J. 5z. Melzer.

Ordained and inducted on behalf of the District President concerned:

On the 1st Sunday, A.D.: Kand. T. h. Schliepsiek as associate pastor of Trinity parish at Merrill, St. Paul's parish at Town Scott, and Immanncls parish at Town Corning, Wis. by Rev. J. G. Schliepsiek.

Introduced on behalf of the respective District Presidents:

On the 2nd Sunday, A.D.: Ich 5z. C. M üller in his parish at Vallonia, Ind. assisted by Fr. O. Schumms by Fr. F. Meyr. - P. A. Wehmeir in his St. Peter's parish at Alma, Mo., assisted by P. Karstens from L. F. Rohlfing. - p. K. Hanser in his parish at Foley, Minn. assisted by Prof. P. Kretzmann. - L. M. Hanser in the Zion congregation at Warren, and in the Immanuel congregation at Radium, Minn. by P. F. J. Seltz.

On the 3rd Sunday, A.D.: Fr. M. Hanser at Slovak Trinity Parish at Tabor, Minn, by Fr. K. Hanser sc-n.

Introduced as a teacher:

On the 2nd Sunday, A. D.: Teacher E. B. Malke as teacher in the school of St. Paul's parish at St. Louis, Mo. by W. J. Schulze.

### Groundbreakings.

The cornerstone of the new church was laid on 1 Sonnt, n. Trin. by the Trinity congregation at Bremer, Iowa. Preacher: Father Melcher.

The foundation stone of the new school was laid: On Trinity Sunday: Trinity Parish at SPringsfield, Ill. Preachers: Prof. Wefsel and Bro. Brand. - St. Paul's parish at W e st Point, Nebr. (40X50 feet). Preachers: kk. M. Leimer son. and J. Tegeler (English). The consecration act was performed by Rev. A. R. E. Lischläger.

### Anniversary.

The 50th anniversary was celebrated on Trinity Sunday by St. John's congregation at Browns Corners, Wis. Preachers: 'I. Place and Pictz.

### Conference Appearances.

The Seward - Special Conference will assemble, w. G-, July 25 and 26, at Germantown, Nebr. confessional address by Dir. Jeffe (Rev. Klawitter). Sermon: Rev. Schulenburg (Pros. Reuter). Registration requested.

O. Batz, Sckr.

The Immanuels Conference of St. Louis and St. Charles Counties will meet, w. G., from the 1st to the 3rd of August, at Maplewood, Mo. Meetings will commence on the 1st, 2 P. Li. Notices to arrive or depart are requested from the local pastor. Get off at Maplewood at Manchester and Sarah St. E. M. Biegener, sec.

The Eastern Michigan Pastoral Conference will meet, w. G., from the 1st to the 3rd of August, at Mouut Clemens, Mich. Commencement, Tuesday, 2 Li., Lüstern. Timely notice of arrival or departure requested, stating whether arriving by Lieotrio train at Monnt Clemens or by rail at Utica. New address of the local pastor: Hev. Vü. AwmMäork, ii. 6, LlountLliou . W. F. lunke, Secr.

The Assiniboine V a l l e y - Special Conference will gather, w. G., from August 8 to 10 in Fr. Predöhl's parish at Landestreu, Sask. Confessional address: Fr. Braunschweig (Fr. Götsch). Sermon: Fr. Kohn (Fr. Räder). Please register or cancel with the local pastor in good time.

A.W. Räder, Secr.

The Saginav Valley Pastoral and Teaching Conference will gather, w. G., August 8 to 10, at Fr. Bekemeier's parish at Richville, Mich. Work: Exegesis on 2 Tim. 2 (continued): Bro. Brunn. Oriental manners and customs (Old Testament: Biblical History 10-16): Teacher Zeile; E. A. Mayer (17-24). Catechesis on the tenth commandment: teacher Hosmann (reviewer: teacher I, G. Appold). Conclusion of the Commandments: Teacher J. G. Appold (Reviewer: Teacher Nietz). Art. I of the Augustana: L. Bekemeier; Art. II: P. Budach. Planting and spread of the Christian Church in the first century: Teacher Lohrmann. Confessional address: Fr. H. Dotz (Fr. Budach). Sermon: Fr. Nüchterlein (Fr. Andres). Registration or cancellation requested by the local pastor by J. August. Joh. Frank/ Sekr.

The General Pastoral Conference of N o r d - l l i n o i s meeting, w. G., from August 22 to 24, at P. G. Kühnert's church at Crystal Lake, Ill. labors have kl. H. Succop, Eißfeldt, Both, Wehrs, Piehler, Sievers. Confessional address: A. Pfothenhauer (Fr. Molthan). Sermon: Fr. F- A. C. Meyer (Fr. Sauer). Registrations received by the local pastor later than August 12 cannot count out of consideration. Mau use a LS-ricl" tiolcot from Chicago.

H. C. Gübert, Secr.

The Park Region District Conference (including teachers) will meet, w. G., from August 22 to 25 (noon to noon) at Praeses R. Koehler's church at Long Prairie, Minn. Work: Art. IV of the Augustana: Fark. Exegesis on Matt. 5 (continued): DUnow. Exegesis on 1 Tim. 3, I-10: P. Teßmann. Exegesis on Eph. 1: P. K. Bramsch. Art. V of the Augustana: P. Cagann. Art. I of the Formula of Concord: P. Müller. Practical use of the phonetic method: Teacher F. A. Wendt. Presentation on how to treat the biblical story of the young man at Nain: Teacher Mathwich. Confessional address: Father W. Bramscher (Father O. H. Brauer). Sermon: Father H. Nauss (Father J. C. Nauss). Timely registration with the local pastor requested.

P. F. Siegel, Secr.

The Central Social Conference of N o r d o s t - K a n s a s will meet, w. G., on August 29 and 30, at P. Stolp's parish near Linn, Kans. Work: Exegesis on 1 Tim.: Fr. Lehnbauer. Moral law: Fr. Reininga. Catechesis on the high priestly office of Christ: Fr. Marting. Dogmatic work on the royal office of Christ: Jacob. Sermon on criticism: Fr Mencke (Fr Ruhl). Confessional address: Fr. Grupe (Fr. Hoyer). Sermon: Fr. Cook (Fr. Dubberftcin). Timely registration requested with the local pastor.

H. C. Marting, Secr.

## Synodal ads.

**The California and Nevada Districts** of our Synod will assemble, w. G., July 19-25, in the midst of St. John's, P. J. Kogler, at Orange, Cal. Paper, "What Stands in the Way of the Union of the Lutheran Synods of America?" Speaker, Prof. F. Bente. The inaugural service will be held on the morning of July 19. Congregational representatives are to submit their credentials immediately after the close of the service. All registrations and cancellations must be received by the local pastor no later than July 12.

B. W. J. Lye, Secr.

**The Iowa district** of our synod will meet, w. G., from the 23d to the 29th of August, at the congregation of P. J. 5z. Brammers at Lowden, Iowa. Speaker, Rev. Th. Haussen. Topic: "Moses wrote of me" (continued). Congregational Deputies are requested to bring their credentials, signed by the pastor and two officers - use the form sent - to the opening service. All synod members are requested to register with the local pastor before August 10. Requests regarding roommates will be gladly considered. Only on August 22 will Xo. 12 of the Xortü^vestzrn Railway stop at 4.04 i>. at Lowden, and only on August 23 Xo. 10 at 9.20 L. ri. Those who have to come at night are to note this in their registration Lu. Synodicals who cannot come must send in a letter of excuse. Hugo Grimm, Sekr.

**The Middle District** of our Synod is meeting, w. G., August 2-8, at Fort Wayne, Ind. paper, "The main principle of the Reformation: the Scriptures alone." Speaker, K. H. M. Zorn. Meetings will be held at Emmaus Church, Rev. Ph. Wambsganß. Opening service on Wednesday, 10 . 4. kr. All requests for quarters should be addressed to Teacher G. Kämpe, 1204 W öslc-rson 8t., l'ort IV3FN6, In<1st, by July 10. One should give his exact address, and whether he is a pastor, teacher or deputy. Those who already have quarters should also state this. All submissions to the Synod should be in the hands of Praeses Moll about three weeks before. The Secretaries of the Pastoral and Teachers' Conferences want to bring their minutes. Immediately following the opening worship service, deputies will turn in their credentials. A community lunch will be served.

F. J. Keller, Secr.

**The Central Illinois District** of our Synod will meet, w. G., from August 16 to 22, at Praeses Friedr. Brand's church at Springfield, Ill. The subject of the paper will be the V. Article of the Augsburg Confession. The speaker will be Prof. R. D. Biedermann. The opening service will begin on August 16, at 10 o'clock in the morning. After the close of the same, all deputies are to deliver their credentials to the church. All submissions to Synod must be in the hands of the District President at least two full weeks before the start of Synod. By August 1, all registrations must be sent to lWv. b'rwdr. LrnncI, 117 P. zVusliinAton 8t., 8prin^tw1<1, Ill. Those who register later cannot count on lodging. It is desired to state age and occupation when deputies register. Those who have standing quarters are requested to report them also.

Chr. Bräunig, Secr.

### Nebraska Inter-Synodal Conference.

The second iutersynodal conference will take place on August 1 and 2 in IN BartelS' congregation at Bruning. The following questions concerning the election of grace will be presented and answered by representatives of various synods: What is grace election? Is c-kwAtzin synonymous with lluloIn and scEin? (Included are the questions: Is there also election in the broader sense? Are temporal persons elect? Is election immutable? What is the relation of faith to election?) Further, How does the election of grace relate to the general will of grace? E. Eckhardt.

### Communication from the emigrant missionary.

In response to the many inquiries from our congregations concerning travel by Poles, the following is the answer: The German authorities in Poland now require that Lente who intend to emigrate to the United States must have their ship ticket before they can receive official permission to emigrate. This order is of great importance inasmuch as many of our co-religionists in Poland, who are staying in America, send their relatives the money for the journey to their place of residence. Further information will be gladly given and the issuing and delivery of the ship tickets will be arranged.

O. H. Nestin.

### Concerning the 1917 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1916 calendar are hereby requested to send us their new address from a postcard, exactly according to the following scheme, for correction in the calendar.

The same is true of the candidates who are now entering office!

#### Boron and Surname:

#### Pastor or Teacher:

**Address** (house number, P. O. Lox, L. 1, etc.):

#### Postoffice:

#### State:

#### Belonging to which synod:

In order not to complicate our work unnecessarily, we urge you to answer all questions, not just a few, as unfortunately so often happens.

All changes of address must be in our hands by **August 25**, the day on which the list of names is closed. Then it will be sent to the presidents for correction, who have the decision about the inclusion or non-inclusion of names from their districts or synods. Whoever wishes to have his address printed in a different form after August 25 must arrange for this through his praeses, but before September 15, on which day at the latest we must request the list back from the presides in order to complete the printing of the calendar. If we are not notified of any change in an address by August 25, we will assume that it will remain as in last year's calendar, and it will therefore be printed in the same way again.

Finally, we ask to put only the answers to the above questions on the postcard, no orders, messages, etc.. Also one wants to put from a postcard only an address.

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### To the mission churches of the Western District.

The Mission Commission has sent out new schedules for the quarterly reports. These require accurate reports on membership, worship services, number of students, ministries, home visits, income and expenses. The reports should be read and discussed at congregational meetings. After all, it is the business of the congregation and not the pastor alone. Since the congregations are supported, and not only the pastor, the mission commission has made the order that the mission money should not be sent to the pastor, but to the treasurer of the congregation. Money borrowed from the church building fund should be paid back soon. The church building fund is only to relieve the very immediate need. Congregations that use the interest-free loans for years make it impossible for the Missionary Commission to help where the need is much greater.

The Commission.

I. H. C. Fritz, Chairman.

### To the members of the Nebraska District.

Our benevolent fund is in debt \$682. 79. We sincerely and urgently request gifts.

I. Hoffman".

H. B r a s e. H. Claus.

### Teaching School Announcements.

**Coucordia Seminary of St. Louis, Mo.** The new academic year of the theological seminary at St. Louis will commence, w. G., on Wednesday, the 13th of September, 10 o'clock in the morning. All new entrants from our high schools are to present their last report (not their diploma) on that day. Strangers must register in advance and send their certificates to the President of the Institute, Prof. I). F. Pieper. For the Ucmrcki "A tüulr, in which the students are fed, find \$15 to be paid at the beginning, the rest in monthly payments. Last year the expenses amounted to \$83, including doctor's, hospital, and repair fund. For the coming year the limit has been fixed at \$96.

**Concordia Seminary at Springfield, Ill.** This institution offers Christian young men who have passed the age of 17 an opportunity to train themselves under God's blessing to become capable preachers and pastors through a five or six year course of study. The new school year begins on Wednesday, September 6. Please register



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No. 16.

### Grace.

#### III.

(15) The fact that a man is converted to grace, that he has the grace of God through faith (see the previous point), is all God's grace, it comes from the gracious God, it comes from the gracious God alone, it does not come in any way from man himself, there is no merit or work on the part of the converted man. For man, before he was converted, was "dead in sins," and was then spiritually "made alive" and "raised up." Can a dead man do anything towards his being made alive, towards his being raised? Can he have any merit in this?

Now read Acts 11:20, 23; 18:27; Romans 11:5, 6; Ephesians 2:4-10!

Now read Eph. 2, 8 again! - "Blessed by faith," that is a consistent term. There is no other blessedness for us than that by faith. And this blessedness by faith is an effect of grace; it does not come from us; it is God's gift. It is not of works; no man can boast. V. 9. We believing Christians are God's workmanship. V. 10.

Now read 1 Tim. 1, 14! - In us also, as in Paul, the grace of our Lord has been abundant, superabundant. And notice: where grace is like this, it is "together with the faith and love that is in Christ Jesus," which has its goal and center in Christ Jesus. When grace comes to a man, it does not come, it is not alone, it does not remain unfruitful: it has faith and love in its wake, it works faith and love.

Yes, it is all grace. There is no merit of works in this. Grace and merit of works are mutually exclusive. Rom. 11, 6.

But you're about to see something even stronger.

(16) Conversion, or faith, and preservation in the faith unto blessedness, flow from the eternal "election of graces."

Read Rom. 11:5; Eph. 1:4-9; 2 Tim. 1:9!

Here some may think: Now comes again the learned, difficult matter of the election of grace, about which there is so much dispute! - But now there is no such thing as a learned and difficult matter; now there is only the Word of God. And controversy? There is controversy about other articles of the divine word also.

In the previous point you saw that the conversion or becoming a believer comes entirely from God, from God's grace, and in no way from man himself. In conversion there is no merit or work on the part of man.

All that God has done and is doing for us Christians in this present time, he has done and is doing purely out of grace: he has set himself from eternity to do this purely out of grace. God hath converted us purely of grace: God hath set himself from eternity purely of grace to convert us. 2 Tim. 1:9. - Or thinkest thou that God doth any thing in time, which he hath not set himself from eternity to do? With God there is no time at all, no yesterday and tomorrow; with God everything is today.

Not all people are converted because they do not want to. Matth. 23, 37; Apost. 7, 51. We, how then are we converted? Have we perhaps been so good that we have wanted? Read again Rom. 11, 5, 6! God hath chosen and ordained us unto faith, and sonship, and blessedness, by grace; he hath so "made us to abide," to abide for himself, in this world of the ungodly. And in this election of graces God proceeded entirely as He on whom alone all things depend, entirely according to the good pleasure of His will, looking only to Christ, only to the praise of His glorious grace. Eph. 1, 4-9. Just as in our conversion.

IT is all God's grace in time and eternity.

This is the simple doctrine of the election of grace. Only impudent reason wants to make it difficult. Beat it to the punch and stick to God's Word!

017 Grace also sanctifieth and edifieth us unto eternal life by the word of grace. "For we find his [God's] workmanship created in Christ Jesus unto good works, for which God hath prepared us beforehand, that we should walk therein," Eph. 2:10. Yes, all this is God's grace.

Now read carefully Apost. 20, 32; 2 Cor. 8, 7-0 and Ch. 9, 8; Tit. 2, 11-14; Hebr. 12, 28! See, you have to participate yourself, otherwise you won't really benefit from these articles.

(18) Through Jesus Christ our Saviour we Christians always have **free access to grace**. Always, always, and in the last hour, when all depends on our having grace, grace is always open to us. See the ninth point! Read Rom. 5, 2; Hebr. 4, 16!

19. And if we have this grace, truly we have enough! What more do we want? 2 Cor. 12, 9.

The riches, the inestimable riches of true evangelical doctrine and knowledge, come from grace, I Cor. 1:4, 5. He who has these things must not boast of them himself and exalt himself above others.

(21) The common possession of grace and the common life in grace produces a heartly Christian fellowship. This is the spiritual kinship, which is above all other kinship and connection. 2 Cor. 9, 14; Phil. 1, 7.

022 Grace works that we Christians may walk worthy of our calling, that Christ may be glorified in us, and we in him. Yes, this is God's will, that by our walk Christ may be glorified, and that we may have glory in Christ. And where these things are, they are the effect of grace. 2 Thess. 1, 11. 12.

(23) When we Christians suffer, the God of all grace prepares, strengthens, and establishes us through it. O Christ, all your suffering is immersed in grace and saturated with grace, and is for your salvation. 1 Petr. 5, 10.

(24) **Grace and humility** belong together. Grace and arrogance are irreconcilable contradictions. You cannot really grasp grace, grace, by faith, if you are arrogant. If you become arrogant, God will resist you, and then what will become of you? Remain in humility, which alone is adequate to grace, and God will give you more grace. 1 Petr. 5, 5; Jam. 4, 6.

See again the 20th point! If dn proudly and anf blown because you have a wealth of evangelical doctrine and knowledge, you are a fool and have already forgotten the great main thing: grace. And you will soon lose everything: Doctrine and knowledge and - faith. And whAt therefore?

C. M. Z.

## Flower reading from the synodal reports of the year 1915.

### 6. the serpent seed: the generation of Cain.

(From a refercit on Cain and Abel in the Southern District Report.  
E. E. Scheibe, referee).

Adam reached the age of 930 years. In the year 874 of his age Lantech, the father of Noah, was born; so Adam lived another 56 years together with Noah's father. During this period of almost baptismal years, Adam saw two generations grow up, the generation of the pious and the generation of the wicked.

It was under Lantech, the descendant of Cain, that polygamy began. According to God's order and will, marriage should consist of a man and a woman. God the Lord created a male and a female; a man shall cleave to his wife, not to his wives. "He that putteth away his wife," etc. This order of God Lantech unabashedly perverted. He was a lustful man, and asked nothing of God's order; God's will was of no account to him, but he did that which lifted up his heart, and pleased his eyes. "And Lantech took two wives; the name of the one was Ada, and the name of the other Zilla." Ada is called the adorned, and Zilla the sounding. With all manner of finery and ornament planed: they set forth their charms, and gave free rein to their wicked lusts. - "And Ada gave birth to Jabal; from him are hereditary, who dwelt in huts and drew cattle. And his brother's name was Jubal; from him were born fiddlers and pipers. And Zillah also bare Thubalcain, the master of all manner of brass and ironwork. And the sister of Thubalcain was Naema." (Gen. 5.) In these words we are presented with three sons of Lamech. These would be gifted, clever, inventive, and practical people, who knew how to help themselves, and also "made a go of it." Jabal is the beginner of the nomadic life. He raised cattle, and since he often had to look for new pastures for his large herds, and the distance from his home was sometimes so great that he could return to Hanse every evening, he had the idea of making things more comfortable for himself: he carried tents (huts) with him, which he could quickly take down and set up again in another place. - His brother Jubal was musically inclined and therefore practiced diligently in the art of music. He is the inventor of the stringed and wind instruments. - Thubalkain, the third Sohu Lamech, is the inventor of handicrafts; as a blacksmith he made from ore and iron all kinds of useful things, which made the work much easier, as farming tools, hand tools, etc. In addition, he probably also made murder tools. Besides probably also murder tools. We see that the descendants of Cain, as they say, were doing very well. They were clever, skilful people, never at a loss for money and possessions, inventive in obtaining pleasure and all kinds of comforts, and in gaining honour and prestige: in short, people who were able to work their way up and get on in the world.

Lastly, we are told something of Lamech. "And Lamech said unto his wives, Adah and Zillah, Wives of Lamech, hear my speech, and mark what I say, I have slain a man to me for a wound, and a young man to me for a bruise; Cain shall be smelt seven times, but Lamech seventy and seven times." In this poem and song

Grace is that God, out of pure mercy for Christ's sake, forgives all our sins, leads us from "idolatry and error" to the truth, purifies, enlightens, sanctifies, and justifies our hearts through faith and the Holy Spirit, chooses us to be lessors and heirs, redeems and protects us from the devil's power, and gives us eternal life. (Luther.)



Lamech sings about a murder he had committed. He had slain a man, a youth, who probably belonged to your race of the pious; but he had no fear that he would ever be called to account and punished for it. He knew that God had said to Cain, "He that killeth Cain shall be smelt sevenfold." In the face of this word of the Lord, he said boldly, "Whoever will bring a legal action against me and take vengeance and punishment on me, I will punish him ten times more severely than even God would punish him who would slay Cain. Thus the proud, puffed-up Lamech insisted on his strength and power and did not fear even the strong arm of Almighty God. The descendants of Cain showed their father's kind and disposition; they were a godless generation.

As it was then, so it is now, and so it shall be unto the end of the world. The race of the wicked is still at the helm today. They are clever and inventive and are advancing in culture, but with this progress in worldly education, knowledge and science, sin and corruption of morals are becoming more and more prevalent, lust of the eyes, lust of the flesh, fornication and all impurity, envy, hatred, violence, murder and bloodshed. Art and science are misused to glorify shame, vice, and crime, and to blaspheme God and his word; trade and commerce are pressed into the service of covetousness and avarice, and power and violence are used to harm and oppress one's neighbor. They have no need of God, no Savior, and no church; the lodge-halls, ballrooms, and theaters are the churches and temples of this race, in which they sacrifice to their idols, and in which the name of woman, Christ, and his church are mocked and ridiculed. Verily, the descendants of Cain, and all who walk in their footsteps, are the serpent's seed with which the front men children of God must struggle, and from which they must suffer until the Last Day. Ever since God said to the serpent in Paradise, "I will put enmity between thee and the woman, and between thy seed and her seed," etc., 1 Mas. 3:15, the earth has become a theatre of war. On the one side stand Satan and his army, the unbelieving, hostile children of this world; on the other Christ, the seed of woman, and old his believing Christians. Between these two armies is a perpetual battle and strife. Already Abel, the first martyr, had to experience this; for why was he hated by his brother, persecuted and finally slain? The answer to this question is found in 1 John 3:11: "For this is the message which ye have heard from the beginning, that we should love one another: not as Cain, which was of the wicked, and slew his brother; and why slew he him? Because his works were evil, and his brother's righteous;" and to this John immediately attaches the admonition to all Christians, "Marvel not, my brethren, if the world hate you!" This also the dead Abel testifies to us even now, as Heb. 11:4 is written, "By faith he speaketh still." God has also recorded in the Holy Scriptures Abel's faith and what he suffered because of it, so that his faith may stand until the Last Day as a shining example and as a loud, powerful sermon to all believers.

The worse are yet to come, that one may not be justified and saved by the works of the law, but only by faith in Christ, the Seed of the woman and the treading of the serpent, but that above such confession he should be prepared for hatred and enmity even from his closest relatives and his own household, and even for death. (Matth. 10, 34-36.)

Oh then let us not be surprised if we too must now suffer much from the seldom false believers and unbelievers, but let us stand firm with Abel in faith. We know that it is God's will and ordinance that we should first suffer here with Christ before we are raised to glory with Him. Soon the struggle and strife will come to an end, soon all suffering will be overcome, soon the dear Last Day will appear; then Abel will be comforted, but Cain will be tormented. Then the Seed of the woman, Christ, exalted at the right hand of God, will give the last kick to the old serpent and throw him and his seed into the lake of fire; but all the true children of God will then enter his heavenly kingdom with Christ, the Duke of their blessedness, and with him triumph over sin, death, the devil and hell for all eternity.

### "A flawed school system."

Under the heading "Where Schools Fail" - to be translated roughly as "Flawed School System" or also as "Failed Drawing" - an article appeared in a secular paper, the *Houston (Tex.) Daily Post* of October 6 last year, which we reproduce verbatim below:

You are mistaken if you think married women only talk about their husbands when they get together. They much prefer to talk about their children - when they have children. Children are a big problem, and mothers like to talk about the problems they face and seek advice from each other.

A few days ago I had the good fortune to overhear a number of mothers discussing the education of their children.

"My littlest started going to school this fall," began one slight young mother, "and I shivered as I watched her go."

"We all hate to see them when they first begin to go to school," said an elderly woman, laughing; "the house is so dreadfully lonely danu the first time."

"Of course," replied the first speaker, "I am lonely without my youngest in the house; but that is not what I mean. I fear the consequences of education. There is my elder daughter, for instance. She was a sweet, obedient little thing before I sent her to school. She had confidence in her father and mother, she began to speak good English, and she had beautiful manners. How it has all changed after she attended school for only one term! She is a real little brat now, and also thinks herself capable of rebuking father and mother day in and day out. She thinks what she learns at school is much better than what she learned at home. She thinks it a disgrace to be reasonably polite in manners. She is stubborn and vain

become. It's really a question of what to do to counteract the influences she's facing now."

"The free school is a great American institution, of which, indeed, we ought to be proud," said an elderly woman, thoughtfully; "but it has great defects for which we have found no remedy-at least not yet. I do not, therefore, permit my children to go to the free school until their character has been somewhat consolidated under the influence of the parental home. I have been a teacher before I was married, and took charge of the education of my children until they were twelve years old; then I let them out with the prayer that they might not lose prudence, and hold fast the distinction between right and wrong."

"And your children are a true treasure," spoke another mother. "But not every mother is able to do what you have done. My boys have simply become unmanageable since they went to school, and my daughter, who is now in her first year at college, can think of nothing but dresses and dances. The free school is usually thought of as a popular institute, where rich and poor are on a line; but I do not see how parents who are impecunious can send their children to college. True, the tuition does not cost much, but it is a continual knock at the purse to enable the child to 'keep on a level with the rest.'"

A little German mother, who had been knitting quietly but listening carefully, now took the floor:

"Some of you, dearu, know that I sent my two boys to the Lutheran school, and you have kindly rebuked me for it. So last fall, when classes were to begin, I thought seriously about it and came to the conclusion that it might be un-American not to send my children to the public free school. So now I thought I should try to send my second boy to the free school and then make a comparison between him and the older son. So I did. And what happened? My second son became a real little devil. \*) He no longer loved his father and mother as he used to, always wanted to be on the street with the other boys and thought only of money. Wanting to be rich - that was his upbringing. I don't want to say that he learned this from his free school teacher, but he learned it from his comrades and was not taught differently in the classroom.

"My elder son, on the other hand, learns from his teacher not only from books but from your life, and he is guided into that by which life is ennobled. He is taught there that he must honour mamma and papa, and love his fellow-men, and that in truth, in faithfulness, and in doing good, is to be found the greatest wealth. My dear women, school is more than language and numbers; it is an influence, and we must reckon with that. This year I am sending my second son back to Lutheran school."

"It seems to me our free school system lacks balance," another woman said. "It seems to me it has

\*) "My second boy became one little devil."

something like religion or sentiment or something like that necessary to make the thing even."

"'Religion' - that's out of the question in a melting pot like our country is," said a former teacher. "And .feeling,' yes, we are in dire need of that. But to a tired free-school teacher with sixty children, all resisting her efforts to teach them, and all sixty different in temperament-and in addition half a dozen school superintendents after her, each with a hobby-horse (pet fad)-there is not much opportunity left for her to 'nurture feeling.'"

G.

## Automobile and Mission.

My dear Paul!

That was a fine, laudable decision you made. So from now on you intend to celebrate all mission festivals in your neighboring churches within a radius of twenty-five miles. These festivals have become so dear to you that you are not satisfied with the one celebration in your community. I am glad about such a state of your knowledge.

And this resolution you now also think to be able to carry out easily, since you have also bought such a luxury car, in which you can comfortably and quickly cover greater distances. Well, I was a little surprised that you are already so richly blessed with earthly goods that you can afford such a thing. But if you can meet all your obligations from your income and then still have so much left over for a car, then you are indeed abundantly blessed by God, and I have no right to reproach you for buying such a vehicle. Yes, for one thing I was even glad that you did not join the class of those who are only looking to accumulate a large stock of money and "want to get rich". With you, as I notice, even a number of larger notes sit quite loosely when it is a matter of to afford you a permitted pleasure.

Now, however, do not take it amiss with your uncle if he reminds you that you now owe it to your highest benefactor to also contribute to things of the Kingdom of God in a completely different way than before. If you have so much to spare for a luxury, your God also expects some larger notes in the collection basket for the mission. You always carry such larger sums with you on your journeys, for you must be aware that your vehicle may unexpectedly cause you greater expenses. But it would be pure mockery and ridicule if you were to put some silver pieces into the collection as you did in the past. Should not thy Saviour say to thee, "Is this the thanks which thou offerest me for my rich blessing?"

Moreover, you enjoy special blessings in your swift journeys over long distances. How easily a small circumstance can cause a great misfortune! One reads daily in the newspapers how people not only have misfortune and loss with the machine, but also break their limbs or lose their lives. You do not set out early in the morning without having asked your heavenly Father in the morning blessing for his angelic protection. How often you

you have already been protected by a guardian angel from great misfortune and loss, but you do not know. But surely the invisible servant of God has protected you. Such protection should also make you quite grateful, so that you now sacrifice abundantly for God's service according to your ability. Do not take this reminder amiss, dear Paul!

By the way, you don't leave home on Sunday without first attending the church service, do you? It is just the owners of the show-off boxes who are so easily tempted to make Sunday a day of excursion and to set out early in the morning in order to be able to make long journeys. Sunday, after all, is the holiday of the faithful, which they sanctify by hearing the word of God. Now do not let yourself be moved to think that you have now come to such a state that no longer needs the sanctification of the holiday! That would be a shameful ingratitude for the earthly blessing obtained from the Lord.

When you set off on your machine after the service, in two hours you will not only have enjoyed a pleasant journey, but will also have celebrated a mission feast with a distant sister congregation. And that alone is a great pleasure, to see how, on a special day each year, fellow believers elsewhere are encouraged to renew their zeal for the great work of the Lord, for the mission. There we see that the faithful everywhere are pulling on the rope which the great King of heaven gave into the hands of his followers when he once said: "Go ye into all the world, and preach the gospel to every creature." What joy to see that even here on earth there are people everywhere whose hearts have been touched by the Lord's word, so that they not only want to live in Christ's kingdom and enjoy unspeakably glorious goods there, but are also willing to serve their heavenly Lord with their gifts and powers.

And when in the sermon or in a lecture it is explained what all belongs to this service which the disciples of Jesus are allowed to render to their Master; when one learns what many servants of God have done and experienced in this service; when one hears how annually many young preachers go out in all directions to cast the net of the Gospel in the name and on behalf of the believers who have remained at home, and to catch souls for Christ's kingdom of grace and, God grant, also for the kingdom of honor: Then we see how necessary it is that every true Christian should righteously take hold and help in his part to fulfill the great task of all believers; then we also see that no one has done his duty if he only gives a few pennies into the collection on the mission feast; then we see that this high task must be fulfilled throughout the whole year.

But I do not want to tire you with a long sweetbread. You yourself, as a child of God, will recognize your duty and will be reminded of it the more you celebrate mission festivals and then read the "Lutheran" and the "Mission Dove" carefully. For old love alone I thought to remind you of this and that so quietly. Now I wish you a happy journey and many blessings.

Your uncle

Karl.

8. let your dear pastor tell you from time to time how much we have committed to raise annually in order to be able to carry out our mission at home and abroad. It is quite a significant sum. Therefore you may confidently contribute a bank note appropriate to your fortune at the mission festivals and also later. D. O.

### Eastern District Assembly.

On the morning of June 21, the delegates of the Eastern District assembled in the church of St. Matthew's parish at North Tonawanda, N. Y., only a few miles from the great Niagara Falls, for the service which opened their sessions. The first General Vice-President of the Synod, Rev. J. Miller, of Fort Wayne, was present, representing the Hon. General Presbyter, and preached the opening sermon, on the ground of John 9:4.

In the afternoon the Synod met for its first session. After the organization had taken place, Praeses F. Verwiebe read his presidential address and gave his annual report. The remaining time was used to appoint the necessary committees and to make other arrangements. As chaplain, who was to open all subsequent meetings with a short service, D. Jul. M. Walker was elected.

As is customary at our Synodal Assemblies, the morning session, with the exception of a few hours, was used to hear a paper and, as far as time permitted, to discuss it. It was the continuation and conclusion of the paper already begun last year by the Honorable President Verwiebe on the subject: "The Reformation by Luther - a Work of God." God continually performs great miracles of grace in His Church; for every conversion of a sinner to God through faith in Jesus Christ is a miracle of grace on the part of our God. But the greatest work of God's grace since the time of the holy apostles is the work of the Reformation, the salvation of His Church from the Babylonian captivity of the Roman papacy. This great work of God's grace was brought before us in its various parts, so that we could convince ourselves again and again with joyful thanksgiving to God that the Reformation of the Church is not the work of any man, and therefore also not of Luther, but in truth a great work of God's grace and miracle, whereby Luther was only an instrument prepared by God Himself. - But, no further account of this is to be given here, as the paper will be given into the hands of all in the Synodal Report. "Take and read!" This is the hearty request to every reader. Whoever does so will thereby be properly prepared to celebrate next year the four hundredth anniversary of this great miracle of God's grace with right understanding and with a grateful heart.

The afternoon sessions were devoted to business negotiations. The great work of the Mission, both within and without the District, was, of course, in the foreground. About 8000 dollars will be needed to carry on and expand this work in our own district in the right way. In this we must not ignore the call of our brethren in other Districts: "Come

and help us pull!" The faithful God often fills their net so abundantly that they cannot pull it alone. In such cases, it is necessary to lend a hand joyfully and to help pull powerfully, so that they can reap the rich blessing. Our dear Christians want to remember this and diligently include the work of the mission in the district as well as the work of the General Inner Mission in their prayers and give abundantly with their gifts. It is the work of the Lord. We are glad that we can serve him, that we may serve him!

The Negro mission was presented to us on Thursday evening in an interesting way by means of photographs and an explanatory talk by Fr. Lesse from St. Louis warmly put it on our hearts. A collection was made for the benefit of this mission. The Negro missionary Polzin and Prof. Wählers from the Negro Ruling Council in Greenboro, N. C., reported in an afternoon session on this ever more vigorously flourishing work among the Negroes of our country.

We were also able to hear about the great and blessed work of the mission to the heathen in India from the mouth of one of our dear missionaries, who has been engaged in this work among the heathen for over twenty years. The mission in India has unfortunately been deplorably affected by the terrible war. Missionary R. Freche gave us a most interesting and heartrending talk on Tuesday morning about this work of ours among the heathen and about his arduous journey from there to the United States. Without a doubt the hearts of all the pastors, teachers and deputies present were warmed and enthused anew for this important work of the Lord.

Prof. G. Mezger of St. Louis had appeared as a member of the Synod's committee for next year's jubilee celebrations of the Reformation and reported on the various preparations that have already been made for this celebration and that are still to be made, whereby, of course, the collection to be levied for the General Church Building Fund also received its due attention. If all the congregations of all the districts of our Synod, according to the decision of the delegates' vote, donate this collection to the General Church Building Fund, then this would be a powerful and lasting help for this fund.

That the affairs of the General Synod, such as the synodal treasury, the building treasury, and the mission treasury, were not neglected at this meeting was taken care of by the venerable General Vice-President Miller, who in his lively manner also took a lively part in the negotiations, especially when it concerned our parish school system. The finances of the Synod and the affairs of the Concordia publishing house also had a capable and eloquent steward in the person of our General Treasurer and agent of the publishing house, Mr. E. Seuel.

Regarding our schools, last year Synod appointed a committee which reported to this meeting. This committee was instructed to continue in its work for the upliftment of our schools. Synod also decided to establish a special fund for the support of needy congregations. Soon after, it was announced to the general joy that one of the deputies had already pledged 500 dollars for this fund.

In view of the fact that all means of living have risen so much in price, it was decided to increase the amount of support for widows and orphans, and all communities were urged to give sufficient consideration to this fund so that our district would not have to ask for a subsidy from the general support fund.

On Friday evening a service with a mission sermon was held in the Immanuel Church (Fr. Scholz) in Tonawanda, at which Fr. L. Müller preached the sermon and a collection was taken for the mission. On Sunday morning there was a sermon by Fr. O. Burhenn preached in the Synodal Church at North Tonawanda, and in the evening in the English service P. H. Lindke. Out-of-town pastors also preached in most of the surrounding congregations: as well as in our churches at Buffalo. In the pastoral service with communion on Monday evening Father H. Guckenberger preached the pastoral sermon and the Uterzeichuete the confessional sermon.

On Monday morning, instead of the usual short opening service, a short funeral service was held in memory of the pastors and teachers who had blessedly passed away in the Lord in the course of the past Synodal year, with Father H. Schröder giving the memorial address. By decision of the Synod this shall henceforth be a standing branch.

After diligent work the meetings came to a close on Tuesday afternoon only 4 o'clock with the singing of the verse "Praise, Honour and Praise be to God" and a common Lord's Prayer. Then each one went his road cheerfully home, to continue with renewed zest and vigor the work assigned him in the vineyards of the Lord: Vineyards of the Lord. May God bless them!

P. K. Frankenstein and his colleagues took great care to make the stay of the synodal members in their midst as pleasant as possible, and the surrounding parishes willingly came to their aid as far as necessary. Thus the men's choirs of the four neighbouring congregations arranged a singing service on: Wednesday evening a singing service, at which a collection was taken for a new organ in: Teachers' Seminary at River Forest. The congregation had also commendably designated the Sunday collections for out-of-town causes.

An excursion by automobile to the waterfalls had been planned for Saturday afternoon. However, this could not be carried out because of a funeral celebration. However, the plan was not completely abandoned, but was carried out on Sunday afternoon: Sunday afternoon. In splendid: Weather a large number of automobiles departed from the church at 2 o'clock for the Falls and thence down to Lake Ontario. Thus we also contemplated this great natural wonder in God's creation, thinking, probably saying, "Lord, how are thy works so great and many!"

But to our hospitable congregation, together with their pastor, and to all others who have shown us love and goodness at this meeting for the sake of the Lord, we cry out from our hearts: God reward you according to the Riches of his goodness for JEsu Christ's sake! H. Walker.

Christ's kingdom is not established by human authority, wisdom, counsel, or power, but by the gospel preached through babes.  
(Luther.)

## To the ecclesiastical chronicle.

**The Walther League**, the well-known association of youth groups within our Synod and the whole Synodal Conference, was gathered this year in St. Louis from July 16 to 20, with over 200 delegates and more than 300 guests. Among the delegates, however, one saw not only young people, youths and maidens, but also a number who are already of more mature age, besides a number of pastors and teachers. The meeting was opened with a solemn service, in which Fr. (5. Schmidt in German) urged upon the members of the League their double calling to be the light of the world and the salt of the earth (Matth. 5, 13-16), and Fr. E. F. Drewes in English encouraged them to right fidelity to their church on the basis of the words Ps. 137, 5. 6: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, where I remember thee not, where I let not Jerusalem be my chief delight." In the closing divine service, Rev. J. H. E. Fritz preached. The daily meetings were also opened with (Lot's) word, song and (Lebet), in which a number of speeches were held, which made the members of the League aware of their glorious privileges and many beautiful tasks: to stand up for the parochial school, to promote the establishment and maintenance of Christian hostels in the large cities, to participate actively in the work of the church through regular gifts, and much more. We attended the meetings, followed the various discussions with interest, and are pleased to say that we perceived in the young people a true Christian spirit and a lively interest in the Church, that they allowed themselves to be guided and listened attentively to the admonitions and encouragements that were said to them. The hope for the future of our Church rests, in human terms, on the youth, and the right cultivation of youth at the age when they are most impressionable will bring good fruit and great blessings. Teacher O. (Lotsch of Elyria, O., was re-elected president of the league. L. F.

**A reminder that is well-founded and necessary**, and not based on curmudgeonliness and lack of understanding of our times, is made by the "Gemeindeblatt". It writes: "For some years the custom has developed in Milwaukee that the lovers of the American ball game have founded baseball clubs in individual Lutheran congregations. In and of itself, there is little to be said against this. But when these clubs name themselves after the congregations from which they originate, it becomes a bad habit that makes a mockery of all Christian feeling. Trinity, Holy Spirit, Immanuel, etc., are not names for baseball clubs! Let it not be objected that only the Kinbs of the churches in question are meant. That is true; and yet, in connection with the victories and defeats of the clubs, names are used that remind us of the highest and holiest thing we Christians know. To apply the names of Christian churches to baseball clubs is a bad habit which should have no toleration among us." - True, it does not comport with Christian feeling to say, "The Holy Ghost is playing ball well this year," and even first, "Our Savior," "but there is nothing at all the matter with the Trinity either," etc. That our young people play ball is right and good, if nothing improper comes of it. And that they play among themselves is even better. But respect for the name of God and holy things in general should move them to take as Gabs also accordingly;! to take names accordingly. There are enough of such names, after all. E. P.

**Especially also in China** the Catholic Church boasts of great successes in the mission. The "Catholic Messenger of the Faith" writes: "In the midst of the many saddening news that have hit the foreign missions as a result of the European war, it is comforting to hear that in Peking, China, the work of spreading the faith was more successful in 1915 than ever before. A missionary in that city, Father Planchet, writes: 'Although the dreadful war has paralyzed our forces and diminished our numbers, yet this year we were privileged to report the largest number of conversions ever recorded in one year, 38, 293 baptisms of adults?' - Our synod as such does not yet have a mission in China. There is a free association in our circles for the operation of this mission. Its first missionary, Father Arndt, is, as we recently reported, given the testimony by outside people that he is carrying out the work with quite unusual zeal and diligence and is also achieving beautiful successes. Two of this year's candidates, whom the Distribution Commission had won for the work, were given to this missionary association for China. Our Synod no longer lacks the necessary people as it did in the past to take up the mission in such a promising country as China, and to pursue all other missions much more energetically; all that is needed is for the missionary zeal of our Christians to be still increased, and for the funds to be supplied still and much more abundantly to carry on the great work of the Church, the mission. Surely the Church of the pure Word should not lag behind others who are not so blessed with the full divine truth. We should all earnestly resolve that we will disgust our enemies with the sneer, "The purer the doctrine, the more tightly closed the purse." We should show the world and the church that the same love for God's Word which impels us to hold fast to its purity in spite of strife and scorn, also impels us to be quite generous, that it may be brought to all the world. - We have just read this information about the church mission in China: "The number of members of the evangelical churches is 470,000. The congregations are served by 546 ordained Chinese preachers and by 5364 non-ordained workers. The number of Christian native school teachers is 4712, Bible women 1789, and native assistants in hospitals 496. Last year Chinese Christians sacrificed P320,000 for Christian charity." E. P.

**In Australia, too**, attempts are being made to introduce religious instruction into the state schools. The "Kirchenbote" reports: "At present the Scriptural Instruction in State Schools League is busily engaged in collecting signatures for a petition to both houses of government for a referendum on the introduction of religious instruction in the state schools. The intentions of the League are stated in the following three points: 1. That Bible stories be compiled by the State Education Department, to be read by the children in school, and explained by the teacher according to their moral content, but without any reference to religious distinctions; 2. That preachers of the various church denominations be permitted to teach religion to the children of their denomination during school hours; 3. That a conscience clause be inserted in the law, whereby no child shall be taught religion by the teacher or by any preacher against the will of the parents. The fact that the need of instruction in God's Word is felt by the young is certainly gratifying. Would to God that in this time of trial it might develop into a popular need in the fullest sense of the word!

The zeal and interest of society in the spread of the word is also worthy of recognition. But it should be noted that the state as such should make possible the existence of Christian schools, that is, not hinder the founding of Christian schools and protect existing ones as a precious good in every possible way; but it does not have the task of taking education in God's Word into its own hands. That is the business of the church. If the above suggestions were carried out, the result would, at best, yet be a very inadequate one."

E. P.

**A fitting parallel to the pastors who** do not care about the purity of doctrine and the salvation of the souls entrusted to them, but at the same time talk a lot about how much they care about the welfare of the church, is given by the

says of such a pastor, "He may not be sound in doctrine; I don't know that, nor do I care for it. But he is an exceedingly fine man, and every boy in the congregation is fond of him. I am not going to stand quietly by and see him dismissed without a struggle." So a good friend told me the other day. The pastor was no doubt sociable, popular with the young people, a good comrade to all the Boy Scouts and Christian Endeavorers. But it irked the Board that he was always belittling Moses in the pulpit, and all the old Christians wished to hear a little more of Paul, and quite a part less of Emerson. Had they not a right to expect that he would offer them something more than what they could have in their newspapers every day? The situation reminded me strongly of an incident that occurred during the Civil War. The army was in great embarrassment for the necessary number of wound doctors and issued a call for physicians. One day quite a hundred came forward to apply for the position. They were assembled at the State Capitol to be subjected to an examination. Each applicant was given a piece of paper containing a hundred questions about the construction, life, and care of the human body. One of the applicants looked at the long list, approached the examining officer with the long series of questions in hand, and asked with a peevish expression, "Doctor, do you really expect us to answer all these questions?" The answer was, "Certainly, certainly. Just get back to your seat and write out your answers." But there was a vigorous protest, "Sir, I should like to know what is the use of our wasting time here with all these questions, while our country's flag lies in the dust." The examining authority held that the country brother was a good patriot, but that they could not recommend him as a surgeon. This is how some of us judge when a young man wants to be employed as a pastor, but is not able to answer the necessary examination questions concerning the duties of a doctor of souls. - The fact is that the Scriptures do not consider everyone fit for the ministry who only knows how to make himself popular with the people, but they require that he be a believer, have the necessary love for Christ and his church, be pure in doctrine, and be able to teach others. He who shuns an examination in purity of doctrine will probably have similar reasons for it as that prospective surgeon, and his talk of love to the church is bogus. E. P.

**Concerning the salvation of the church in the country,** the *United Presbyterian* rightly says: "There are many ways in proposal The church in the countryside has been brought to the attention of many people. Some have advised that they be secularized by doing all sorts of worldly things, teaching and discussing agriculture, and making them more centers of sociability. We have our doubts, however, as to whether this reversal

of the purpose of the Christian church would do much to promote religion or agriculture. There is something in the religion of the fathers who founded the ancient churches in the country, the decay of which is so loudly lamented; if it were faithfully instituted and applied, that would help to rebuild the fallen walls. "

E. P.

## Missing.

Narration by Ernst Evers.

### 2.

The storm wind roared and played with the roof tiles and rattled the windows and whistled through the cracks and holes and told its great stories. What tales the storm-wind knows to tell for him who can understand his language and has a desire to listen to his bass and minor tones! "From France I come," the Stormwind told, "from beautiful, sunny, vine-rich France. A year ago I traveled the same road, and made the clash of swords echo; and in the bloody corridors I picked up with a swift hand the cry of pain of the wounded and the death rattle of the dying, and carried it into the quiet chambers where the mothers sat and the young women; and they pulled their little children tighter to their mother's breast and sighed fearfully: 'Ho, the evil wind! Fear chases my heart for the father out there. Ho, the evil wind!' Am I really so wicked? Could I prevent them from giving me the message? Or was I not to deliver what the dying had bidden me? That year," continued the Stormwind, "I went along the same road, and as I passed over mass graves, where they lay by hundreds side by side, the bones of the dead stirred, and the decay cried: 'Take me with you!' and the rotting corpse cried out: 'Greetings to mine! What was I to do? A bridled snout seeks its rider. I am the foaming horse that rides the globe. So I said: 'Rise up, foul and corrupt... Sighs of misery and lamentations of widows I hear on this side of the Rhine and beyond; so be it! Once more will I knock at the windows, and send your groats into the silent chambers.' And when I began to groat, they said: 'Ho, the evil wind!' Am I so evil? I knocked on a window over in the town in the quietest street, in the very quietest house. Two widows lived in it, a young one and an old one, and two little children in bloom; but the little children made no noise. They sat on a stool before grandmother's bed, and listened to grandmother's old stories, and the young widow sat beside them on the chair. Have I to give you my regards, I thought, to you two widows, or have I not? A year ago, I remember, I knocked at this window, too. I know the old woman in bed again: her hair is white like the snowfields of Siberia, over which I want to ride tomorrow, and her face is pale like the faces of the fallen on the battlefields of France. "Hn, the evil wind!" they said a year ago. Yes, I remember that. As I came on pilgrimage across the bloody field of Maubeuge, a wheezing warrior called out to me: "Give my regards to the quietest house in the quietest street. Do I have to send them greetings today, too, from the field of corpses on the Marne?"

"Hu, the evil wind!" said the young woman. "Mother, do you remember that it was just such weather when we received the sad news about our Victor? The storm-wind had been raging for several days. My heart was so full of fear and pain, and then the news came. Soon it will be a year."

"Yes, Marie, I remember," said the old woman. "The storm wind roared. And now when I hear the wind roar this autumn, I thank my Lord for the storm-wind. For the storm is an angel of God, whom He sends from heaven to shake the old rotten tree. I feel it, Marie, that only a piece of its bark still clings to the root; once more such a storm, then the last piece will break, and I will see my Victor and my Albert and all the dear ones above. Thanks be to the Lord even for the storm-blowing!"

"They must be good people to praise me, who otherwise seldom hears his praise sung," said the storm, exultantly; and the wild journeyman dashed round the corner of the street, and raced about the market, whistling and humming confusedly in a hundred different keys. The mayor's hat blew off just as he stepped out of the door of the town hall, and the stilt-foot, who wore neither medal nor badge of honor on his torn uniform, had to hold on to the corner of the house, or the storm-wind would have blown him over. Stelzfuß seemed to be a poor mendicant: torn is the tunic and uncouth the knotted stick in his hand. But the man is still inexperienced in the new trade; for when the pitying eye looks at him, he bashfully casts down his eyes, and in the street he dares address no one.

Against the weather the man fights, against the evil weather. And again he has to stand still in front of a front door and hold on to the banister. He has to stand still as if his breath had run out. He has opened the door, but he withdraws his hand. Now he stands in the hallway on the banister and has to hold on to it to make sure that no storm wind can blow through his torn uniform. Or does a roaring storm itself rage through his heaving chest?

He has to hold on and looks up the stairs. His eye twitches, his lip quivers. Were you not there, warrior, when the mountains of Maubenge were taken? Didst thou not charge as the boldest of men? Are the stairs steeper than the mountains of the Marne?

The storm wind roared and played with the roof tiles and rattled with the windows; but up in the parlour it was quite quiet. Who remembers the past, his lips are silent, and where death wants to press his seal on a human face, there the hearts become completely quiet.

"See, my child, who is coming out up the stairs! I hear thumping, like someone hitting the steps with a heavy implement."

The child went out, came back in a hurry, and said hastily, "O mother, a bad man-a soldier with a long beard-a soldier who wanted to grab me-and the soldier was crying."

But before the child had quite made his report, the soldier had opened the door. The mother had risen, had looked at the stilt-foot from top to bottom, and a cry, as if the voice were trying to penetrate the clouds, had escaped from the silent mouth; and the woman had spread out her arms and had clasped the stilt-foot, as tightly as if her arms were brazen fetters that were to chain him forever to her poor - warm heart. Over in the bed, a white head rose high; the lips opened to echo the cry; and the head sank into the pillows and rose again. Then they drew her into the blissful embrace, And sat on the edge of her bed, and cradled the White Head against the heaving breast- Her son-her daughter. At last the grandmother's lips whispered softly, very softly, as if only the three of them might hear it, "Viktor-our Viktor!" (Conclusion follows.)

## Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 4th of Sunday, n. Trin.: Kand. H. Tietjen at St. John's Church, New Park, N. P., assisted by Prof. Stein and P. R. B. Steups by P. H. C. Steups - Kand. P. L ü d e r s in St. Peter's Church at Reedsburg, Wis. by P. W. Kansier.

On 5 Sonnt, n. Trin.: Kand. 5). H o h e n s t e i n at Trinity Church, Bloomington, Ill, assisted by PP. C. G. Mennicke and W. E. Hohenstein, by P. O. L. Hohenstein.

Introduced on behalf of the respective District Presidents:

On Sun. Jubilate: Fr. H. Kelle cmann in his parish at Knoxville, Tenn., by Fr. On sunday. Cantate: Rev. W. Frederick at Trinity Parish, Fergus Falls, Minn. by Rev. Th. Heine.

On the 1. Sunday, a. Trin.: P. A. Nohlfing in the parish at Ramona, Kans. assisted by Heerwagen, Hermerding, Theel and Stemmermann by P. M. Senne. P. M. G. P o l a c k in Bookman, Mont. assisted by P. H. T. Rauh.

On the 3rd Sunday, A.D.: Rev. W. Blumenkamp in his parish at Batchtown, Ill, by Rev. C. J. Bruders.

On the 5th of Sonnt, n. Trin: P. H. C. Brauer in the Immanuelsgemeiudt at New Butler, Wis. by P. H. G. Schmidt.

Introduced as teachers in parochial schools were:

On the 2nd of Sonnt, n. Trin: Teacher C. W. Grothe as teacher in the school of St. John's parish at Bellewood, Ill, by Bro. Herm. Meyer.

On 5 Sonnt, n. Trin.: Teacher F. W. Meinte as teacher at the school of the Trinitatisgemeinde at Altona, Nebr.

## Initiations.

Dedicated to the service of God were:

Churches: On Trinity Sunday: the new church (50X26 feet) of Luther Parish at Villa Clara, Rincão São Pedro, Rio Grande do Sul, Brazil. Preachers: UP. Cbelke and Schröter. Fr. Schröter also said the dedicatory prayer. - The new church of the Salems congregation in Fronticr County, Nebr. at the same time celebrated its 25th anniversary. Preachers: UP. Baths, M. Mayer (English) and Ziebell. DU consecration was performed by Fr. Inselmann. - On the 1st Sunday, n. Trin.: The new church of the St. Paulsgemeinde at Ramona, Kaus. Preacher: Theel and Senne.

Organ: On the 5th of Sonnt, u. Tritt.: The new organ of the congregation at Dewey, Ill. at the same time celebrated Mission feast. Preachers: Pros. Streckfuß and L. Herm. Schroeder (English). Collection: H31.00.

## Groundbreakings.

The foundation stone for the new church was laid:

On Sunday. Cxaudi: Zionsgemeinde zu Marys ville, Nebr. preacher: P. Schormann. - On the 3rd Sunday, A.D.: St. Paul's parish at Lake Wood, O. Preachers: PP. Eyler and Schurdel (English). The consecration was performed by Rev. J. H. Meyer. - St. John's parish at Wheaton, Minn. Preachers: 4 "P. J. C. Siegler and Fädtké. - St. Mark's congregation at Woodlawn, New York, N. P. Preacher: Rev. Schoenfeld. The act of consecration was performed by Rev. O. H. Trinklein.

## Anniversary.

On the 3rd Sunday, A.D., the Zion congregation at Marshall, Mich. celebrated their Ooth anniversary. Preachers: 4 "P. C. A. Mayer and A. G. Spiegel.

## EconoMic anMgen.

The Grand Rapids - Special Conference will assemble, w. G., on the 1st and 2nd Anglists at O. Sievers' church at Arcadia, Mich. Work has been done by Uk. Poch, Otmann, Heidel, Hutfilz, Lübke, Loßner, Nüchterlein, Sievers, Huschen, Schriefer, Höneß. Confession: H. Succop (Fr. B. Succop). Sermon: P. Held IP. Huth).

The E a s t L g e S h o r e - Special Conference will meet, w. G., on August 7 (10 z.u.) and 8, at Forestville, Mich. Work: Our



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**That our celebration of the Reformation anniversary may be one pleasing to God!**

### I. "To God alone be the glory!"

Our church celebrations all have one purpose: to proclaim the great deeds of God. "Glory to God in the highest!" this is the keynote that runs not only through our celebration of Christmas, but through all the feasts of the church year. If, therefore, the Church of the Reformation has added a new feast, the Reformation feast, to the feasts of the early Church, it is justified for the sole reason that on this day, too, we commemorate a great deed of God, the reformation of the Church set in motion by Luther. There, too, the pastor at the altar intones, "Glory to God in the highest!" and the congregation responds, "To God alone in the highest be glory and thanksgiving for his grace!"

"Glory to God alone in the highest!" Where this is not the mood, a church festival is not celebrated in a manner pleasing to God. But especially with the Reformation feast there is the danger of honoring people, of celebrating a human being, the human being Luther. This is what happens when we lose sight of the fact that Luther was only an instrument in God's hand for the restoration of the apostolic church. This is what happens when we attribute the success of the Reformation movement to Luther's mighty courage, his high spirit, his power of speech, his incomparable gifts. Therefore, we also warn our Christians at every celebration of the Reformation feast not to fall into human idolatry, but to give glory to God alone for the rich blessings of the Lutheran church reformation.

All our readers will agree that our celebration of the Reformation anniversary should above all be a celebration pleasing to God. That it will only be pleasing to God if we also give glory to God alone in the celebration of this anniversary does not need to be proven. Whether we

But whether we will give glory to God alone in the Jubilee year with our preparations for the celebration and with the celebration itself remains to be seen. That will be decided when we see whether our congregations can resist the temptation to make their celebration pleasing to men, to seek glory from men instead of giving glory to God alone.

Let us take a look at the suggestions coming from other quarters to guide a worthy celebration of the Jubilee Year. We have recently read about this in the journals of other Lutheran bodies. One reports that in the near future the congregations of all synods will be told how they can draw the attention of the public to their celebration through historical processions, through the erection of Luther monuments, through triumphal arches in the streets in memory of the Reformation, through historical exhibitions, through "living pictures," Luther dramas and moving picture films. One wants to provide guidance on how to arouse public interest in the celebration through performances of jubilee cantatas by mass choirs and other musical events. One wants to hang Luther's ninety-five theses in print on the Lutheran church doors during the time from October 1916 to October 1917. One already registers Luther rings, Luther medals, Luther clock goats, Luther banners, Luther pennants. One urges above all that we should set ourselves the task to win as much space as possible in the daily newspapers for the reporting about performances, parades, processions, pageants and programs and to open for this purpose an extensive local propaganda for the sake of untiring working of the secular press.

Now let us be careful not to condemn in a fanatically one-sided way what is new about these proposals, precisely because it is new. As far as we have outlined the recommendations for the celebration of the Jubilee in the above, there is nothing inherently sinful about it. (We'll keep coming back to things,



who are not so innocent). There is no scripture found that forbids us to carry Luther banners in processions. We have no prohibition that forbids us from historical pageants. \*) If we can show the history of the Reformation in the photo-play, it would even be a nice change of pace in the midst of the silliness and shamefulness now being shown in the photo-play. Luther made use of the newly invented art of printing; why should we not use the light picture? We need not be ashamed of Luther and the Lutheran Reformation. Yes, we should certainly do more than has been done so far to acquaint the American people with our doctrine. We have the pure gospel, which saves souls, and from which immeasurable streams of blessing flow also to national and social life. We have done too little to acquaint others with the fact that there is a Lutheran Church, what it does, and what it teaches. And if, in the course of deliberations about the appropriate celebration of the Reformation anniversary, someone in our congregations should come up with a new idea about how we might use the opportunity to draw the people's attention to our doctrine and to the work of our church, let us not immediately reject such an idea precisely because it is new, but let us examine it without prejudice as to its practical value.

On the other hand, we do not want to conceal from ourselves that there is a danger associated with such exhilarating, eye-catching public events for those who take part in them. The danger is great, even very great, that with such events, especially if they are done for the express purpose of impressing the American public with the greatness and power of our church, we will fall into a zeal that is not of the spirit but of the flesh; that we will not so much glorify our God and his grace and power, as he proved them through his instrument Luther four hundred years ago, but rather basically glorify ourselves. It is with good reason that our Lutheran Church has been suspicious of such pompous and noisy events. It is too easy to be driven to such undertakings by a feeling of one's own importance, which is now at last being recognized; too easy to be driven to seek the applause of the world, especially of the newspaper-writing world; too easy to be driven to seek honor before men. How easily the desire for recognition of our church activities in the daily newspapers degenerates into a vain craving for fame! Let us beware as congregations, let us beware as a synod, that by striving for vain self-glory, by reflecting ourselves in all kinds of large and small papers, by glorifying our American Lutheran Church - with its divisions and aberrations! - and our Synod - with its many defects and infirmities! - probably even by glorifying the individual congregation-which perhaps has not been such a salt to its surroundings as it ought to have been! - To rob God of the honor due to Him alone, to seek favor and recognition from men.

\*) In the *Lutheran* (General Council) recently such reformation pageants as papist nonsense. That is too narrow.

and thus make our celebration of the feast, with all outward effort, a failure! Look into your own heart, reader, whether the danger is not there! Our God wants pure fire on his altar! It is not enough that we print *Soli Deo Gloria* - Glory to God alone! - at the bottom of the festival program.

This is not to say that participation in all such public displays and festive programs necessarily leads to self-conceit and must in any case be taken as proof of carnal pride. It is possible for a number of congregations of our synod to jointly stage a pageant, a historical festival, in which the course of the Reformation - Luther's life and work, his struggles with papists and sectarians, etc. - is portrayed, and that the participants are prompted to such a festive celebration by quite pure motives. They want to acquaint the general public with Luther's mighty struggle with the Antichrist and to bring the Scriptural truths, which were at stake there and in the struggle with the Zwinglians, to the non-Lutheran people. This is possible. But it is also very costly! And whether the hundreds of dollars spent on a really beautiful and impressive pageant could not be used much more effectively in other ways to serve the same purpose, namely mission among the unchurched multitude, is something a congregation should well consider. This is not to be overlooked: every kind of public rally goes heavily into the money. And are they not easily a blow? Who would know of any real profit for our church in this direction, which we would have had up to now from larger communal jubilee celebrations? Let us remain sober and not see in the celebratory mood results that are not there. Whoever builds a tower, overestimate the costs. A producer of moving picture plays had a conversation with Schreiber about a planned Reformation film. It did not occur to us to discourage the man; but we were interested to hear that even a very short Reformation play on film would cost at least \$5000. By duplicating the film, the cost would increase immensely. Would the result be commensurate with the expense? Yes, they say; but the people will learn what a great part Luther played in world history, what a champion of freedom and culture he was, etc. True; but with ideas which have as their object the cultural value of the Reformation and glorify Luther as a national hero, as a freedom fighter, the Church has absolutely nothing to do. Besides, every socialist and freethinker recognizes what Luther did for modern culture; does that bring these people closer to the gospel? Not one step. And yet, with regard to the unbelieving world, this must be the whole purpose of our celebration: to bring sinners to the knowledge of salvation. That imposing and colorful public exhibitions, artistically important concerts, etc., can serve this purpose to a certain extent, if they are held in an ecclesiastical sense, is to be acknowledged; but one should not overestimate the results that can be expected from such celebrations. Yes, but, they say, it is proved to the people in this way what a great and

We will be spoken of; we will be acknowledged more as a power among the people, as the Catholics are now acknowledged, as well as the Presbyterians, the Methodists, and the Baptists. And thus we have arrived again at that mood which is incompatible with a God-pleasing celebration. Let us bring pure fire to the altar!

Our congregations will do well to follow the recommendations of our Synod in planning for the festival year and celebration. If we look at these recommendations as they appear in the report of the Synod of Delegates of 1914, the following picture emerges of the celebration and its preparations. During the Jubilee Year, everything that can be done to "spread knowledge of the nature of the Reformation" in our congregations is being done. Should this still be necessary? Yes, it is very necessary. Few of our parishioners have an adequate picture of the truly appalling conditions that prevailed in the church before the Reformation. Very few know what a state of bondage, ignorance, spiritual brutalization and hopelessness they escaped through Luther's work. They are to be reminded of this and called upon to give proper thanks for the divine deed of the Reformation, mainly "by preparatory sermons and lectures," also by illustrated lectures. These will describe in their main features the course of events during Luther's lifetime, so that the courage of Luther's faith, his faithfulness to the confession, the wonderful events of his life and the awakening of a new evangelical life in Germany and all of Europe will stand vividly before our Christians when they now celebrate the anniversary. All kinds of written material and other publications should also help to achieve this. Already at the beginning of the jubilee year two memorials will be published, one in German and one in English, which should find a ready market in all our congregations. In these writings, people who have the right skills will illuminate the Reformation from all sides and convey a deeper understanding of its individual features, presented in a popular manner. Our school youth will also be provided with a festive booklet. For the choirs choral pieces are planned, for the common church celebrations programs in German and English language. A beautiful text for a jubilee cantata has been provided by Fr Herzberger. The collection of a larger fund has already begun in many congregations. God grant that a considerable sum will be raised! Not in competition with others, not for the purpose of self-glorification, do we want to make an effort with this collection, but only to create a memorial of the celebration, which on the one hand should be a worthy thank-offering for the blessings of the Reformation, and on the other hand an effective help for the spreading of the beatifying doctrine. A commemorative coin, which will be completed in the next few months, will also serve as a later reminder of the celebration.

Who does not recognize that in the above work program enough opportunity is created for the activity of our congregations? If we want to celebrate in right recognition of the spiritual treasures gained through Luther and with clear manifestation of our festive joy, our congregations and their pastors, their schools and choirs have a year of lively activity ahead of them. And

Who among us does not wish that communal celebrations on a larger scale, as recommended by the Synod, should take place everywhere? Every congregation is free to supplement such public celebrations with all kinds of accessories, as has already been indicated. And these celebrations will be above all pleasing to God, if the idea which the Synod has put forward as a point of view for these large public gatherings is carried out: "in order to increase one another's festive mood and also to draw the attention of the world to the cause of our festive joy". To the cause of our festive joy! To the salvation of the enslaved Church from the clutches of Antichrist! To the victories that God's Word has won even over the sectarian spirit! To the reformation of the Church through the doctrine of the justification of the sinner by faith alone! This is the cause of our festive joy. Where it is expressed by great multitudes hastening together to hear the great acts of God, there is right celebration, there God is well pleased with our! Jubilate.

The committee of our synod emphasized: "The celebration should finally also be a confession. ... Now, since our spoken and written word will reach only a vanishingly few outside our journey," the committee recommends "a free distribution of smaller writings on the blessings of the Reformation." These smaller writings are to contain "a confession of the doctrine which is all-sufficient" and "will enable all outsiders to inform themselves about genuine Lutheranism." We are pleased to inform readers that a series of such small pamphlets is in preparation. The Publicity Bureau of our brethren in the East is acting jointly with our Central Committee in this. About a dozen tracts in English are in prospect, and able people have already been found to supply the text. Two German tracts are also planned. These tracts should be purchased en masse by our congregations for free distribution, so that by the autumn of 1917, when the world is still standing, the blessed significance of the Reformation will have become known in the widest circles of our population.

Would all of our congregations like to deal with these recommendations of our Synod in the near future and begin preparations for a celebration worthy of all sides in as extensive a manner as possible! Matzos, initiate the preparations for a celebration of the Reformation anniversary that is worthy on all sides! G.

## **Blood reading from the synodal reports of the year 1915.**

### **7. from the uniformity of the Holy Scriptures.**

(From a paper on the prophecies of Christ in the books of Moses. Report of the Iowa District. P. Th. Haussen, speaker.)

The Holy Scriptures are uniform, in spite of all the objections of unbelief made against them, both according to their origin and according to their content. Once according to its origin, because it comes from God and not from many different men. However, God did not write it with his own hand in the manner of men, but as the most high Lord he had it written down for us by his chosen human servants. The Bible contains

a total of 66 different scriptures, which have been distinguished in a period of over 1500 years and in two different ancient languages by different men of God, but - by inspiration of His Holy Spirit. So God alone is the Holy Spirit Himself and no human being is the author of the Holy Scriptures. The many human writers, some known to us and some unknown to us, were only His living instruments for writing down the individual parts of the Bible. It is quite obvious that God left his natural character to each of his scribes and made himself useful for the writing of his word, which is why we occasionally call them the authors of their books without hesitation, but always only as purely tool-like authors, no more and also no less. God Himself is and remains the author of the Holy Scriptures, for these holy men of God wrote their own words only from the inspiration of His Holy Spirit. And therefore we hold that the Holy Spirit spoke and still speaks to us both through Moses and the prophets in the Old Testament and through the evangelists and apostles in the New Testament.

On the other hand, the Holy Scriptures are also quite uniform in their content. This is, in a nutshell, in the Old as well as in the New Testament the word of God about Christ for our salvation. (Joh. 5, 39.) This, however, is only a very summary of its actual main content. For when considered in detail, the contents of Holy Scripture are simply indescribably rich and manifold. We find in it, among other things, revelations of divine mysteries and truths which men would never have thought of; information about earthly and human things which human learning could not have investigated in eternity; doctrines of faith, rules of life, laws, etc., to which simply nothing of the same kind or equal value can be placed by human side. So these are all things which only God could communicate, and which, as Scripture shows, He has communicated. But the Scriptures also contain many such statements and communications, which we must admit, and readily admit, that they might well have been known and distinguished by men without divine inspiration, because similar things are also found in many purely human books. But because of certain scriptural statements (2 Tim. 3, 16; 2 Petr. 1, 20. 21; Is. 34, 16 and other passages) we know and say of such things in the Bible that they are from God alone, because they only came into the Scriptures because God wanted it and just as He wanted it. Where we can clearly discern God's purpose in this, we can see that such things, great and small, have stood at certain times and in a certain way in a very definite relationship to Christ and to our salvation, and that they still do. But where it is not possible for us to know this, we believe it, for it does not depend much on our own knowledge and opinion. Though we hold, then, that nothing in Scripture is accidental or vain, yet we justly make a distinction between what is more important and what is not,

what is not so important in Scripture. Christians have always had the experience that many things which at first glance seemed to them to be of secondary importance or even superfluous in a text, nevertheless proved to be extremely important when they penetrated deeper into it. Christ is and remains always and everywhere the actual main content, the core and star, to which everything else in Scripture is subordinated in an explanatory and serving way, the golden thread that always runs through its other contents. We find this Evangelium in the Old Testament as prophecy, often a little veiled, but nevertheless well recognizable, but in the New Testament as fulfillment and always clearly recognizable, namely, if one only does not courageously twist the words of the Holy Spirit. And that is why, in spite of all the contradicting false believers, we hold to the fact that the whole Bible is quite consistent in content.

We Missourians are not at all ashamed of this faith, that is, of the confession of the literal inspiration of the Holy Scriptures; on the contrary, we boast of it with thanksgiving to God, who has preserved us in grace. We know that he who has lost faith in this doctrine has also lost the key to the understanding of Scripture in general, and especially to the prophecies of the Old Testament. Therefore we find little value and profit in the writings of modern theologians, because they have lost the Scriptural principle, without which all other scholarship in and about God's Word becomes useless.

## Ans of our East Indian mission.

### 1.

With some personal news about our missionaries we want to start this report.

In our northern mission area there are only three missionaries at the moment: Kühle and Hamann in Ambur and missionary candidate Ludwig in Krishnagiri. Our nurse, Miss Ellermann, is working in Barngur and is doing much good for the physically sick. Missionary Kühle is in Australia for a time in order to accomplish his marriage, which had been planned for a long time but had been postponed again and again because of the turmoil of war, and which was nevertheless very desirable under the circumstances. We presume that the Indian Government has given him reliable assurances that he will be allowed to set foot on Indian soil again with his young wife in due course. Because of the great need for workers in the northern area, where we can hardly keep what we have, the native preacher Jesudasen has been temporarily transferred there from the southern area.

There are six missionaries working in the Southern Territory at present: G. Hübener, Lutz and Görß in and around Nagercoil and Zucker, Ehlers and Harms in and around Trivandrum. They also have much more work than they can handle and do not know if they will be able to respond to new calls to take up work in other places.

The situation with our eight other missionaries is as follows: Nan from the Southern Area, who was on home leave at the outbreak of the war, is still in Germany and is on medical duty with the army. Stallmann from the Northern Territory is in the winter

was expelled from India with his family and brought to Germany. A. Hübener from the southern area, after being a prisoner of war in India for one and a half years, was also brought to Europe. While his family was allowed to travel to Germany immediately, he was first held again in a prisoner of war camp in London for a few weeks, but was allowed to return to Germany very recently. Missionary Williems of the northern area fared differently. He too was held as a prisoner of war in India for a year and a half, finally expelled and taken to Europe, only to be held again in London. And when he was released there with Missionary Hübener to be taken to Germany, he was refused entry because he had been absent from Germany too long, and he must at present stay in Amsterdam in Holland.

In our own country, Missionary Freche of the Northern Territory is on home leave. He spent the winter in St. Louis and is now giving missionary talks back and forth in our synod. Missionary Gutknecht of the Southern Territory, who has also been here for a year on home leave and has given many missionary lectures, has unfortunately been compelled by family considerations to hand in his resignation, and is awaiting a call to the pastorate. Mr. Lorey, who was appointed administrator of the Bergheim and head of the Vergheim School, but was not admitted to India, in spite of our assurances to the contrary, is still in San Francisco. And at last Missionary Naumann, on the advice of the doctors, has also felt compelled to bring his family to America, and arrived here a few weeks ago. The missionaries expelled from India and those on furlough are otherwise ready to return to India. But there can be no question of this before the end of the war, and it cannot yet be said whether it will then be possible for all of them. Nor was it possible to call new workers, since we could not obtain any assurance that they would be admitted to India. The Indian Government has refused entry to P. E. Moll, who was appointed by the Commission and who is a British citizen by birth and has been so to this day.

These are difficult, difficult times for our mission, and that these experiences for the missionaries included and still include many troubles, hardships, worries and concerns, needs no further explanation. The commission entrusted by the Synod with the direction of the mission also had and still has its fair share of worries; and the end of these is not yet in sight. We console ourselves, however, with the pious Paul Gerhardt, and keep our thoughts to ourselves:

Are you not Regente, who should lead everything;  
God sitteth in judgment, and leadeth all things well.

He has ways everywhere, He has no lack of means; His  
doings are all blessings, His walk is all light; His work no  
one can hinder, His labor may not rest, If he will do what  
is profitable for his children.

And we again call upon our Christians to lift up their hearts and hands to the throne of mercy and with fervent prayer to pray that God will look on, control the terrible world war, give better times and also pave the way again for our mission to new, further, greater blessing work in the great heathen country of India.

We also do not want to forget that we are not alone in having to go through such difficult times. Especially the German mission has received deep wounds. In some of its regions its work seems to be completely destroyed, in others it is severely damaged and threatened. Especially the well-known Leipzig Mission, which works among the same Tamulen people as we do, has suffered great damage because a number of its missionaries have been expelled from India. \*) The Ohio Synod of our country has had very similar experiences to ours. It sent out two missionaries, but they were detained on the island of Ceylon and were not allowed to enter India. And after months of waiting, despite all efforts and negotiations, they will probably have to return soon.

And yet there is no lack of missionary successes during wartime. We are not talking now about the fact that difficult times are always times of blessing, in that they encourage self-examination, contemplation, study of the Scriptures, prayer, greater earnestness and zeal. From a purely external point of view, too, one can glean many pleasing things from the now very sparse missionary news. For example, the Berlin Mission in East Africa, where the war also has its terrible aftermath, experienced an increase of 20 percent during the year 1914. The Rhenish Mission in New Guinea, where Australian troops occupied the German colony, has had its largest baptism of heathens in the fall of 1915, and numbers 400 baptismal candidates. The Leipzig Mission was able to examine and ordain 13 baptized preaching candidates about half a year ago. God's work continues, also in our mission, as we will show next time from some reports.

L. F.

## News from our missions.

**Emigrant Mission in New York.** (Excerpt from the annual report of the Emigrant Missionary.) The immigration we have to reckon with has become so small due to the European war that we should nevertheless take a closer look at the matter. We have been able to do a great deal of work in the past year in the care of emigrants (about 2600 were under our care); for this work does not only extend to the days of landing and the nearest time. When, after a hundred vain attempts, the immigrant has reached the end of his resources and courage, and is now in danger of falling altogether off the track and perishing, the aid of our care is often much more appropriate and directs much more than in the first hours, when the skies of America are still full of him

\*It was a joy to our missionaries and to us that we were able to provide over 800 rupees (\$275) for warm clothing for the Leipzig missionaries who were quickly ordered to leave in the middle of winter. This money did not come from the missionary treasury, but had been allocated to us for the relief of bodily needs in time of war.

hopes. This year in particular, we have been able to do and help far more than in previous years. We found ways and means to help the people to work in their field or to create secure income for them in some other way. We provided them with food, sleeping accommodations, clothing and shoes. In this way many a person has been pulled back from the abyss into which he was in danger of "falling". Need I mention why we do all this? It goes without saying that all external care is only a means to an end. In a hundred small ministries we want to share the Gospel.

I would like to draw attention to one point in particular: the immigrants have for years, without exception, been taken directly from the immigration station, Ellis Island, to their destination under the protection of the government. They no longer require shelter or protection in the city, for they proceed at once without even setting foot on city soil. Immigrants to New York are delivered directly to their friends or relatives, whose address they are already required to give at the port of departure, and which is entered on the ship's manifest. Thus, only those immigrants who land here without any particular destination and without personal friends are considered for accommodation in an immigrant home. But their number is small, at any rate too small to justify the maintenance and operation of a house such as ours. I believe the Pilgrims' House has fully served its purpose. Arguably we have no debt on the Pilgrims' House, but even the limited operating expenses give us proof that we will now always have to reckon with a large deficit. Under such circumstances, can and may we continue to operate? Wouldn't the time have come to think of selling the house and only run our energetic mission through a bureau? How the circumstances will develop after the war The situation will remain the same whether immigration is strong or weak. But whether the house should be run as a hospice for our western visitors, I do not take the liberty of judging.

## To the ecclesiastical chronicle.

The following was reported to the Synod of the Southern District about **Concordia College in New Orleans**: "At present seven students are attending the institution, one more than in the last school year, and all seven are preparing for the holy preaching ministry. Your supervisory authority intends to continue the institution as before and recommends to an honorable synod to seriously consider how more pupils can be won for our institution." It was decided: "to continue the Eoneordia College, but under the present circumstances with only one professor"

**What does the Lutheran Church think of so-called emergency baptism?** Some time ago one could read about it in the "Christian Apologist", the German paper of the Methodist Episcopalians:

"Second, we do not believe in so-called 'emergency baptism.' The Catholic Church believes and teaches that baptism is regeneration, that is, that man cannot be saved without baptism. That is why they like to baptize as many as they can,

in order to make them blessed according to their own understanding. The Lutheran Church believes and teaches that regeneration takes place in baptism. Therefore, in their view, baptism is also necessary for salvation. Therein then lies the necessity and justification of emergency baptism. But we do not believe and teach that baptism is regeneration, nor even that regeneration takes place in baptism, but simply that 'baptism with water is the symbol of birth out of the Spirit - regeneration - without which no one can see the kingdom of God -- become blessed'. We men, therefore, are not saved on the basis of our baptism, that is, because we are baptized, but solely on the basis of the merit of Jesus Christ. According to our view, the Lord, when he made the covenant with men, 'also received the children into it,' and 'thereby they became partakers of his gracious blessings.' Now, while it is certainly the sacred duty of Christian parents, if they believe at all in the validity of infant baptism, to consecrate their children to God in baptism as soon as at all possible, the blessedness of a child, if it should die unbaptized, does not depend upon it. Such a child, even if unbaptized, will certainly go to heaven on the basis of the merit of Jesus Christ. So we have absolutely no reason for emergency baptism. I know very well that from time to time we have to deal with people who have come to us from the Catholic and Lutheran camps, and who still cling to this old, unbiblical view that they brought with them. In such cases, which are becoming fewer and fewer, we must not be guided by the view of the individual people, but by the teaching of Scripture as our church understands it. The sooner we completely free ourselves from this wrong view and practice, the better it is for us." - To this it must be said: the Lutheran Church, however, thinks more of emergency baptism than do the various Reformed sects, and for the simple reason that she thinks more of baptism than they do. It is true that the Lutheran Church does not teach "that baptism is regeneration"; no one will have said that so briefly. But this we do teach, "that regeneration is in baptism," in baptism, or through baptism, as a divine means of grace. For this is what the Scripture itself says. The Lord Christ himself says, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Joh. 3, 5. And following him, the apostle calls baptism "the bath of regeneration and renewing of the Holy Ghost," Tit. 3, 5, and says: Christ has "cleansed His church by the bath of water in the Word", Eph. 5, 26. Thus the Holy Scriptures and according to them the Lutheran Church place baptism in connection with regeneration. Nowhere does Scripture say that baptism is only "a symbol of the birth out of the Spirit, the new birth," only an image and meaning of the new birth, which otherwise has nothing to do with baptism itself, does not take place in and through baptism, but can occur long before or long after baptism. On the contrary, it emphasizes that baptism is not such an outward washing, "not the putting away of filthiness from the flesh, but the covenant of a good conscience with God through the resurrection of Jesus Christ," 1 Pet. 3:21. "We men, therefore, are not saved on the ground of our baptism, that is, because we have been baptized"-this sounds as if one would deliberately contradict the word of God. The Lord Christ says, "He that believeth and is baptized shall be saved," Mark 16:16. And Peter expresses this so strongly that he even says of the water in baptism, "Which therefore also maketh us blessed in baptism," 1 Pet. 3:21. And this is no contradiction to us at all: "We men are not saved on account of our baptism, that is, because we are baptized, but because we are baptized."

but solely on the basis of the merit of Jesus Christ", just as when it is said: "We are saved through the gospel. This is what the Scripture says. "The gospel is the power of God, which maketh blessed every one that believeth therein," Rom. 1:16. "As they which are born again, not of corruptible seed, but of incorruptible, even of the living word of God, which abideth for ever," 1 Pet. 1:23. 1, 23. "The gospel of your salvation," Eph. 1, 13. Because Lutheran parents know what the Scriptures say about baptism, what it gives and benefits, they also want their children to be baptized. - We speak of "red runs" when baptism is administered by a private Christian person in a time of need, when baptism cannot be delayed, and the called minister of the Word cannot be had. For God hath made an order in the church, that "no man shall teach or preach or minister sacrament publicly in the church without proper profession," ivas the Augsburg Confession teaches. But in case of need, any Christian confidently resorts to the administration of the means of grace, knowing that he does not lay hands on what is not his due, because Christians are all spiritual kings and priests through faith in Christ, to whom all things belong, 1 Cor. 3:21. And therefore we do not call it an emergency baptism, as if it were also a baptism of necessity; and when the public confirmation of emergency baptism is made in the church by the appointed minister of the word, as it is practised according to good Lutheran custom, then it has only the sense: there has been given to some one a baptism, of which he is to take comfort all his life; there he is to be made sure that he has really and rightly been baptized; the baptism is to be witnessed. - If children die without baptism, the Lutheran Church does not declare them lost on that account, but remembers that the Lord, having said, "He that believeth and is baptized shall be saved," does not now continue: But he that believeth not, and is not baptized, shall be damned; that even the butt-ready thief, dying unbaptized, was blessed; that the Sohu shall not be punished for iniquity, nor for the negligence of the father, or even wobl in cases where even the parents are not specially to blame; but such children she commends to the gracious God, and hopes the best of them. - Thus the Lutheran church holds of emergency purchases. And when it is said of "people who have come to us from the Lutheran camp, and to whom this old, unbiblical view, which they brought with them, still clings," then this may open the eyes of Lutheran Christians, who have left their Lutheran church and have set up church elsewhere, as to what they have done with it. And if Lutheran Christians are lured to themselves in order to gradually wean them off their Lutheran consciousness - and we also hope that these are "cases that are becoming fewer and fewer" - then we know of no better advice for those against such a practice than the one given: "The sooner we get rid of this wrong view and practice  
altogether,  
the better it will be for us.

**It is certainly not to the credit of the Germanness of this country that,** while on the one hand one speaks of the "German essence, on which the world shall once again recover," of German ideals and German culture, and swears that German women and German loyalty should retain their old, good sound in the world, plays are performed in a German theater, before a German audience, which recall the evil time before the war, when every true friend of the German people feared that the German people were beginning to sink morally. After all, no less than three filthy one-act plays were performed last Sunday in New York at the Yorkville German Theater. The

"New York People's Paper" reports it under Theatre and Music: "Those who enjoy very light fare and delight in ambiguities-which are really plain-could be very well pleased." What would those in the trenches say, those before Verdun, those experiencing all the terrible horrors of modern combat, those in the military hospitals, if they could be told: Look, these are the things your tribal brothers in New Dort are feasting on while you are fighting for the German homeland, German honor, and the German future! They would spit out contemptuously and disinfest the gift of love that would like to flow to them from such hands. (Cath. Gl.)

**The undertakers' wagoners in Chicago** have addressed a petition to the preachers of that city, requesting the latter to exert their influence against Sunday burials. They contend that it is not right fei that they should be expected to work on Sundays as on any other day. The preachers generally agree with them. The church should advocate as much as possible the sanctification of the holiday and avoid all Sunday work. The Diocese of the Episcopal Church has already decided to accommodate these carters and seek a quieter Sunday for them. - The innovation would mainly benefit morticians and their employees. And indeed it would be welcome to most of them for business reasons. But not merely. There are also many among them who liked to go to church on Sunday, but to whom Sunday is now the day of greatest haste, and for whom attendance at services, church meetings, etc., is simply out of the question. To the pastors, too, it must be a welcome relief to the busy Sunday, as it is, if, besides preaching, etc., they do not have to perform all the funerals which have been saved up for Sunday all the week long.

E. P.

**On the sustainability of the "conversions" effected by Billy Sunday,** the Philadelphia Reporter of the *Watchman-Examiner* reports: "Many people would like to hear something of the results of Billy Sunday's evangelistic efforts as we now see them, after a year and nearly three months have elapsed since the close of the campaign. About a year ago, after careful investigation, I reported that of the 46,000 new converts (trail-hitters) only about 12,000 had joined any church at all, and that only 5000 of these were first-time converts. I have no reason to change these figures. I am now hearing from many pastors that most of the 7000 who were won have grown to love the world again. Many of the 5,000 did not stick, and those who still hold to a church are of a wandering disposition and do not faithfully hold to a church. their pastors. The pastors attribute this lack of faithfulness to the treatment Sunday gives pastors." - Neither the church, nor the pastors, nor the new converts have any benefit from Sunday's shyness movement. The gain is a very one-sided one, namely, only on the part of Mr. Sundays, and that Mr. Sunday is sure to take home in the shape of ringing coin.

E. P.

**The General Assembly of the Presbyterian Church in Canada** voted 404 to 89 in favor of organic union with the Congregationalist and Methodist Churches. The union, however, is not to be consummated until two years after the close of the European war. (Apol.)

**"Dancing for the good of the Church"** is to be forbidden to Catholics. The daily papers reported the following: "The decree of the Catholic Church, issued by a consistory in

The decree, which goes out from Rome and forbids parishes to engage in dances in order to raise money for ecclesiastical purposes, is expected soon in St. Louis, where it will be published as in other dioceses. The Catholic clergy of St. Louis say that the opinion of the decree is not that dancing in general should be forbidden as a pleasure and pastime, but only that it should not be used as a means of making money. This is a wish which Archbishop Glennon has often expressed, that the congregations should raise the necessary money by direct contributions and not by organizing card games, bazaars etc. A very similar rule concerning dancing was already laid down by the plenary council in Baltimore some thirty years ago." - Much annoyance has been caused by these and similar events, especially on the part of the Romans. We have always advocated that the funds necessary for ecclesiastical purposes should be raised by the direct contribution of Christians, that is, by their own money, which they offer out of love and gratitude to their God and Saviour. Let us keep to this, and rather close the church doors when we no longer have the necessary love to make God's work cost us something, than to keep the outward work going by sinful and doubtful means, by which the church and the world are given offence.

E. P.

**Archbishop Mundelein of Chicago** has added to the decree issued from Rome against dancing by advising the priests of his diocese to abstain from attending the theater. The Archbishop says: "The tendency of the theatre is a degrading one. Priests are fully occupied with the care of their congregation, and it does not demand too great a self-denial to ask them to give up going to the theatre. If the priests go to the theatre, the laity think they have a right to do the same, and I do not wish them to be encouraged in this." (Apol.)

## Missing.

Narration by Ernst Evers.

(Conclusion.)

When she had spoken the word, the strong spell was also broken on the stilt-foot, and he rejoiced, "Yes, mother, it is I. Did you not expect me to return to you at this time?"

"Return home to us, Victor?" asked the woman. "We did not know you were alive; we thought you had fallen at the battle of the Marne."

"So you didn't receive my letters?"

"No, Victor; we have received nothing from you, and heard nothing from you. We have worn mourning clothes on your account, and wept for your death."

"I knew," said he, "that I was in the hands of bad men; that they should be so bad as to rob my own of the love and sign of life from my hands, I had not thought." And then Viktor told him that in the battle a cannon-ball had torn off his leg; but that his company had stood on the wing, and had been a little distant from the great army. The German doctor was with him at once and put on an emergency bandage, but before he could do his work properly, the medical column was pushed away by a mob of storming or probably fleeing Fränzosen. When the troop of enemies had seen him lying on the ground, they had placed him on a

He had no idea what had happened to him. Nor did he know how long he had bled and sighed senseless under the hands of the enemy; But weeks must have passed, for when he first stretched out his hand to his leg in a completely clear state of consciousness and asked himself whether he was paralyzed or whether his foot was missing, and when he uttered the first cry, which was completely clear to him, about the fact that he was going to be a cripple for the rest of his life, he noticed from the doings and activities of those around him that a festival was being celebrated: It must have been Christmas. When he had lain in the hospital for several weeks, he had again noticed a movement in his surroundings; he had been loaded onto a wagon and driven out, far out, until he saw the wide sea. Then he was put on a ship and sailed out to sea. But again his senses were dulled during the journey, and when he awoke, as if from a deep dream, he was lying in a small room that looked like a prison. But when he straightened up on his bed and looked out of the small window, he saw the wide sea and learned from his guard that he was on a small island in the ocean with six other German prisoners. But he had never seen any of the others, no matter how much he had asked that one or the other be led to him. After some time he was told that the other Germans had left, but that his condition did not yet permit him to be transported.

"Months passed," continued Victor; "I still lay in my camp in great weakness. I asked about things outside and about the victories of our army; but no one answered me. My keeper declared that he did not care about the war, and that he was not allowed to give French newspapers to the prisoners. Oh, how I was tormented by loneliness and abandonment! I saw almost no one but my keeper; only every fortnight did the doctor come to look at my leg. But although I begged him to see to it that I got a wooden leg, he put it off from week to week. I looked out to sea, but the sea always spoke the same language, and its waves rushed one day as they did the next. I asked for books, for paper and ink; but for months they told me I was too weak to read and write; I must rest.

"At last the wooden leg had arrived. It was already hot summertime. I was allowed to practise walking, but only for a short time each day; at first only minutes and then quarter of an hour. Then the guard came and unstrapped my leg again and took it with him, and I was alone again. But when I was first allowed to get up again, the guard had brought me a uniform to put on. It was not my uniform, but probably that of a captured German who had died here. The man had taken it off the nail as it was, dirty and torn. But when I had put it on, I noticed that it contained a delicious treasure. In the pocket of the skirt was a New Testament. It was obviously a gift from a merciful Christian hand. It bore the inscription on the first leaf: 'In memory of the battle of the Marne/ So the comrade had also been there. I took his testament and hid it, as one hides a diamond in a tightly closed shrine. At first I hid it in the pocket of my coat, but that place was not safe enough for me; I made a kind of pocket on my shirt and hid my treasure in it.

"At first the New Testament was a comrade to my boredom; it was words that came to me from it; it was

Speech that spoke to me in my mother tongue. But then the booklet became a dear friend to me. I felt how these words lured me to look back to my blessed childhood; I felt that they wanted to open up a lost paradise for me again. I wept when I read my book and thought of the life that lay between my childhood and my manhood. I had to weep when I thought of my mother, my wife and my children, I had to weep over my carelessness and over my forgetfulness of duty. And when I read the book again, it came over me like sweet consolation and blessed peace; and holy resolutions took root deep in my excited and moved heart.

"About that time I also received paper and writing utensils, and was able to write to you. It was a delicious hour for the poor prisoner, when he could pour out his whole heart to his loved ones. That the letter would be read before it was sent, I had expected; that it would not go off, I had not feared. As for the rest, I did not have a bad time on that island; I was well fed and kindly treated. Probably the keeper took a little advantage of my food and knew how to persuade the doctor, who cared little for me, to treat and describe me again and again as not yet fully recovered. I wrote to you, once about the other; I begged you to take to take steps for my deliverance. I know now where those letters have gone. The keeper was to convey them all; through his hand passed all my affairs. But the man thought not of weeping, grieving love, but only of himself. At last, a fortnight ago, after I had in vain tried to advance here and there my petitions for deliverance, and after I had inquired that they had begun to exchange by the way of Switzerland all the captured soldiers unfit for further war service, a government official came over from the mainland and saw and examined me. I soon realized that my imprisonment had lasted too long for him, too. He was only gone a few days when the order came for my release. They took me to the border of Switzerland. And now I am here."

And the little one embraced his wife, and his mother, and his little children, and bright tears welled up in his beard. And again he embraced them all, and again they wept together.

But grandmother rejoiced in her bed: "Light must dawn on the righteous and joy on the pious heart. Now I will die joyfully; for my Viktor has returned home and has struck his life's root in his God's word. Now let me die, children! I say now with that pious servant, Stop me not, for the Lord hath given grace to my journey; let me go that I may go to my Lord ff"

And grandmother sank back into the white pillows and fell into a deep swoon. The joy had been too great for the dull, weary heart. Her face was pale like the pillows and like her head hair.

Viktor was frightened. But Marie gently laid her hand on her mother's forehead, stroked her cheeks, and said, "Her hour is not yet come; I know it. But we shall not keep dear mother with us long."

Outside the storm roared, and the weather raged; but within was holy temple silence.

When the dear old woman opened her eyes, and smiled with her calm kindly look at her Viktor, then parents and children knelt down, and the sick-bed became an altar of thanksgiving, and Viktor became what he had never been before, but what he was

From that time forth he would be a priest at the altar of the house: and his mouth prayed for them all, and his lips overflowed with gladness.

But through the town the news resounded: "The missing man has returned home! Victor Bergheim is here!" And into the quiet little house they came from the market and from the cul-de-sac, and had to rejoice to the Lord who had done this and had let old Mrs. Bergheim live to see it.

The old woman lay still in her bed with her hands folded - very still.

But Mr. Adler also came, the old merchant of the house of Adler & Company. He talked to Viktor for a long time, opened the door of the bedroom quietly, came to grandmother's bedside, and said: "Grandmother, when you are upstairs, I want to be the father of your children."

The old woman's eyes shone brightly, and her lips whispered: "How shall I repay the Lord for all his benefits? I only wanted to give thanks in my last time on earth, and yet I was already beginning to worry again about how things would turn out with the children, now that Viktor has returned home a poor cripple."

"But he stands more firmly on one leg now," said the other, "than he used to stand on both. He can sit at his desk, and he uses only his hands for writing; but I need for my nephew a man who has not a mouth full of wind and a hand full of water, but a head full of prudence and a heart full of strength and firmness. Such a man I have now found in your Viktor. Worry no more, Mother Bergheim! Tomorrow Viktor will rejoin me as my first bookkeeper, and if he stays as he is, and I have no doubt that he will, then he will be a partner in the business for the year. I want to be at peace for my old age at last."

And what Mr. Adler said stood firm as an oak tree.

Fourteen days after Viktor's happy return home, however, the storm again shook the trees. Then the last bit of the bark of that old rotten tree broke. "Read me the psalm," she said to Viktor, and he knew which one she meant. And he read in a grave voice, "When the LORD shall redeem the captives of Zion, then shall we be as those who dream. Then our mouths will be full of laughter and our tongues of praise. Then shall they say among the heathen: The LORD has done great things for us, and we will rejoice."

"For your living the word is true," whispered the grandmother, "and for my dying."

And further the child's lip reads: "Lord, turn our prison, as you dry the waters at noon! They that sow with tears shall reap with gladness. They go and weep, and bear noble seed, and come with joy, and bring their sheaves."

Then grandmother blessed her children and her children's children, and they prayed at her bedside. But she lay still for another hour with folded hands, and spoke no more. But when they fetched a mirror and held it before the grandmother's lips, not a breath clouded the mirror; the chains were loosed, the prison was broken, the praying soul had soared up to rejoicing.

The angel still looks down at the head of the bed in the grandmother's pillow; it is a beautifully carved angel's head. He looks down as if to say, "I miss you, dear old woman." Marie, the Stiltsfoot's wife, comes to the empty bed, and her eyes ask, "Wilt thou not return, thou good mother?" But the lashes of Stilt's Foot grow wet when he comes from the counting-house and passes the empty bed; and the children run ten times a day to grandmother's bed, and make a long neck, and look searchingly into it.



Yes, they all miss you, you good old woman! What headline should we write about the story of your death and the story of your life? What other than the little word "Missing"? But "missing" doesn't mean "losing." Just wait, you good souls, wait a little while, and you will entwine yourselves in love again. Wait! In the meantime, the hand of Him who writes the story of death and life for His own will be upon you, and the heart of Him who writes the story of life for His own will be with you.

## Obituaries.

On June 30, by what we certainly hope will be a blessed death, he was relieved of his many years of severe spiritual suffering by former mu. A. Ch. Bauer, last residing at the home of his son Bernhard at Monroe, Mich. The deceased was born March 19, 1833, at Schwabach, Middle Franconia, Kingdom of Bavaria. His first parish was at Marine City, Mich. where he was ordained in 1857. After officiating there three years, he answered a call from the congregation at St. Clair, Mich. Here he ministered six years, and then removed to Toledo, O., where, however, he remained only one year. The Holy Ghost congregation on Tandy Creek, Monroe Co, Mich, seven miles from Monroe, which he hereupon took charge of, he served with his beautiful gifts for twenty-seven years. He was also for a time visitor of the Southern Michigan Conference District. Twenty-two years ago unfavorable circumstances compelled him to resign his office. He retired to a small fruit farm, where he made a modest living with the help of his children. After the death of his faithful wife, a native of Dorothea Wüsthoff, with whom he had lived in happy wedlock since April 6, 1853, he went to live with his son Bernhard, where he found the most loving care. Burns which he suffered hastened his end. He reached the advanced age of 83 years, 3 months and 11 days. The funeral took place July 3, the undersigned speaking on 2 Tim. 4, 18. Officiating at the home was I". G. Claus, at the graveside P. F. Tresselt. P.A. Roeder spoke a few words of condolence in the church on behalf of the congregation at Tandy Creek. These pastors together with Rev. A. Ebendick of River Rouge, W. Hagen of Detroit, and J. M. Gugel of Detroit, bore their former brother minister to the grave and sucked him the counter call. former members of the congregation were present in large numbers to pay their respects to the departed. H. Frincke.

On the night of May 15-10, a man died at Schaumburg, Cook Co, Ill, who for more than fifty years laug the lambs JEsu pastured. It was the teacher onmrutu" Karl Lauser. The same was born at Eisenach, Saxony, October 17, 1839. His parents were Lorenz and Dorothea Lauser. He spent his childhood and early youth in the place of his birth, where he enjoyed a good school education. At the age of sixteen he came to America and settled in the eastern part of the country. At the persuasion of some friends and patrons, he decided to enter our institution at Fort Wayne and train for the school service. As he had good previous experience, and the shortage of teachers was great, he was soon sent to Adrian, Mich. to help out in the school. From here he returned to Fort Wayne, soon passed his examination, and followed a profession to Chicago. During his long tenure he has served as teacher in the following places, in order: Elk Grove, Ill;

Baltimore, Md.; Chicago, Ill; Schaumburg, Ill; St. Paul, Minn.; Good Thunder, Minn.; Immanuel's Creek, S. Dak. and lastly at Toad Lake, Minn. where he held school in a branch of P. Sieving's, and diligently held reading services on intermediate Sundays, as the pastor, who had eight places to serve, could only come there every fifth Sunday. In 1911 he resigned due to increasing infirmity of age. In the early hours of May 16, the Lord brought a gentle and blessed end to his faithful servant, who had served him so long with little earthly reward and often under difficult circumstances in his vineyard. His weary body now rests in the beautiful graveyard of St. Peter's Parish in Schaumburg and awaits the blessed hour when he, too, will be set free for the glorious freedom of the children of God.

G. T.

## Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 2nd Sunday, A. D.: Cand. W. L i p p m a u n at Emmaus Church, Chicago, Ill, assisted by the Burgdorf and Selcke of P. M. Fiilling.

Ordained on behalf of the commission concerned:

On the 6th of Sonnt, n. Trin.: Kand. H. Dähnle as missionary among the Negroes at Port, Pa., by L. 5z. 5), Walter.

Ordained and inducted on behalf of the respective District Presidents were:

On the 4th Sunday, & Trin.: Kand. J. We i den sch il li n g in the congregation at Mitchell, Nebr. by IV H. J. Eggold.

On 6 Sonnt, n. Trin.: Kand. K. Rosenwinkel at the Tt. Paul's church at Morris, Minn. by L. F. E. Pasche.

Introduced on behalf of the respective District Presidents:

On the 4th of Sunday, A.D.: Bro. W. Neß at his parish in Logan Tp, Pcrth Co, Ont, Can, by Bro. C. Bruer.

On the 5th Sunday, n. Trin.: kV G. F as te il in St. Paul's parish at San Antonio, Tex. by ?, O. C. Busse. - P. W. Dannenfeldt in the parish at Clover City, Idaho, by L. J. A. Schlichting. - P. C. H. Keure I in St. Mark's parish at South Sodus, N.P., by P. F. T. Ruhland.

On the 6th Sunday, A.D.: Rev. W. Ullerich at St. James Parish, Victor, Iowa, assisted by IV Turr of IV O. Kilzmann.

Introduced as a teacher:

On the 7th of Sonnt, n. Trin.: Teacher W. O. Kraft as teacher in the Bethlehem parish school at Tt. Louis, Mo., by Rev. J. H. C. Fritz.

## Anniversaries.

Anniversary:

On the 7th Sunday, A.D.: St. John's congregation at Atwatcc, Minn. the 25th anniversary of the consecration of the church. Preachers: LL. Westertamp and F. C. Rathert.

On the 1st Sunday, A.D.: St. Peter's congregation at North Milwaukee, Wis. (kV G. Präger), the 50th anniversary of the calling of their pastor in connection with their mission feast. . Preachers: Prof. Hamann and IV Zvllmann.

## Groundbreakings.

The foundation stone for the new church was laid:

On the 6th Sunday after Trinity, St. Paul's congregation at Ute, Iowa. Preacher: IV Th. Wolfram. The consecration was performed by IV N. Amstieu.

On 7 Sonnt, n. Trin.: The Trinity Church at Boone, Iowa. Preachers: LIV Kolb and Böhm "English). The consecration was performed by IV O. Erbe.

The cornerstone for the new school was laid on the 4th Sunday A.D. in Sioux City, Iowa. Trin. the St. Paul's congregation in Sioux City, Iowa. Preachers: PP. Wolfram, Boye and G. A. Matthaideß.



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Seventy-second year.

St. Louis, Mo., August 29, 1916.

No. 18.

**That our celebration of the anniversary of the Reformation may  
be one pleasing to God**

## **II. it should be a celebration of confession!**

A confession of speech is necessary.

A jubilee celebration, a thanksgiving celebration, and above all a confession celebration should be our Reformation anniversary - that was, in the main, the recommendation made to our Synod in 1914 by the committee that had to report on the Reformation anniversary. Above all: also a confession celebration. We want to use the opportunity to "make a good confession of the Bible doctrine which is the only doctrine of salvation" and to "enable others to inform themselves about genuine Lutheranism". Let us now look at this recommendation a little more closely.

We want to make a confession that ties in with the great divine deed of the Reformation. By making the world acquainted with the great questions that were at stake at that time, we want to confess the truth that is the only one that can bring salvation and also prove what genuine Lutheranism is. This requires that we tell the truth, nothing but the truth, but also the whole truth about the Reformation. The latter will be unpopular. For it means that we want to tell the whole truth when we deal with the necessity of the Reformation. We want to look behind the veil of four centuries and describe what we see there, namely the infinite mire of the church, as Luther had it before his eyes, so clearly that no one can deny: 1. that a reformation had become bitterly necessary, and 2. that God alone could save from such madness and confusion. If we do not do this, no one will be able to understand why we celebrate a feast of thanksgiving, a feast of jubilation. Just as God commanded the Israelites to teach even their little children the bondage from which their fathers had once been rescued by Moses, so let us also consider it a sacred duty to make our Christian people aware of the fact that God alone was able to save them from such insanity and turmoil.

what horrors and afflictions we have escaped through Luther's work. Let our people know what great cause they have for praise, thanksgiving, and rejoicing.

This includes, above all, that we describe the papacy as it is, that we show how the Antichrist, the Roman pope, had obscured the gospel through his false teachings, even made himself Lord of the church in place of the Saviour, and had banished the teachings of Christ from church and school, from the hearts of his deceived followers, through his statutes. We will also not neglect to describe the struggle Luther had to endure with fanatics and sectarians, especially his struggle with the Reformed. If God had not gifted our Luther with his Spirit of Truth for this struggle, the pure teaching of the Gospel would have been lost again in a short time. If our Christians want to understand what reason they have for celebrating the Jubilee in 1917, they must also know how God strengthened Luther in these battles against the Reformed, against their false doctrine of the Lord's Supper and of the person of Christ, and gave the truth the victory.

However, unpopular will be such a preparation of the ground for the celebration in 1917. Difficulties will be found in bringing before a large audience lectures and sermons which truthfully portray the heresies of the Papacy and the Reformed sects with which Luther had to deal. The newspapers will take little of it. Why? Because the Papacy still teaches indulgences, the veneration of saints, purgatory, the temporal and spiritual supremacy of the Pope, and the attainment of blessedness by good works, and the Reformed still lie imprisoned in the errors of Calvin and Zwingli. We cannot properly describe and praise the divine deed of the Reformation without revealing our opposition to the present papacy and to the present Reformed church.

Now we have a choice: Do we want to break off the point for the sake of our testimony to the pure doctrine restored to us by Luther, by keeping these contrasts as hidden as possible, or do we want, even at the risk of being reviled and hostile about our celebration, to give honor to the truth and, whether it tickles the ears of others or not, to say clearly what Luther's giant battle with the Antichrist and with the enthusiasts was all about?

Or shall we give place to the idea, expressed by the secretary of a committee of the General Council, the General Synod, the Ohio Synod, the Synod of the South, and the Iowa Synod, that we should be "non-controversial" in our celebration, that is, as far as possible avoid dealing with the controversial questions at issue in the Reformation work? Perhaps because we can then claim more column space in the public newspapers for our celebration? It seems to us as if we would be doing our Luther a great dishonor if we adorned ourselves with his name, wanted to talk about his life's work, and in so doing, out of consideration for papists and enthusiasts, did not bring into the light of the Word of God the false doctrines in the fight against which he was worn out. Let us not forget that only if these false doctrines are really what Luther believed them to be, namely, the seduction of Satan, do we have a right to celebrate the Reformation as a church, as Lutherans. If, on the other hand, we wanted to tread as softly as possible in our public speaking, preaching, and writing, so that finally even the Reformed might find our celebration satisfactory, and our testimony would not ring too much in the ears of the followers of the Antichrist, we would be denying our Lutheranism. Luther once said, "I wish that I could speak vain thunderbolts against the Papacy, and that every word were a thunderbolt!" He had just recognized in the Pope the Antichrist prophesied in Scripture, who sets himself above Christ and leads untold multitudes to hell. How are we to be as "non-controversial" as possible, not to say too clearly from what abominations and from what appalling depravity God saved His Church through Luther? Perhaps because then the press (dominated by Rome) will not take such friendly notice of what we are doing? Is it because we even think that the Papal Church is so much better today, that we would be doing it a great injustice if we were to say how it sought to stifle Luther's testimony against its apostasy from Christ? Would to God we could convince all the world, especially the present servants of the Pope, that the doctrine of the Papacy is antichristian error! - No one among us will want to give the word to a wild invective against the papal church, as is practiced in some anti-Catholic papers; but the truth is what our congregations want to hear, historical truth, facts should be offered to them in preparatory sermons and lectures.

This has already happened in part. In a whole number of synodal addresses, our districts will again this year discuss the course of the Reformation and the questions that moved the world in Luther's time. In the Atlantic District, the influence of the Reformation on education; in the Eastern District, the external course of events during Luther's lifetime; in the North Dakota District, the influence of the Reformation on the world.

and Montana District on the Roman perversion of the doctrine of the Savior of sinners and Luther's restoration of this doctrine; in the Wisconsin District on the basic principles of the Reformation; in the Middle District on the main principle of the Reformation: the Holy Scriptures alone; in the Western District on Luther's struggle against Zwingli and the swarm spirits. We would like to urge our Christians in the various districts not to put the reports that appear about these negotiations unread in their lockers!

Also in the jubilee writings, German and English, which are close to their publication, there will be rich material which will help the readers to realize to what extent it was a struggle for pure confession which Luther led.

Series of lectures are also already being announced in our Synod, which will shed a bright light on Luther's doctrinal struggles in particular. Already during the recent summer months, a course of preparatory lectures was held in the English congregations of the Synodal Conference in Milwaukee. We see from the report on this series of lectures that two lectures were also devoted to Luther's doctrinal controversy with the Anabaptists and the Zwinglians.

Thus the beginning of a confession is already made. In this way, our congregations bear witness to genuine Lutheranism, to a Lutheranism that has clearly recognized the Roman Church as the house of the Antichrist, against whom the witness must never fall silent, and the "other spirit" of the Reformed.

The above elaborates somewhat on what was already indicated in the last number about the confession in words, to which the jubilee celebration of 1917 gives us occasion. However, if our celebration is to be one that is pleasing to God, then the confession in deed must not be lacking. A few more words about this in a moment. G.

## Our Lutheran Colleges.

(The dangers threatening the faith life of our young people in city and state colleges have been pointed out many times in our magazine. The question arises: What then does the Church offer in place of these religionless institutions? The reader will find the answer in the following series of short articles on the various schools existing within our Synod for the higher education of Lutheran young men and women. Unfortunately, we were unable to obtain a description of their institution for this issue of The Lutheran from the Luther Institute in Chicago and from the Concordia School of Accountancy in New York, which were approached for an article at the same time as others).

### St. Johns College in Winfield, Kans.

In the picture we bring a general view of our college property. On the left is the so-called "old building", in the foreground on the right the gymnasium, behind this the newly erected, fireproof residential building. The latter was recently described in detail on the occasion of the inauguration. The gymnasium has hitherto had to serve as a dormitory, but will now be provided with the necessary gymnastic apparatus, and can then serve its proper purpose. All buildings are made of stone and give the impression of permanence. In the foreground (not visible in the picture) are about four fields, which will serve as a campus or playground; and in the background, to the west of the new building, there is still a

free space on which, according to the architect, professors' apartments can be built.

Our old building is now being converted into an actual teaching building. This introduces the subjects that will be taught, and since the honorable editors have requested



**St. Johns College in Winfield, Kans.**

If you would like us to say a few words about the university and business courses, we will gladly comply with your request, especially since our teaching facilities will be even better in the future than they are now.

It is not the immediate purpose of our synodical institutions to provide a college course, or even a business course, and yet it is of the utmost importance that we give our growing youths and virgins a general education in our institutions, rather than have them attend secular and anti-Biblical institutions. Now we at St. John's have no high school course proper, that is, that our lower classes should exactly correspond with the classes of a college, because such an adaptation would not be convenient for our circumstances. But the subjects taught in the three lower classes are such that they are absolutely fundamental, indeed indispensable, to a general education. It should never be overlooked that the German language is always given its proper place, and that the Word of God comes into its own in the classroom and in the life of the institution. Oh how sad it is to have to witness how our young people so often suffer shipwreck in their faith in secular institutions! Years ago, the *Theological Quarterly* published numerous statements by university leaders which clearly showed that simple Bible faith is being directly undermined in state colleges and universities.

Our business course here has already been described in the "Lutheran". It may be emphasized here again that no costs arise for the Synod through this course. The teacher's salary as well as all expenses are paid for out of the teaching fee received for this department; even the rent for the teaching hall is paid to the synod. Almost all the boys and girls in this department are from our own circles. They have free access to the religion classes, also to the Latin class, if there is a prospect that they will later turn to the full college course. And here is a point which should not be overlooked. Many a boy has not yet come to a conclusion as to his future profession in life. Send him to us for the general course or for the business course and let him attend the Latin lessons. If, after a year, he decides on the ecclesiastical profession, he does not need to catch up on his Latin, and if he is well versed in bookkeeping and knows how to use a typewriter, then

it will do no harm to a pastor. If the boy wants to become a businessman or a doctor or a lawyer, the German he has learned and also the Latin will by no means be a disadvantage to him.

We begin our classes on the first Wednesday in September, but students may join the business course later if circumstances make it necessary.

The expenses of the students at our synodical institutions are relatively low. For further information please contact immediately

Dir. A. W. Meyer, Winfield, Kans.

## Concordia College, Conover, N. C.

The College at Conover is in some respects different from our other institutions. Not only does it differ from them in that it is taught throughout in the English language, but the main purpose of its existence is different from that of the larger institutions. For, as was stated at the last Synod of Delegates, it serves mainly the missionary interests of the Church in the Southeast. It is the outpost and base of our work in a number of States which are now comparatively sparsely populated, but which, by reason of their advantages of soil and weather, will doubtless in time attract many people from other States. That God's blessing is also in the southeast has recently been shown again. Two new traveling preachers have been appointed, who will shortly begin the work in the vineyard of the Lord; and our Synod has also gained a foothold in the State of South Carolina.

Now, although this missionary purpose gives special significance to the college, our college is primarily



**Concordia College Teaching Building at Conover, N. C.**

It is primarily an educational institution. The same classical course is maintained that our other high schools offer in preparation for theological studies in St. Louis. Only at Conover the language of instruction is English. Since, however, it is necessary to encourage students who have little or no German at home, so that they can learn the German language in St. Louis, we have decided to offer this course in Conover.

While the students are able to follow the German lectures, special attention is paid to German at Conover. The aim of the German lessons is to awaken in the students not only a knowledge of the German language, but also a feeling for the German language.

Pupils who are not preparing for service in the church can acquire a general education on payment of a moderate school fee. Admission to the institution is free for both girls and boys. For those who wish to become teachers, a pedagogical course has been established. By virtue of its diploma, the institution confers the academic degrees of Bachelor of Arts, Bachelor of Literature, etc.

The geographical location of the institution could not have been more favorably chosen. Conover being 1100 feet above sea level, on the Piedmont Plateau, the summers are not nearly so warm as in the Northern States. The nights are cooled by the mountain air, and heat-stroke is entirely unknown. Winter, on the other hand, is very mild, owing to the location under southern latitude. One can manage quite well without overcoats or gloves. Parents may send their children without concern for their physical well-being.

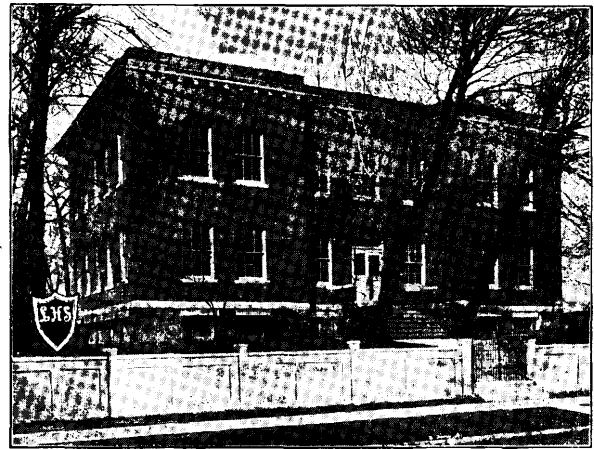
Nor is Conover, as some may think, deep back in the jungle, where only an occasional explorer or fur trader passes through—one may, rather, board a Southern Railway train at St. Louis, Cincinnati, or Washington, and ride to within two blocks of the asylum.

The buildings have been thoroughly renovated and equipped with electric lighting. A deep, sealed well provides crystal-clear, cold water in which neither good nor bad animals live. Mountain, forest and field provide the body with recreation and strengthening. Thus it is a small, but nevertheless nice and friendly institution, which offers itself to the pupils, who come to Conover, in order to drink under the shade of the old oaks from the fountain of knowledge. For more information about the asylum, contact Dir. H. B. Hemmeter. Ad. Häntzschel.

### Lutheran High School of Milwaukee, Wis.

The Lutheran High School in Milwaukee is also run as a genuine Lutheran school. It has students from Milwaukee and the surrounding area and from further afield, even from states other than Wisconsin. It provides them with an education for which the parochial school is the prerequisite. Their former pupils, of whom those living in Milwaukee are accustomed to meet once a month as an alumni association, not infrequently speak joyfully of what they owe to this Christian school of theirs, holding it in opposition to the secular college, just as pupils rejoice even in their school days over the Christian education and the knowledge and skills gained under such education. Leaders of banks and all kinds of businesses, even from non-Lutheran circles, where students of the Lutheran School are employed or otherwise known, have repeatedly paid tribute and high praise to the education of the latter and their equipment for responsible positions.

Our college leads further into the understanding of the history of the kingdom of God and divine truth, and teaches world history in the light of the latter; it instructs in the main subjects of natural history; in the English as well as the German language and literature; those who wish it, also in Latin - by which especially the better understanding and use of the English language is to be served; the branches of knowledge and skills which are mainly needed in business life, it teaches to apply with a view to such a profession, whereby the respective pupils are given a so-called Commercial Course: Shorthand, Typing, Bookkeeping, Drawing and the like. Four teachers preside over this general course, which is aimed at business life. Singing lessons are given by one of them. Piano lessons are given by two Lutheran ladies who are teachers at music conservatories in Milwaukee. From the beginning of the new school year, lessons will also be given in violin playing. Girls may, as heretofore, also enroll in the



Lutheran High School of Milwaukee, Wis.

The children should be taught how to make handicrafts and such domestic arts at school.

The school year begins on the first Wednesday in September.

The school is situated in a small park, which affords spacious and shady playgrounds, and is conveniently served by main lines of the Milwaukee street railway. Connected with the school is a boarding house for out-of-town pupils, under the management of a matron and the supervision of the director, who resides in the same building.

As printed reports about the school are gladly sent, so inquiries are also gladly answered with further information in writing by the director,

F. Uplegger,

621 131N 8t., Milwaukee, Wis.

### Bethany Ladies' College to Mankato, Minn.

Bethany Ladies' College at Mankato, Minn., was founded in 1911 by the Evangelical Lutheran Educational Association, a society composed of members belonging to the Synodical Conference. This is the only high school in the midst of the German Lutheran Church of North America. The sects have quite a number of such institutions. The Roman Catholic Church has four hundred high schools.

Daughters' schools in this country. He who has the youth has the future - this is especially true of our virgins. The mother is mainly the educator of the children. The future destiny of the Church and the State is largely in the hands of the mother. Depending on how she brings up her children, the future members of the Church and the citizens of the country will also be. As we educate our girls now, so mothers will be later, and so they will educate their children again. Shall we now turn our Lutheran girls, who desire higher education after they have left the parochial school, over to the State, the sects, or the Roman Catholic Church for further education? Far be it from them! The consequence of this would be that they and their descendants would become indifferent to the Lutheran Church or would fall away from it altogether. "Where God's word does not rule," says Luther, "I advise no one,

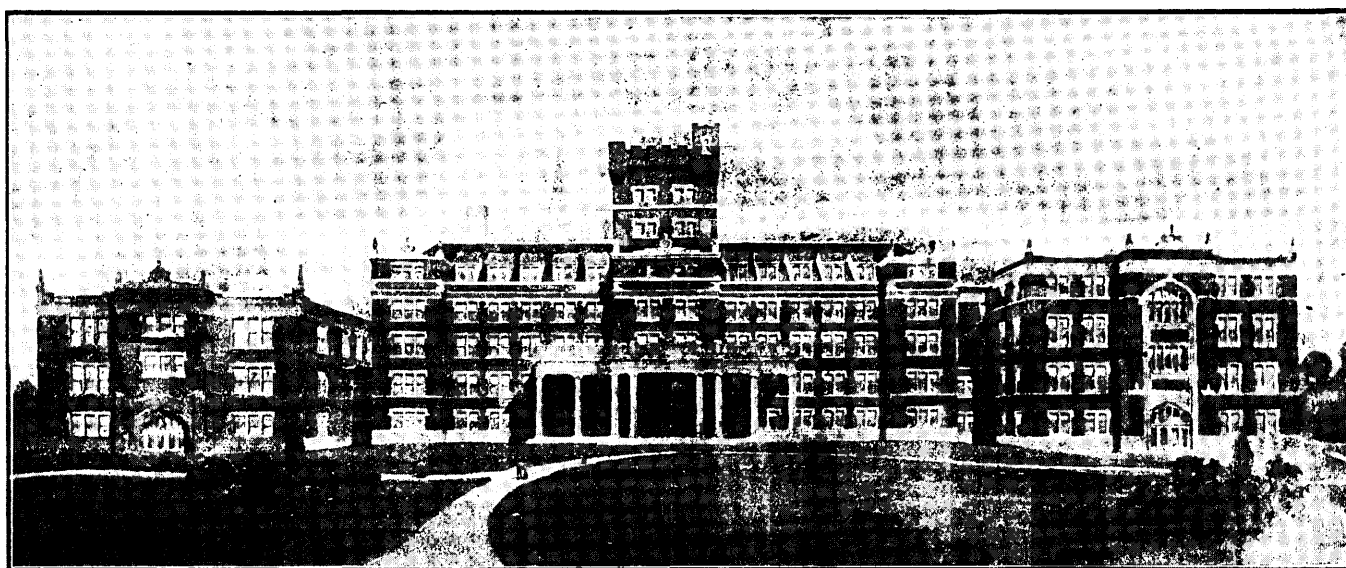
building provides space for 250 pupils. The girls are under the supervision of the matron.

May God bless this institution and keep many immortal souls on the narrow road to life through its ministrations!

The new school year begins September 5. Inquiries should be directed to W. F. George, Mankato, Minn.

## Lutheran High School and Business College to Deshler, Nebr.

The college in Deshler was founded in 1913. The beautiful building, built of brick and ornamented with white stone, measures 115X65 feet. It consists of a ground floor and two stories. The ground floor, which is high,



Teaching Building.

Main Building.

Music Hall - not yet listed.

Bethany Ladies' College, Mankato, Minn.

that he may put away his child; for all things must perish which do not obey the word of God without ceasing." We Lutherans want to take care of the Christian education of our youth, including the female youth, ourselves.

Bethany Ladies' College wants to serve the church in this by giving the girls thorough instruction in all secular subjects, but above all by firmly establishing them in the wholesome teachings of the Word of God and encouraging them in all godliness. Bethany Ladies' College aims to train girls to be God-fearing Marias and diligent Marthas, who love to hear and learn God's Word and are not ashamed to serve God and neighbor in the high calling for which God created woman.

The school offers thorough instruction in the following courses: Academy, Normal, Music, Home Economics, Commercial, Preparatory. It is the earnest endeavor of the Board of Directors to employ only such teachers as are not only capable of teaching, but who also exert a wholesome influence on the pupils and are always concerned for their temporal and eternal welfare. The buildings are modern and practically furnished. The living quarters

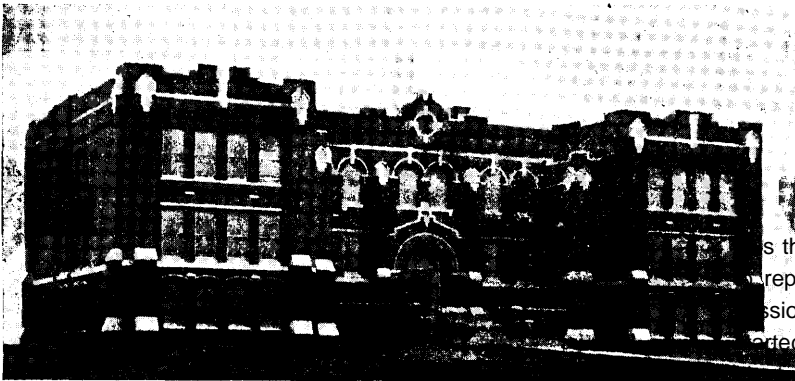
is bright and airy, contains the dining room, 28X42 feet, the kitchen, cooking school and sewing school, the boiler room and some pantries. A practice piano is also housed there.

On the first floor are the teaching rooms. Three of them measure 21x28 feet each. All receive their light from one side only, and on the other three walls are slate wall panels all around. The fourth classroom is 28X42 feet. This is where the business school is conducted. It is equipped with special commercial desks and office fixtures. The offices are used to give the pupils practical practice in all kinds of business transactions. There is a bank conducted, for instance, a commission business, a freight office, and others. A partition of glass separates a smaller room where the typewriters are kept.

On the upper floor are the living rooms, in two separate parts, one for boys and one for girls. In each living room there is a washbasin with running cold and cold water and drainage. The sanitary facilities, ventilation, fume cupboard, heating, etc., are of the most modern and tasteful kind. On each floor

in the aisles, two fountains, each with two sanitary bubbling drinking cups, provide the clearest drinking water.

The course of instruction is generally based on that of the state college, except that more German and also religious instruction is given. The classes go from the eighth to the twelfth grade. Up to the tenth grade, which has been reached so far, the school has been approved by the State as meeting all requirements as to facilities, teaching staff, curriculum, etc. This privilege can easily be extended to subsequent grades. This privilege can easily be extended to subsequent grades as they are represented. This year the eleventh grade will be added. But one pupil has already passed the eleventh grade two years ago, and has now been a teacher in a State school one year. At the close of the past school year three pupils were transferred from the eighth to the ninth degree, and five from the ninth to the tenth. One young man received his diploma as an accountant and one Miss received one as a stenographer. The pupils of the eighth grade generally submit to the examination prescribed by the State before



**Lutheran College at Deshler, Nebr.**

written final exams and have always passed them successfully so far.

One main department is the music school. The lessons are all private lessons and are given on a grand piano. In addition, three practice pianos are available to the students. A special teacher is employed for the teaching of domestic subjects, and a second only for the professional training of dressmakers. The girls are always under the supervision of a matron. Enquiries should be addressed to the Director:

I. F. Karl Schmidt.

### The Oregon and Washington Districts

held its meetings this year from 21 to 27 June in the midst of the hospitable Trinity Church (Fr. Rimbach) in Portland, Oregon. In the opening service, the Honorable General Vice-President Speckhard preached on John 17:3, showing that the true knowledge of God is indispensably necessary for salvation, and that God can only be rightly known in Christ Jesus.

Each of the ten sessions opened with a short liturgical service. Pastors Huchthausen and Kolb served as chaplains. Most of the morning sessions were devoted to doctrinal negotiations. The Nefe

rent, Fr. Janssen, continued the work begun at the last Synod on the first chapter of John's Gospel (vv. 14-51). He began by saying, vv. 14-18: "The Word, Jesus Christ, who is emphatically called true God in the opening verses of the chapter, has also become real, true man, has become like us in all things except sin. He, the richest, became quite poor and dwelt among us beggars, murderers, and adulterers. Yet He always remained true God; He did not lay aside the possession of His divine power and glory, but the use of it. The purpose of the incarnation of the true God was not to carry out the threatenings of the divine law, but to bring to sinners the fullness of God's grace, the forgiveness of sins. Without Christ, it is impossible to know God as a gracious God.

Using verses 19-51 as a guide, the speaker then talked about missionary work. He showed that John the Baptist was a true missionary worker, a humble and fearless one.

Confessors of Christ. This is how we, each and every Christian, should be. - The missionary message that we, like John, have to spread is the most glorious message, namely: Jesus Christ, the Son of God, is the Saviour of the world. - How is this message brought to the people? The speaker mentioned the following means: public preaching; diligent prayer; home devotions, Bible classes, Christian teaching; church school; Sunday school; work with confirmed youth; conversation with individuals; diligent and regular giving; distribution of such literature as "Lutherans," *Witness*, suitable tracts, etc.; Christian walk; increased use of the vernacular.

An important piece of the business negotiation is the report of the Mission Commission. The commission was able to report that God had crowned the preaching of His Word on our mission fields with blessing and success, that new work could be started, and that the love of the brothers in faith in the East, who for the part support the mission work of our district, had not grown cold.

The state of the individual mission parishes was described. In order to illustrate this report, Prof. Blankenbühler had prepared a huge map of the states of Washington, Oregon and Idaho and indicated on it the location of the various congregations and preaching points of our District. Statistics of our district show the following numbers: independent congregations: 29 (of which 21 belong to the Synod); congregations supported by the Missionary Fund: 23 (of which 8 belong to the Synod); preaching places under the supervision of the Missionary Commission: 58; preaching places served by pastors of independent congregations: 19. 42 pastors work in these 52 congregations and 77 preaching places with a number of souls of about 6,500. Four of this year's preaching candidates have been newly called.

The report of the district school board showed that 833 children attended 29 schools during the past year, in which 12 teachers, one lady teacher and 19 pastors gave instruction. About 90 percent of our school youth attend the parochial school.

The Board of Trustees of Concordia College, Portland, Oregon, reported that 23 students attended the institution during the past school year, that the merciful God had held his hand over the teachers, students, and institution, protecting them from sickness or other harm, and that both the conduct and the progress of the students must be considered good.

The General Praeses shared various information about the state of the missions and the treasury of the General Synod and encouraged active participation in the common work.

Besides the service at the opening, two others were held. In one of these, Father Zehe preached a school sermon; in the other, Holy Communion was celebrated. Father Beyerlein preached the pastoral sermon, Father Nitz the confessional sermon.

The choir and the orchestra of the host congregation gave a successful concert one evening for the entertainment of the synod members. On another evening the cause of the Negro mission was warmly presented to us in words and pictures.

May the faithful God continue to be kind to us and promote the work of our hands! F. M. L. N.

### From our East Indian mission.

#### 2.

At the end of our last report we noted that in spite of the war and the resulting need for workers, God's work in our mission continues and bears fruit. Today we want to bring some evidence of this from the last reports of our missionaries. The news of Gentile baptisms is always especially gratifying. For through baptism poor blind Gentiles are transferred from the realm of the devil into God's kingdom. Missionary G. Hübener of Nagercoil in the Southern Territory was able to give such a message in April. He writes:

"I have already written that I was able to baptize 32 people in Maruchaltalei in February. Most of them were old women who had become very sour about learning. At first I had to drag them almost by the hair to every lesson. It usually took half an hour for the catechist to go around the houses and bring them here. As time went on, however, their interest grew, they came more quickly, and they grew to like the lessons. There were only a few that I finally felt compelled to put on hold. For the whole congregation the day of baptism was a day of joy. One of the catechumens died shortly before. The catechist gave her the emergency baptism. While she herself was still slowly saying an Our Father, death overtook her at the third petition, as I was told afterwards."

Likewise, Missionary Küchle of Ambur in the North Area wrote in March:

"Last week the baptism of 19 souls took place in Aerikuthi. In a week or two I hope to baptize 3 to 4 souls (adults) at Vaniyambadi, and then also to marry some couples at once." (He wrote a detailed English account of the baptism at Aerikuthi, printed in the *Lutheran Witness* of June 13).

He then goes on to tell of a single pleasing case, as follows:

"In Pernambut the oldest man in the village, probably also the most respected, has come forward to be baptized. I will tell you briefly what led him to this decision. I go to Pernambut parish twice a month to attend the evening school, which is attended by about 6 to 10 adults. The teacher, Devarekkam, who has been working there faithfully for almost 3 years, as far as he is talented, has made friends with this venerable old man for some time now and often brought him to these meetings in the evenings when I came to the village. There he complained of his failing eyesight (he is already at least 75 years old, but still spry, especially mentally. You should hear his strong, pictorial language - truly oriental). I said: "However, dear old man, you are already at the point where the house says: Go! and the burial ground says: Come! Take care that your eye does not go out in death, but sees the light of the Lord' (a Tamulian expression). Then your eye will see very clearly/ At first he resisted and said: 'O no! I have yet thirty years to live' (general laughter in the circle of those seated). But he persisted. I warned him again with another proverb concerning death and told him that if he came to Jesus, the mediator ordained by God, his inner eye would become bright and never 'dark'. Now he did not take this spiritually as it was meant, but bodily from his natural eye. But strangely enough, or let us rather say by God's providence, his sight has become better, and the childlike old man attributes this to God and to his Son Jesus Christ, and now wants to break with paganism in his old age and become a Christian, whether his son comes with him or not. (Blood ties play a much greater role in conversion in the Orient than at home). He only wants to wait until the harvest to pay off his debts, and then come to me to learn and then be baptized. May God enlighten him to eternal life!"

At last Missionary Harms of Trivandrum in the South Area can also say in his last report:

"The work on my places has been able to be done regularly. People are progressing in knowledge. Some adults I have baptized. Also several children of catechumens, when I could assume that the parents would stick with us."

Of course, the missionaries do not have only joyful experiences in their missionary work, and it would not be right if we were to conceal the failures and sad incidents. Missionary G. Hübener must also report the following in the same report:

"In Sekkadi, Sunday services have ceased altogether. The people there are very quick to promise to mend their ways, but make not even a feeble attempt to follow up their promises. The sad attendance at Sunday services seemed to make it no longer justifiable, with our lack of workers, to give them Sunday services any longer. I told them to prove it, that they really meant it honestly, and to go on Sundays to the only two resp. three miles distant



Maruchaltalei or Kandanguli. Once a week the catechist gives them a lesson in the evening. Since I took over this place from my predecessor, I have had almost nothing but sad experiences here."

But the missionary can then continue: "Of the other villages I can, thank God! report only good things. The work in these villages progressed calmly and, as I confidently believe, blessedly." And he concludes his report with the wish, in which we all join: "May the Lord our God be kind to us and promote the work of our hands!"

This wish and prayer is especially for our school work, which is so important for the northern region. There we have been trying for some time to gain the necessary recognition from the government for our high school in Ambur. But while we could expect that this recognition would be granted to us, the troublesome war has so far prevented it. Missionary Hamann of Ambur complains about this in his last report and says:

"No progress has been made in our efforts to obtain recognition for our school as a Lower Secondary. I have indeed been to the District Collector in the matter, but unfortunately he firmly rejected the request to endorse our application to the Director of Public Instruction. Reason: we are a German-American mission, are also friends and blood relatives of the men who sunk the Lusitania, etc. All references to the fact that we were an all-American mission as far as the management and financial support of the mission were concerned, swallowed nothing. Nothing can be done against such prejudice."

Let us hope and pray to God that after the war all such difficulties will be removed!

L. F.

## To... krrrhirchen Ehvonrk.

In the "Lutheran Messenger" we read about **the Progymnasium in Oakland, Cal.** from the proceedings of the California and Nevada District: "The report of our supervisory authority in Oakland was also gratifying. Over 40 pupils attended the institution during the past year. After much discussion, it was decided to petition the General Synod next year to expand our institution into a comprehensive school. " E. P.

**The following is a report on the further course of the school question in Australia:** "The decision of the Council of the Lutheran Church in Victoria concerning our community schools has also led to some correspondence in Queensland. A few weeks ago our Minister for Education, Mr. Hardacre, saw fit to make a special statement about the so-called 'German schools' here, to the following effect, for instance: There is at present no German school recognized by the State in Queensland. Even if there were private German schools, the Government had no control over them, except to compel all school-age children to attend the State school on the days prescribed by the State. - Accordingly, for the time being, nothing will be put in the way of us Lutherans to teach our children God's Word outside of the state school hours, and that too in the German language."

E. P.

**Archbishop Ireland** has given **one of the reasons** why Catholics should not be content with public schools. He says: "The whole atmosphere of a schoolroom from which God and God's Son are forcibly excluded is one of secularism and materialism. This teaching breathes upon us in the negation and absence of all that is spiritual and supernatural, culminating in the belief that the value of all striving lies only in fathoming the physical world, and that success finds a desirable end in the pursuit of money, and that a thought of the hereafter is a waste of time and unnecessary. And not enough of this: by the word and example of a faithless teacher, an unbelieving fellow-pupil, the attack is made on positive Christianity and the supernatural religious truths fortified by dogmas. From such teachings and examples Catholic parents should resolutely guard their children; for on this depends their faith and the salvation of the immortal soul." This warning can easily be translated into Lutheran. It is a fact that in religionless schools children lose not only their Catholic superstitions, but also their Christian faith, or yet are infected by the prevailing indifference to all religion. E. P.

In the chapter "**Separation of Church and State**" the "Watching Church" makes the following important and timely statement: "In combating this political activity of the papal church, however, the Lutheran church must be on its guard lest it preach to others and itself become reprehensible and thus deliver into the hands of its worst enemy the weapons of battle. He who sits in a glass house should not throw stones. But is there danger that the principle: separation of church and state, in the Lutheran Church is becoming more and more a clog theory? Are we ready to follow Rome's example in practice? It is not yet necessary to answer these questions with a firm yes, thank God! But there are nevertheless signs which may fill us with concern. As is well known, the state hires chaplains for the army and navy. Some time ago, when several positions were to be filled, we read in a Lutheran newspaper that the Lutheran Church deserved to be taken into consideration, and that it should endeavor to have some of its own hired. If this is not an unholy amalgamation of state and church, then we do not see rightly, and indeed both parts, the state and the church, are guilty here. What business is it of the State to provide for the religious needs of its troops, and who gave it the right to do so? But if it is its duty to provide for the religious service of the armies, why not for the postmen and other state servants? Are they more in need of it? Are they in greater danger of being tempted? We deny both. Since the state took it upon itself to employ chaplains, it has encroached upon the rights of the church, and it should as soon as possible reassign that right to the original and sole possessor of it. If the State first arrogates to itself a right, who will vouch that it will not go further and encroach upon other rights of the Church? The Church should shout 'Hands off!' to the State with unmistakable clarity when it usurps things that belong to the inalienable rights of the Church. For it is clear that the State is acting unjustly. The ecclesiastical community, which has the most political influence, also enforces the appointment of its people. Thus it happens that one post after another is filled by Romanists, while the Protestant communities go almost empty-handed. Thus it comes about, the longer the more, that there is a recognized state religion in a country in which no religion is supposed to have this right or this privilege. That the

Means in which God offers us the benefits of the unique sacrifice of Christ our Saviour. Sacrifice of Christ our Saviour, and seals it with His Body and Blood. E. P.

**How the Pope came to** order Children's Communion to bring about world peace is explained thus: "In an address to a delegation of the youth of the city of Rome, Pope Benedict XV pointed out the unsuccessfulness of his previous exhortations for peace to the warring nations. In accordance with the Pope's appeal to children throughout the globe, on the last Sunday of the second year of the war, the children had offered up Holy Communion in the opinion of the Holy Father, imploring an end to the war. The Pope remarked that the war which was devastating the whole earth was not reflected on every face, although the enormous sacrifices should inspire everyone to serious reflection and penitence. But the adult race is not capable of renouncing all the pleasures of life, and therefore he turns to the children who, because of their innocence, are closest to the heart of God. 'To Me, the Father of all the faithful,' said the Pope, 'have suffered, admonished, prayed for two years; but since our exhortations to the combatants to lay down their arms and settle the dispute by the way of law and reason have been unsuccessful, We have resolved to invoke the divine help through the omnipotence of your innocence.'" - With the "omnipotence of your innocence" addressed to children, and accordingly meritorious "offering of Holy Communion," the beginning of our baptismal form comes to mind: "We hear every day from God's Word, we experience it also both in our life and death, that from Adam we are all conceived and born in sins." E. P.

## New printed matter.

**Synodical reports of the Missouri Synod of the year 1916.** Concordia Publishing House, St. Louis, Mo. 1. Southern District. 56 pp. 12 Cts. 2 n. Minnesota District. 68 pages. 13 Cts. 2 n. Eastern District. 76 pages. 15 Cts.

No. 1, the Southern District report, contains doctrinal treatises in German on "the Flood" and those in English: "The Present-Day Mission of the Church." - The doctrinal treatises of the Minnesota District discuss, on the basis of the Word of God, "the bodily provision for ministers of the Word"; and those of the Eastern District show that "the Reformation by Luther was a work of God." - All three reports find very timely and worth reading by every Lutheran Christian. It can only be of use if the reports find many attentive readers, pastors and laymen, outside the districts for which they were originally intended. Rich doctrinal treasures are contained in the synodal reports of 1915; and those of 1916 will bring much material to the jubilee celebration of 1917. K.

**"Harmony."** Selections of sacred chants for mixed choir. By J. C. Strieter. No. 8: As the Hart Panteth. As the Stag Cries. Ps. 42. No. 9: Make a Joyful Noise unto the Lord. Rejoice unto the LORD, all the earth! Ps. 100. single 25 cts. each; dozen: \$2.00. To be obtained from Concordia Publishing House, - St. Louis, Mo..

The seven previous sacred songs for mixed choir have now been followed by teacher Strieter's compositions on the 42nd and 100th Psalms. These will certainly be quite welcome to the choirs that rehearsed his earlier sacred songs, especially since they present no particular difficulties for either the choral or the solo parts. K.

On the 7th of Sunday, A.D.: Cand. R. Frick at Bethlehem Church, River Grove, Ill, assisted by PP. E. Wesel and Bro. Mießler by Bro. C. F. Eissfeldt. - Kand. Geo. Propp at St. Luke's Church at Posen, Minn, assisted by IV. J. Hinck, H. Brauer, and Scheitel by P. J. Brauer. - Kand. L. Karcher in Zion church at Vernon, Tex. assisted by P. W. H. Schulz. - Kand. Iul. Bittner in St. John's Church at Mayville, Wis. assisted by Chr. Meyer and Stoehr by P. N. Schroth.

On the 8th Sunday, A.D.: Kand. J. K o c h at Emmaus Church, Indianapolis, Ind. assisted by PP. Matthius and Carpenter by W. C. Meinzen. - Kand. Ernst F. Brand at Trinity Church, Springfield, Ill, assisted by P. P. Brand by V. Friedr. Brand.

On the 9th of Sonnt, n. Trin.: Kand. E. Hauer in the Zion Church at Templin, Kans. assisted by P. F. W. Pennekamp of V W. Wittrock. - Kand. C. A. Romoser in the Redeemer church at New York, N. P., assisted by IV Schumm and Köpchen by Prof. G. A. Romoser. - Kand. M. Kauth in St. Paul's church at Lanrium, Mich. assisted by Fr. Alb. Bartling.

On behalf of the respective District Presidents were ordained and inducted:

On the 6th of Sunday, A.D.: Cand. H. Baumann in the congregation at Monkton, Ont. can. assisted by IV. Eifert and Dede by P. W. C. Böse.

On the 7th of Sonnt, n. Trin.: Kand. C. R o o k in the churches at Lapeer and in North Branch Tp, Mich, by P. W. F. Junke. - Kand. M. Christian in the parish at Parshall, N. Dak. by P. P. Schumm. - Kand. Otto Bernthal in the parish at Paul, Idaho, by P. F. E. Traub. - Kand. Louis Temme in the township at Wallis, Tex. by C. W. Niche. - Kand. R. Beck in the township near Acton, N. Dak. by P. H. F. Bügel. - Kand. G. H. Peters in the township at Birch Run, Mich. by P. E. A. Mayer.

On the 8th of Sonnt, n. Trin.: Kand. H. C. Gans in the parish at Bahard, Nebr. by P. A. GÜttler. - Kand. G. Grörich in the parishes at Columbia and Waterloo, Ill, by Prof. E. Pardieck. - Kand. E. Widenhöfer in the parishes at Monson and in Taylor Tp, Minn, by P. H. A. Fädtke. - Kand. E. Zabel in the parish at Battle, Tex. assisted by IV. Mortar and Gardener by P. H. Studtmann. - Kand. A. Hahn in the parish at Posen, Mich. by P. W. Weinländer.

On the 9th of Sonnt, n. Trin.: Kand. H. F. W. J. Krohn in the Parishes of Parr and Kniman, Ind. by P. H. A. C. Panl.

Introduced on behalf of the respective District Presidents:

On the 7th Sunday, A.D.: S. Hohenstein at Immanuel Church, St. Louis, Mo. assisted by F. Piepers and P. G. F. Wangcrins of P. G. Wangerin.

On the 8th of Sonnt, n. Trin: Rev. G. H. Peters in his branch at Millington, Mich. by Rev. H. Grüber. - P. Th. A. Tews in the parish at Grant Tp, Iowa, assisted by IV. H. A. Maas and King by P. H. C. Köpke. - P. P. L. Dannenfeldt in the parish at Zanesville, Ind. assisted by IV. Baumgart and EggerS by K. R. Trautmann. - P. L. Wambsganß in St. John's parish at Minden, Ind. assisted by IV. Meinzen and Zimmermann by P. J. D. Matthius.

On the 9th of Sonnt, n. Trin.: Rev. W. Labrenz at Trinity Parish, Buffalo, N. P., assisted by IV. Verwiebe, H. H. Walter, Franke and Fretthold by P. Aug. Senne.

Introduced as teachers in parochial schools were:

On the 6th of Sonnt, n. Trin: Teacher J. H. Hoffmann as teacher in the school of Zion parish at Cologne, Minn. by P. A. Rehwaldt.

On the 9th of Sonnt, n. Trin.: Kand. E. P. Hüschen as teacher of the third class in the school of the parish at Sylvan Grove, Kans. by P. F. A. Mehl. - Teacher E. Hedemann as teacher of the second class in the school of the parish at Sylvan Grove, Kans. by P. F. A. Mehl. - Teacher E. Lauf as teacher in the school of the parish at Sauers, Ind. by P. F. W. Pohlznann. - Teacher J. Tönjes as teacher in the school of the parish at Sauers, Ind. by P. F. W. Pohlmann.

## Ordinations and introductions.

At the turn out of the respective District Presidents were ordained:

On the 3rd Sunday, n. Trin.: Kand. Herm. E. Brauer in the Taborkirche at Chicago, Ill, assisted by ?? W. Brauer, Karl Brauer and Gteinhoff by P. A. D. Wangerin.

## Initiations.

Dedicated to the service of God were:

Churches: On the 1st Sunday, A.D.: The renewed church of Trinity parish at Amherst, Nebr. Preachers: IV. Kistemann, Jiede, and Degner (English). - On the 4th Sunday, Trinity: The new church of St. Paul's congregation at Monango, N. Dak. PrÄnger: **IV. Hmck,,**



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### To our rural communities.

Dear brothers and sisters in the Lord!

In these days again our colleges of learning are opened. From all parts of our vast country our sons are coming to our colleges to be trained for the church ministry. These boys are among the most glorious treasures of our synod. On them rests the hope of our church. They shall later preach in our pulpits, teach in our schools, and be sent out as our missionaries to all the world. If our college students are doing well, we can look to the future with joyful hopes, while we cannot expect anything good if there is no discipline and piety among them.

Even if our first concern is that we have pious and gifted students in our institutions who are taught by experienced, God-fearing teachers, we must also be concerned about the physical well-being of our prophetic boys. In the ministry, such high demands are also made on the physical strength of pastors and teachers that in most cases good health is a necessary requirement for the performance of the many duties.

If the bodies of our pupils and students are to develop normally and be hardy, the necessary healthy food must not be lacking during the years of study. Our college boys are for the most part the children of poor people. Many of them must be supported. Others are enabled to study by not only their parents, but also their brothers and sisters working diligently for them. Thus many a one in our synod has become a pastor or teacher by his sister - God bless her! - has sourly acquired for him the means for his studies.

During my visits to our educational institutions I have noticed that here and there the food is inadequate. In most cases this is due to the low cost of the food,

which the pupils pay, and which, with the terrible increase in the price of all food, is no longer sufficient. Most supervisors are therefore considering increasing the cost of food. But that would mean a significant increase in expenditure on studies. Now you dear members of our many, richly blessed rural congregations can easily help by providing our prophet boys with the fruits of your land and the income of your flock in the now coming autumn season. Potatoes and vegetables, ham and sausage, eggs and lard, fruit and preserves as well as flour, in short, everything that you need in your kitchen and on your table is a welcome gift at our institutions. If someone among you, with the permission of the congregation, harnesses up in the morning and makes the rounds with you, and you all participate, then he will return home heavily laden in the evening. I would especially like to ask you deputies of this year's district synods for this service. During the synodal days you have heard so much about our teaching institutions, our missions, and the various needs of the church that you can warm the hearts of your fellow Christians and stir them to such contributions. For these gifts, you worthy Christians in our country churches, all our college students will bless you, and God will be a rich recompense to you. Wise Solomon says, "Honor the Lord of thy goods, and of the firstfruits of all thine income, and thy barns shall be filled, and thy winepresses overflowing with must."

In the end let me tell you a lovely story. It is written in 2 Kings 4:42-44. A great famine had broken out in Israel. All the sons of the prophets groaned under it. There was no more food in the kitchen and cellar, and Schmalhans was the kitchen master. Now it says: "A man came from Baal-Salisha and brought the firstfruits of God, twenty barley loaves, and new grain in his clothing. And he said, 'Give it to the people, that they may eat.' And his servant said, Shall I give an hundred

He said, "Give to the people that they may eat: 'Give to the people, that they may eat. For thus saith the LORD, They shall eat, and be left over.' And he set it before them that they might eat; and remained still over according to the word of the LORD." So this man of Baal-Salisha did not give of his abundance, nor did he first provide for himself and his own, but the bread and grain from the firstfruits sheaves, which he was permitted to gather again after a long tarrying, he brought to the college students of that time. So dear was he to them, and so dear was their welfare to his heart. God then gave him the blessed joy of seeing how, under the distributing hands of the servant, the supply, which was small for the large number of students, miraculously increased so that all the boys were not only able to eat their fill once again, but that there was still something left over.

May the good Lord grant our synod in our country parishes many people like the man of Baal-Salisa! Then our college students will have no lack to suffer.

It should also be noted that the directors of our educational institutions will certainly be happy to provide information on how the gifts can best be sent.

In sending you my fraternal greetings, I remain yours, united in the Lord.

F. Pfothhauer.

### Grace.

#### IV.

25. knowledge of grace, true, hearty knowledge of the grace of God in Christ JEsu, wrought by the Holy Spirit: this is the right fruit of the gospel. Col. 1, 6. 5 ("the word of truth in the gospel").

Only intellectual knowledge of the grace of God in Christ, as taught in the Scriptures, is not the fruit of the gospel. Such blows up. 1 Cor. 8:1. Such also the ungodly may have. Such also hath the devil. Into grace, Christian, with heart, mind, courage, and understanding!

26. true knowledge and reception of grace worketh thanksgiving and praise to God. 2 Cor. 4, 15.

27 Grace gives different spiritual gifts, gifts of grace, to different people in the Christian community. And with these we Christians are to serve one another. Rom. 12, 6; Eph. 4, 7; 1 Petr. 4, 10.

Let no Christian think that he has no such gift. Let no Christian think of another Christian as not having such a gift. Take your time and read 1 Cor. 12!

028 The grace of God learned and accepted from the word of the apostles: this is the right true grace of God. 1 Petr. 5, 12.

False believing theologians, especially "the false prophet" (Revelation 19:20; 20:10), the Roman pope, speak all kinds of things about the "grace" of God, which is contrary to the apostolic word and should not be accepted.

29. because we Christians receive such a great and inexhaustible abundance of the grace of God (read after the 9th and

18. point!), shall we, may we, shall we therefore persist in sin? Far be it from us! If we did, we would again be servants of sin unto death. Rom. 6, 1. 15. 16.

30. We would then receive the grace of God in vain. For grace sanctifies us. See the 17th point! 2 Cor. 6:1.

31. We would then miss the grace of God, carelessly passing by. Hebr. 12, 15.

032 Then after the manner of ungodly hypocrites we would draw the grace of our God upon ourselves. Jude 4.

(33) We would then eventually come to revile the Spirit of grace and be lost. Hebr. 10, 29.

(34) We should and will abide in grace, set our hope wholly on it, grow in the right knowledge of it. Apost. 13, 43; 1 Petr. 1, 13; 2 Petr. 3, 18.

35. In the ministry of grace and the word of grace are preachers, the preachers of the gospel. They have received their ministry from the Lord. Apost. 14, 26; 20, 24; Rom. 1, 5; Eph. 3, 2.

036 And grace maketh these preachers fit for their office. Therefore, all that they accomplish by their labors is not to be ascribed to themselves, but to the grace of God. Yes, even for the fact that they are diligent and toil in their work, they have to praise the grace of God. God does not want lazy workers in his service. And what service could be more worthy of toil and labor than that of grace and the word of grace? But it is all grace: efficiency, success, toil; the preachers of the gospel have nothing of themselves. 1 Cor. 15:10; Eph. 3:7; 2 Tim. 2:1. Read the 20th and 24th points!

037 And the preachers of the gospel, like the apostles, ought in their ministry to speak and act all things "by grace," and "for grace's sake," and "according to grace," and "in the grace" which is given them. The ministry of preaching is just called "grace," because it is a gift of the same grace which it is to preach, also because that grace is powerful and effectual in the same, and through the same. So then, preachers should know that they are in the service of grace (the 35th point), and conduct their ministry according to that grace. Rom. 12, 3; 15, 15; 1 Cor. 3, 10; 2 Cor. 1, 12; Gal. 2, 9; Eph. 3, 2. 7. 8.

and 8. point); if God always greets us with this grace, and gives it to us, yea, precedes all faith with the offering of his grace (the 1. point); if this grace is such an inexhaustible abundance, that we sinners should always take from it "grace for grace" (the 9. and 18. point); in short, if grace gives us all, all, all salvation and good, entirely without, yea, against all our deserving.

as we have seen for the moment - how does it then relate to the law?

The law is also God's word as the word of grace and holy and unbreakable truth. Matth. 5, 17-19. And the law says nothing of grace, has nothing of grace at all. The law makes high and holy demands upon us. And it threatens, curses and condemns us, if, yes, because we cannot fulfill these demands nor meet them. Gal. 3, 12. 13.

Does the law contradict the word of grace, the gospel? Does the law nullify the gospel? Or does the gospel nullify the law? Surely both cannot be!

What about the law?

This is what we want to see in the next article. In the meantime, think about it!

C. M. Z.

## **That our celebration of the Reformation anniversary may be one pleasing to God!**

### **II. it is to be a celebration of confession.**

B. Confession of the deed must not be lacking either.

A joint Jubilee Committee of the Ohio Synod, Iowa Synod, General Synod, and General Council makes the recommendation: "For certain purposes, it is imperative that all Lutherans of a commonwealth join forces in a temporary organization." Among these purposes are mentioned musical performances, Sunday school celebrations, and "numerous other features." There is also a proposal from General Synod that all Lutheran synods in the country hold a joint celebration in Washington, the nation's capital, on October 31, 1917, to which the President and his cabinet will be invited. In some places associations of various synods (outside the Synodical Conference) have already joined together in joint preparations for such celebrations. The aforementioned committee also calls for joint celebrations with the Reformed. What are we to make of such proposals and recommendations?

It is clear to the reader from the outset that this is a question to be judged according to God's Word. If God's Word permits us to have such communal celebrations, we will gladly participate in them. If God's Word does not permit them, they are to be avoided. A second point is also quite clear. We can only celebrate together in church on October 31, 1917, with those with whom we can also have joint services on the preceding and following Sundays and all other Sundays and feast days, that is, with whom we are in church fellowship. Third, there is also no question that we can only be in church fellowship with those with whom we are one in doctrine and confession. God's Word says, "Be diligent to keep unity in the Spirit through the bond of peace. One body, one Spirit, ... one Lord, one faith, one baptism, one God and Father of us all." Eph. 4:3-6. God's Word says, "Take heed to thyself and to doctrine, persevere in

these things." 1 Tim. 4, 16. God's word says: "If any man teach otherwise, and abide not in the saving words of our Lord JESU Christ, and in the doctrine of godliness, he is darkened, and knoweth not. ... Do thou from such!" 1 Tim. 6, 3-5. God's word says: "Now I exhort you, brethren, that ye take heed to them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." Rom. 16, 17. God's word says, "Avoid a heretical man, when he is once and again admonished." Tit. 3, 10. According to all these passages, it is sin to have church fellowship with those whose public teaching departs from the word of God. Now, fourthly, it is quite evident that the doctrine presented in some Lutheran synods of our country does not agree in all points with God's Word, and that these very synods fight us as false teachers because of our confession of the truth of Scripture. And because this is so, and because God's Word condemns and punishes as sin fellowship with those who lead false doctrine, therefore we cannot comply with the aforementioned calls to joint celebrations, but must bear witness by separate celebrations, make a confession of deed, against the error which, alas, is found to this day in Lutheran synods of our country.

The above is not written because it could be expected that in our Synod the calls for a common celebration of the feast would perhaps be followed here and there through weakness of the flesh or through ignorance, but so that those who have publicly called on the Lutherans of all Synods to celebrate the feast together (also with Reformed Christians) may be given the reason why no such participation is to be expected on the part of our Synodal Conference. And yet the above justification of our position is also to be taken to heart by our Christians. The Lutheran Church has already once completed its apostasy from the recognized truth by a Unionist Reformation festival; that was a hundred years ago, when the union between Lutherans and Reformed, which was contrary to Scripture and so deplorable in its consequences, was introduced in Germany. The sinful flesh does not bow under any word of God, not even under the words of God, which demand the departure from the fellowship of false teachers.... They are and remain an offence to the flesh. And let him who stands there see that he does not fall. - But we are moved by two other questions which seem to demand an answer in this connection. There are two errors we want to guard against if, for reasons of conscience and fear of God's Word, if our opponents' position on the Lutheran Confession does not change, we celebrate 1917 apart from them:

1) We want to be careful not to justify our position as if we considered everyone who does not belong to our synodical conference to be a false believer or even an unbeliever. We have ever testified in our periodicals that we are not fighting against the faithful Christians in the Ohio and Iowa Synods, the General Council, etc., but against those teachers and leaders of these Synods who are leading false doctrine, and their followers. All Christians in these synods, whether pastors or laymen, believe as we do of the way to blessedness. If our church members would accept the Ge

If you were to ask members of other, opposing synods, you would soon learn that there are people, even pastors, who follow the Scriptures in the doctrine of conversion, of election by grace, in simple-minded faith. What separates us from these Christians, so that we cannot have brotherly fellowship with them, is precisely their disobedience to the above-mentioned words of Holy Scripture: they do not renounce their false leaders. This may be a sin of weakness in some, perhaps even an unrecognized, unconscious sin, and yet their fellowship with false teachers stands as an insurmountable obstacle to fellowship with those who bend their reason in all things to God's Word.\*)

2) Secondly, we want to beware of the misunderstanding that the matters at issue between us and other synods are of such a subtle nature that our church members cannot really give an account of the existing division to themselves and others. No, it is truly not merely a question of whether a few Latin expressions contain false doctrine, but of manifest false doctrine presented in German and English.

The first chapter of the Bible describes the creation of the world. Modern unbelief substitutes the theory of evolution for this chapter. Both in the General Synod and in the Swedish Augustan Synod the theory of evolution has been presented and defended in the church papers. And this in recent years.

There is a party in the General Synod which does not support the Unaltered Augsburg Confession (U. A. C.), but the

amended, which contains the Reformed error in the doctrine of the Lord's Supper. The General Synod sends delegates annually to the Reformed and Presbyterian assemblies. It is represented on the Reformed Federal Council of Churches, whose president denies the miracles of JEsu, also on the Reformed Sunday-School Council. She holds joint services with the Reformed and accepts Reformed into congregations without prior instruction. Their congregations are involved in revivalist mischief, including Billy Sunday campaigns. As late as last year one read in the *Observer* that if it were demanded of the General Synod that it should condemn the Lodges and drop their unionism with the Reformed, many of its members would rather see no Lutheran unity than comply with such demands. The Lodge, they say, belongs to the non-essentials. - Are these theological quibbles? No, these are departures from Lutheran doctrine and practice that each of our church members recognizes as such. We can only touch on a few points here. Wrongly, in the General Synod, as well as in various Norwegian synods, Sunday is taught as if God demanded celebration on a seventh day in the New Testament. Synodal resolutions condemn the drink trade and call for its destruction, and officially support the Anti-Saloon League. And with the General Synod and the possibly even less Lutheran United Synod of the South the General Council stands in a brotherly relationship.

Two years ago a General Council professor, D. Gerberding, wrote a book, *Problems and Possibilities*, in which

Among other things, he tries to prove that in the Lutheran parochial school the children are neither well prepared for this life nor can they receive a "spirit of reverence for the Holy One" because the teacher teaches both secular and spiritual subjects! Yet the Sunday school is highly praised. This book has been warmly recommended in the journals of the Ohio Synod and the Iowa Synod. In the same book the author urges all Lutherans to separate themselves from the Missouri Synod as a "peculiar sect"; our Synod is briefly listed in the table of contents as "errorists." The Missouri Synod is said to have "introduced the false doctrine of Calvinism into the American Lutheran Church." Now this is again a question for each church member to decide. Have you ever heard your pastor say, or have you ever read in our magazines, that God does not want to make certain people blessed, but has predestined them to damnation from eternity?! That's Calvinism. And that's what we're supposed to teach? Every adult Christian can decide here if I). Gerberding has sinned against the eighth commandment or not. These are not quibbles. These are simple questions of truthfulness.

D. Gerberding praises in his writing the book published shortly before by a member of the General Synod, L. S. Keyser, entitled "*Election and Conversion*." As this book has been welcomed with great joy in other Lutheran Synods as an exposition of right doctrine, it interests us in this connection. What, then, is the doctrine that runs through all this writing? It is the Roman doctrine of the freedom of the human will before conversion. Does the reader think we are now coming to questions which he cannot decide for himself according to God's Word? Let him read on confidently and judge for himself. D. Keyser says in his book, "Adam and Eve originally possessed a will that was free." That is correct. "Now if God's grace and mercy will restore man to his original holiness, a moment must come when he can again use this original gift," that is, free will." So we ask: Where is this in God's Word? God's Word teaches the contrary: it teaches that until we are converted and Christians we are dead in trespasses and sins; that it is not until we are converted that we have again a free will for good. On the other hand, D. Keyser says, that when an unconverted man hears the Gospel, he is "put in a state, by antecedent grace, to choose freely" whether to become a Christian or not. And this is Roman Catholic error. The Tridentine Confession of the Roman Church says that by antecedent grace man's will becomes free (Session 6, 1. 2. 4). Doctor Eck disputed Luther in 1519: "Free will cooperates [in conversion] when God helps with his grace." The Roman scholar Erasmus wrote against Luther in 1524: "God has given us the gift that our will may work with his grace." And American Lutheran D. Keyser wrote in 1914, "The ability to consent to grace is given to the free will by antecedent grace." Who does not realize that the same doctrine is here advanced

\*) We will come back to our relationship with these Christians in a special article next.

the will of the unconverted man can play a part in conversion? But thereby God is robbed of the glory for our salvation and blessedness. This is synergism. Is it not deeply to be regretted that a book which advances an error that touches the inmost marrow of the gospel was extolled to the public in the Ohio Synod with such warm commendations? D. Stelhorn wrote that the author was "a valiant defender of scriptural truth," a "right comrade-in-arms" of the Ohio Synod. What is Luther's judgment on the doctrine that before conversion man's will becomes free to do good? He says, "He that wills to defend man's free will, that he may be able and cooperate in spiritual things, even in the least, hath denied Christ." How, reader, are not these cutting contrasts?

And it is not at all as if we were dealing here with some idle speculations of scholars, which someone then printed because one did not want to let the printing presses rust. No, the doctrine presented here is spread with power, it is found back and forth in textbooks and in the magazines that are calculated for the Lutheran people. Again, only a few weeks ago, someone wrote in the General Council paper, *The Lutheran* (p. 764), "It depends on us what our future condition will be; it depends on what we, as free moral beings, make of ourselves." On the conduct (eonäuet) of men, he says, depends whether they will be blessed. This is blatant works doctrine. This overturns the foundation of Christianity, blessedness by grace alone. Until the last few months, D. Stelhorn (Ohio Synod) wrote that it depends on the conduct of man, on his right conduct towards the grace of God, whether he is converted and saved; this explains why some are saved and others are not. Our Lutheran confession, on the other hand, says, in accordance with Scripture, that this is the very mystery, why, though all unconverted men behave in the same evil manner toward the grace of God, yet some are converted and saved, and others are not. The leaders of the Ohio Synod, on the other hand, see no mystery here at all; the unequal result is explained by the unequal conduct -- some did not do quite so badly before their conversion, did not resist grace so wickedly. Where does God's word teach this? Read Rom. 3:23, 24.

Where the ecclesiastical periodicals and organs of the synods outside our Synodal Conference place themselves on the ground of such a false doctrine as that of beatification not only by grace, but also by the right conduct of the still unconverted, and, moreover, present false views in other doctrines which belong to the simplest truths of the catechism, and these false doctrines meet with no opposition in the congregations, then even a Christian who does not at all wish to lay claim to scholarship is placed in a position to answer the question: Is church fellowship permitted under these circumstances, are common church festivals possible under these circumstances? Nor will any among us wish to deny that it is impossible that honor should be done to Luther, if communally with those who side with his opponents-the Zwinglians and D. Ecks and Erasmus - his work and his teaching are praised! We can

It is precisely through a confession of faith that we can contribute most to the unification of the separated Lutheran Church in America at this time. That there are great obstacles to such a unification, the reader has seen from the above. We have by no means said all that could be said about the differences between the Lutheran synods. It could have been widely explained, for example, how deeply the chiliastic rapture, against which Luther and our Confession so earnestly warn, has eaten into the American Lutheran Church. But enough has been said to repel the misconception that the members of our congregations cannot account for the position of our synod on common, general Lutheran worship on the Reformation anniversary.

It is not easy to make such a confession of deed in our time. Most of the churches of our day have become quite indifferent to doctrine, nor will they understand our position. But God's Word speaks too clearly on the matter. It is impossible for us to expect that a celebration of the Reformation anniversary at the expense of truth will be pleasing to our God. God's Word warns against all spiritual fellowship with those who push or support false doctrine. And "when God speaks a word," says Luther, "let the whole world tremble, believe, and obey." On the occasion of this year's meeting of our English District, one speaker said - and with these words we will conclude - "If we preserve the unity of the faith, we are not in danger of being swept away by the most serious temptation of our Church. I am talking about the temptation to unionism. The air is full of it. We of the Missouri Synod also stand for union, but for union in true unity of faith. Yes, no one would praise and thank God more than we of the Missouri Synod if the quadricentennial of the Reformation were to find a Lutheran Church united in the truth! But we will not, nay we cannot, enter into any other unity, a union based only on grounds of utility or sentiment. That would be an unnatural, hypocritical union, such as might suit spiritually depraved people. God keep us from such union, lest his wrath come upon us!

"Let us keep out of the way of the Unionist seductress who prowls about the land, lest we be enraptured by her art! Let us not look for the recognition, the prestige, the glory that is given to others. All this is chaff. What does it matter if our synod continues to be regarded as a sect that is contradicted everywhere? That has always been the lot of the witnesses to the truth. What does it matter if the world holds us in such low esteem that we are completely overlooked? The Lord does not reckon by numbers, but by his truth. His command to us is: Testify to the truth! That we may abide only in the unity which is founded in the truth! And the Lord will bring out all things in His own way and according to His will. "

G.

Let all things yield unto the word, whether it be enemy or friend. The word or the doctrine shall make Christian unity. Where the one is equal and united, the other will follow; where it is not, there is no unity. (Luther.)

### Brazilian District Assembly.

Instead of meeting in mid-January, as had first been determined, the Brazilian District of our Synod did not meet until March 16-21, because of the announced visit of the Venerable General Praeses. The place of the Synod was the congregation of G. Lehenbauer at Sitio, near Santa Cruz, situated approximately in the middle of the State of Rio Grande do Sul.

The synod was attended by 31 pastors, 3 teachers and 7 deputies. Since there was a great deal to be discussed, work was not only done in the morning and afternoon, but also in the evening. Only Sunday afternoon and the evening of the last Synod day were free. Ten sessions were held, one of them on Monday evening. Four pastoral and teachers' conferences were also held.

For the teaching sessions, on which two hours of the morning were spent, Prof. Kunstmann had drafted five theses on Christ's ministry, of which the first three came up for discussion. The speaker not only gave an interesting and instructive lecture, but also pointed out the practical application of the doctrinal point in question. The remarks which the Honorable General Praeses made on some of the points were excellent.

Since the district comprises 136 congregations and preaching points, only some of which are independent, the mission report naturally took up a lot of time and required much serious deliberation. The mission report and the negotiations following it revealed some shadows in the mission work, but, we may add with thanks to God, more light than shadows. One shadow that appeared was that many congregations had not yet made any serious effort to maintain the preaching ministry in their midst, and therefore received an unduly high amount of support from the missionary treasury. It was the earnest endeavor of the Synod to remedy this state of affairs. Where it appeared that the congregations were able to do considerably more than had hitherto been done, the support was withdrawn, and in regard to some others it was decided to ask them to try to become independent soon. It was also broken with the institution that all pastors and synod teachers without distinction should hold a salary of at least H600.

Efforts have been made in the past to educate our congregations to become independent, but not to the same extent as at this year's Synod. In spite of sincere efforts, however, the evil of congregations not making every effort in the matter of salaries cannot soon be eliminated. There is still so much lack of knowledge and therefore also of right Christian love, and so our district is forced to continue to make great demands on our fellow believers in North America for support of our missionary work through financial means. We are certain, however, that they will gladly do so, in order to continue to make friends in this southern hemisphere, who will one day receive them into the eternal dwellings. There are indeed many congregations here that cannot maintain the ministry in their midst by themselves.

The Revision Commission appointed by the Missionary Commission for Inner Mission Abroad could not, in spite of diligent

In order to facilitate the administration of the treasury and to prevent disorder, a treasury regulation presented by the Honorable General Praeses was adopted.

With regard to our teaching institution in Porto Alegre, it was reported, among other things, that the work of the institution was progressing briskly, that the first candidates for the holy preaching ministry, five in number, could be dismissed in December 1915, that Christian discipline prevailed at the institution, and that because of the dearth caused by the war, the cost money had to be increased from 25 milreis to 30 milreis monthly. (30 milreis are now about \$7.)

Since our publishing house in St. Louis must refrain from printing our district's synodal report, it was decided to have the secretary compile a brief report and print it here.

At Fr. Heine's request to relieve him of the office of President, the Synod resolved to do so. For his faithful service the thanks of the district were testified to him by standing up. His successor was the previous Vice-President, Father E. Müller. Prof. J. Kunstmann was elected Vice-President.

The synod was not accommodated in the usual way, according to which the synod members are accommodated with members of the congregation. They dined together in a business house near the church. Sleeping quarters for half of the synod members were provided in a large, new, barn-like building, also near the church. There, and in the large hall of the aforementioned business house, one saw the synod members in convivial conversation during the free hours. Those for whom there was no place to sleep in the aforementioned large building were accommodated in other places in the immediate vicinity.

Four services were held. In the opening service on the morning of March 16, the Honorable General Praeses preached on 1 Corinthians 15:58, a sermon for which one had to be heartily grateful. On the evening of the 17th a mission service took place, in which Praeses Pfotenhauer gave a lecture on the work of the Inner Mission of our Synod in the United States of North America and in Canada. Praeses Heine spoke about the mission of our synod here in South America and Prof. Kunstmann about our mission work in New Zealand, Australia, India and Europe. On Synod Sunday, the celebration of Holy Communion also took place during the morning service. Petersen was the confessional speaker. His confession was based on 1 Cor. 4, 2. The pastoral sermon was preached by Fr. Busch; his text was Luk. 11, 14-28. In the evening A. Lehenbauer preached a school sermon based on the words of Christ to Petrus: "Feed my lambs!"

That it was a great joy for us to have a representative of the General Synod and plenipotentiary of our Missionary Commission in Chicago present at our Synodal Assembly need not be particularly mentioned. The visit of the Honorable General Praeses has not been in vain; indeed, it will, if God gives his grace, be of wholesome and beneficial influence on all our future work. This was also testified to Praeses Pfotenhauer by Prof. Kunstmann at the end of the Synod, when he thanked him in the name of the Synod for his visit and his activity here.

W. Pennekamp.



## The Professors' Conference.

According to the Synod's decision, the teachers at the Synod's institutions are to meet once every three years, in the year before the General Synod. This is the so-called Professors' Conference. The purpose of this conference is to raise and promote our institutional system and to serve the Synod in its negotiations about the various institutions with expert advice, if desired. This year the Professors' Conference was again in session, from June 28 to 30 in the school of Father Adolf Bartling's congregation in Chicago.

On the morning of the first named day, the chairman of the conference, Prof. L. Fuerbringer of St. Louis, opened the meeting with scripture and prayer. At the organization which followed, the former chairman was re-elected, and Dr. George Schick of Fort Wayne was re-elected secretary.

The first paper presented was by Prof. G. Mezger of St. Louis on the subject: "The Promotion of Personal Christianity among Pupils and Students in our Institutions," which was followed by a lengthy discussion. Then Dr. C. Abbetmeyer of St. Paul read a paper on "Uniform Grammatical Terminology," in which he explained how desirable such uniformity would be for our institutions, how time savings would be achieved, and the like. This matter was referred to a committee for further work. The first morning was spent on this.

In the afternoon session, Prof. A. Häntzschel of Conover spoke on "The Coordination of the Work at Our Colleges with That Done at Accredited Institutions of Similar Nature," which was followed by a lively debate. In connection with this, two committees were later appointed to report further on this subject to the next conference, namely, Professors A. Miller of River Forest and J. T. Link of Seward for the Teachers' Seminaries, and Professors Dir. Th. Bünger of St. Paul, A. Bergmann of Milwaukee, and W. Moll of Fort Wayne for the high schools.

The next morning Prof. O. Hattstädt of Milwaukee, in an interesting lecture, answered the question: "What means are available to us in order to attain the goal set for our institutions, especially for our grammar schools, of training in the use of the German language in our time as far as possible? Thereupon a committee of the English District, sent for this purpose, consisting of Pastors H. Eckhardt and W. Dale and Mr. Succop, all of Pittsburgh, was given an opportunity to present resolutions of their district, aimed at increasing the English instruction in our institutions and, for instance, at establishing a parallel course for all-English pupils in a centrally located grammar school. Since a paper by Dir. Luecke of Fort Wayne on the subject: "What is our experience with pupils who come from English circles?" touched strongly on this matter, it was first heard and further discussion and possible decision-making postponed until the afternoon.

The whole of Thursday afternoon was then devoted to the discussion of this important matter, during which the English representatives emphasized that they were also in favor of increasing German instruction, and Mr. F. Pfothner, President, and Mr. J. W. Miller, Vice-President, repeatedly took the floor. Finally a committee was appointed to negotiate further with the members of the English District and to submit proposals to the Conference the next day.

The first paper on Friday morning was one by Prof. G. Weller of Seward on "The Aim of Religious Instruction in our Institutions," which he described in excellent detail as the formation of character. By decision, this work is to appear in the "Schulblatt". Two submissions sent by pastoral conferences to the General Presidium concerning the increase of religious instruction in the grammar schools and Bible reading in all institutions were included in the discussion. The opinion of the conference was that the former was not necessary, since the hours of religious instruction now given, if properly used, were sufficient, and that the latter should always be exhorted.

As it was now the last day, and many things were still waiting to be done, work began to be done more quickly, and resolutions came in rapid succession. Thus it was decided to reserve one afternoon in future for special conferences of the subject teachers; there was talk and decisions about the length of the school year, holidays, etc. The committee set up to deal with the English question then reported, and it was then decided to recommend to the Synod that an upper primary be established in the grammar schools, i.e. that a seventh be added to the six years in the grammar school, the latter also being the subject of a paper by Dir. M. Albrecht of Milwaukee; furthermore, to establish a Progymnasium for all English pupils at a centrally located place. Furthermore, a number of resolutions were passed concerning discipline at the institutions.

Finally it was decided to hold the next conference, God willing, in 1919 in a centrally located city and to express heartfelt thanks to the hospitable congregation of Mr. P. A. Bartling for the hospitality enjoyed. With a collectively said Our Father the meetings came to an end - busy, but nevertheless beautiful and beneficial days. May God now bestow His blessing on the deliberations and resolutions, on the institutions and their teachers, and may He be pleased to let good things come out of our weak will for the glory of His name and the benefit and edification of the Church!

G. E.

## To the ecclesiastical chronicle.

**An increase in the generosity of our Christians** for missions is unmistakable from the reports of the mission feasts. The reminders of our synodical officers have not been in vain. Most gratifying is the fact that a large number of congregations now no longer allow the weather at the mission feast to determine whether they will contribute to the work of missions, but that many congregations, besides taking up collections at the mission feast, regularly help to fill the mission coffers by envelopes or in other ways. If you look through the list of festival collections in our magazine, you will also see that the number

of the congregations, whose gifts amount to hundreds of dollars, is much greater than before. But still more gratifying than this is the fact that the small congregations in particular are in some cases sending in comparatively large sums. At Hurley, S. Dak. there is a parish of nine members, which has collected this year 8108. 50. From other congregations, the footnote is now very frequently added to the report of the mission feast: "The largest collection ever taken here at a mission feast"; "850 more than last year," etc. From two notes which have come to us in this way others may learn. Of one feast it is reported, "The collection was \$71.55. In the collection was found an envelope, containing \$7.32, marked: From a missionary box/ The giver of this offering had collected this sum for the mission during the year." A pleasant change from the "after deduction" on another card was the phrase: "Collection along with surplus from travel expenses" - that is, a special collection was made for the travel of visiting preachers and the surplus was given to the missionary treasury. - Finally, here is an example of how mission festivals can also help the distribution of our synodal bulletins. A pastor in the Atlantic District writes: "I had a number of sample issues of the 'Lutheran' and *Lutheran Witness* sent to me for the mission festival. These I took under my arm at lunch time, and now went to work. Every one whom I knew not to be holding one of these papers was seized by the buttonhole. After two hours' work I had gained 9 .Lutherans\* and 21 *Lutheran Witness* readers. Our festival preacher, in the morning service, had warmly put our magazines on the hearts of the people." G.

**Preparatory lectures for the Reformation Jubilee** are also held in our Brazilian district. From a note in the journal of our South American brethren it appears that our pastors ride two to three hours at night through the jungle, often on life-threatening trails, in order to give a Luther lesson. G.

**The Augustana Synod**, at its meeting in Galesburg, with reference to its institutions in Rock Island, passed the following resolution: "The Augustana Synod of the Evangelical Lutheran Church having its principal institution of learning, Augustana College and Theological Seminary, at Rock Island, an institution attended annually by about 700 young men and women from about 25 states in our country, and the Synod being well aware of its responsibility for the moral welfare of these young people. Resolved, That the Synod respectfully request the citizens of Rock Island to join forces in an attempt to abolish the saloon and all connected therewith in the town as soon as practicable, and in the meantime request the officials of the town to enforce the existing laws relating to this industry; Further, That a copy of these resolutions be sent to the Mayor and Commissioners of the Town of Rock Island, and that they be published in the Gazettes of the Town of Rock Island." E. P.

**Is he a "mixer"?** The pastor, that is. Even among us the question is often asked. Especially when a new pastor is to be called, whom one does not know from one's own experience, and one inquires about his qualities and abilities, then one asks the one who knows him and suggests him, along with others, this question: Is he also a "mixer"? What is to be made of the question? The word is not a scriptural expression, it was not coined in the Lutheran Church, and it does not breathe the spirit of the German language. It originated in American sectarianism and came over to us from there, this almost untranslatable word "mixer." The question arises: what does this broad, general, indefinite word mean?

Word? What do you mean by saying and asking someone that one and if one is a "mixer"? In a right sense, every pastor is to be a "mixer," namely, he is to mingle with the people, to make himself known to the people, to bring the Word of God to the people. A pastor who wanted to hide from the people all week long and lock himself in his room, pretending that he had to study, even if he really did study, and not at all about unseemly things that do not concern him or his ministry, but about God's Word and his sermons to the congregation, would not be a pastor as God wants him to be. He is not only to give public lectures from time to time, but in the literal sense to bring the word to the man and also the man to the word, to apply the word according to situation and circumstances. This is what the Scripture means when it says that the preacher should "rightly divide the word of truth", 2 Tim. 2, 15. This is what the Lord means by a faithful and wise steward, whom the Lord sets over his servants to give them their due in due season, Luk. 12, 42. Therefore the Scripture calls him pastor; shepherd, under shepherd under the great arch-shepherd, watchman, steward, etc. Therefore it calls for "watching over souls," "taking heed to all the flock," "feeding" the church of God and the flock of Christ. In this sense every pastor is to be a "mixer," to make himself with the Word to and among the people, also to know how to bring the Word to the people, and not by his repulsive conduct to repel the people from the church and the Word, and, as much as there is in him, to close the way to the hearts to the Word. - But it is possible for the thing signified by the word to be exaggerated, and it usually is where the expression is so quite at home; and so it comes about that the expression "mixer" has almost an evil connotation. If a pastor mingles with the people without the Word, is not at all anxious to get the Word to the man, wastes his time in unnecessary running about, and is consequently a "mixer" in that sense too, that in his sermons, instead of the clear, studied, understood, and calculated Word of God, he quickly mixes something together and delivers it, then it is no praise to be a "mixer." E. P.

**Even in sectarian publications one finds complaints and warnings** such as the following in the *Continent*. There it is said: "Only recently the following case came to our attention. A committee to consider candidates for a preaching position overlooked a list of suggested candidates; and one in particular was recommended to them as a good "mixer," popular with all people, a real jack of all trades. One of the gentlemen present said it reminded him of an observation he had made: "Just across the street from our church," he said, "is a church of another community, whose pastor is just such a man as is recommended to us here. His people like to play golf with him, they are always glad when he joins them in the evening, or even for dinner; but none of them think of hearing him preach.\* Further inquiry then revealed that this dislike had nothing to do with the personal character of the pastor in question, which was irreproachable. It had only been experienced that his sermons were so devoid of content that they were not worth listening to. The pastor who has plenty of time to roam about the streets and all the public places does not consider his real duty to those around him. A banker must be a good 'mixer,' to use that cheap phrase; so must the advocate, likewise the merchant. But if any one exaggerates this, he is little desirable to the trade which is directly his business. And a pastor is the principal person, nay, in some cases he is even the

only one in the whole neighborhood who is concerned with religious things. And if he doesn't concern himself enough with it that he's really able to teach others, then things are bad."

E. P.

**"There is a movement afoot in the Protestant Episcopal Church** to abbreviate the Lord's Prayer. The abbreviation has been recommended by the Committee on Revision of the Book of Common Prayer, and will be submitted to the General Convention which will commence in St. Louis on October 1. It is the words added to the original text, "Thine is the kingdom and the power and the glory forever/" So reports a Catholic paper. It also denotes again a step in the direction of coming nearer and nearer to Rome.

E. P.

**The growth of the Mormons is reported in a newspaper:** "The Mormons are increasing at an uncanny rate in the United States. They are said to have gained 15,000 new members in the last year, and to have built 465 new churches." This brings to mind two sayings that Luther often made: first, that there is no doctrine, however false and silly, that does not find adherents; second, that false teachers commonly "do their thing" more zealously than the right teachers and Christians do the pure Word of God.

E. P.

A Catholic family newspaper says **about the moving-picture show:** "The moving-picture theater, which could have a valuable influence on the education of the common people, is unfortunately misused for the sake of disgusting monetary gain for the immorality of the youth. Bitter complaints about this are made by earnest people in Germany, and there is no country in which the new invention is not put in the service of a heartless and base self-interest. It is the same phenomenon that comes in the wake of every invention that is useful in itself. Nowhere, however, does the abuse of light appear to be more sinister than in our country of the stupidest commercial spirit. Even France, which certainly does not suffer from prudery, has raised its voice against the immoral pictures coming from America. Australia and New Zealand have taken steps to protect themselves, and Great Britain is considering measures for complete closure against the films coming from the United States. In view of these facts, a newspaper asks: 'What must be the effect on the millions who daily visit the theatres of convertible pictures, a large part of whom are our young people? The effect surpasses all imagination'"

E. P.

**"What is to be thought of rash interpretations of the future?"** Under this heading the "Christian Messenger" says: "The time of war has brought many rash interpreters of the future. The one wants to know exactly that already in Ezekiel and then again in Revelation (Ezek. 38, 2 ff. and Revelation 20, 8) Russia is spoken of, the other just as exactly that here England is spoken of. Each of them seems to have valid reasons to prove it. Now both empires have much in common, but they also differ sharply from each other, so that the prophecies alluded to cannot possibly be applied to either. But what can one not accomplish when it comes to interpreting the Holy Scriptures? There are not a few people who go straight to the dark passages and seem to think that they are called to bring light into the darkness. But the development of the kingdom of God in pre-Christian times goes towards the provisional goal of Christ, and the final goal of the kingdom of God is again Christ, who is at the same time the means to the end.

is the point of it. Without Christ there is no kingdom of God on earth. From this it follows that if we have him and are sure of him, we need not be particularly concerned about individual obscure passages of Scripture which touch on secondary matters. It is true that in our time and in former times the return of Christ has been too much lost sight of; but even this is not so generally clear and known that we can determine the time and hour. The Seventh-day Adventists want to know. They had, if I am not mistaken, once again determined the day, any day of the past year. Their prediction has not come to pass, just as their former announcements have remained unfulfilled. Even the pious theologian Albrecht Bengel once stooped to prophesying and determined an exact year as the time of the end or the Second Coming of Christ. He was a very capable theologian and wrote, among other things, an interpretation of the Revelation of John and an interpretation of the entire New Testament. Yet he did not meet it; how should those meet it who cannot hold a candle to him either in knowledge or in piety! Jesus taught us (Mark 13:32) that no one knows the time, not man, not the angels, not even He Himself, the Son (in the state of humiliation, according to His human nature); but today some people want to know better than Jesus Himself. In his farewell discourses, Jesus has indicated what must precede before the Son of Man comes again. Readers can look up the relevant passages in the Gospels and see for themselves. Here I will only give a foreshadowing of the end as Jesus indicated it, namely, that the gospel must be preached in the whole world. Some, however, interpret this superficially; they think that it is enough if the preaching of the gospel resounds in every single country, so that all can hear it if they want to. On the other hand, I think the opinion is that it should be brought to all the inhabitants of the earth, so that they can accept it or reject it. Let us think of China, for instance. There may be half a million Christians there among a population of over 400 million. How long will it be before all 400 millions have heard the word, so that they can accept or reject it with the necessary discernment? I do not think much, then, of such predictions; it is much wiser to be faithful to the Lord our Saviour, and so be found worthy one day for his eternal, blessed fellowship." - What is said there is right and important. Only the example given of the preaching of the gospel among all nations before the end to a testimony about them - if one wants to determine more closely there, to what degree the gospel is to be brought near to the individual man among the "nations," then that belongs just also to the "rash interpretations of the future" and is to be left to the Lord. We are only to do diligently what we have been commanded, namely, to testify of the gospel to all nations. E. P.

The following is reported **about a monument to be erected to the previous Pope, Pius X:** "The commission of cardinals appointed for the erection of a monument in honor of the deceased Pope Pius X has chosen for execution the design of the sculptor Astorrie and the architect Di Fausto from the numerous designs submitted. The monument depicts the Pope, after rising from his chair, bending forward with open arms and an expression of supplication, as if offering his heart to God so that the Lord may meekly administer divine justice. The monument will be erected in St. Peter's."

E. P.

## Obituary.

Frederick Fathauer, teacher emeritus, was born at Brockhausen, Hanover, Germany, September 26, 1833. When about twenty-one years of age he emigrated to America. After supporting himself with his own hands for several years, he entered the Seminary at Fort Wahne. A thorough preliminary education, which he had received in Germany, enabled him to pass his examination as a candidate for the school board after only one year's study. His first sphere of action was Terre Haute, Ind. where he held office about two years. He then accepted the call to St. John's parish at Eagle Lake, Ill. He served that parish faithfully and conscientiously for 41 years. In 1902 he resigned his office. On July 17 of that year he entered into the rest of the saints. The time of his pilgrimage was 82 years, 9 months and 21 days. On July 20 his weary body was laid to rest in the churchyard of the congregation he had served so long. The undersigned preached on Hebr. 13, 7 and Fr. Wach, who had pastored him for the last two years of his life on earth, preached on Luk. 2, 29. A busy life in the service of God's children has come to an end. The crown of honors is his portion of grace. R. Piehler.

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

### GLIMPSES OF THREE

*CONTINENTS.* A Series of Travels in India, the Bible Lands, and Europe, by C. W. Foss. Augustana Book Concern, Rock Island, 111... 408 pages 5X8. Price: H1. 25.

Dr. Barrel, Professor of History at the Augustana College of the Swedish Augustana Synod at Rock Island, Ill, and a member of the Lutheran General Council, was sent to India some years ago with Dr. Benze, to visit the heathen mission of the General Council there. He then described this trip in the *Lutheran Companion*, and from these articles the present book has grown. Naturally, the bulk of the book deals with India and the mission there, but one readily accepts the description of the other countries as well. The book is smoothly written, reads pleasantly, is adorned with many good pictures and is what it wants to be: a vivid description of the country and its people, customs and institutions, and especially brings the visited mission areas vividly before the eyes. L. F.

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## Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 4th of Sunday, A. D.: Kand. L. Acker in the Immanuel Church at Seymour, Ind. assisted v. Baumgart's by P. E. H. Eggers.

On the 6th of Sun. a. Trin.: Kand. A. Schliker at Emmaus Church, Buffalo, N. P., assisted by P. E. E. Müller.

On the 8th of Sonnt, n. Trin.: Kand. R. Stähle at St. John's Church near Waco, Nebr. by P. F. Wunderlich.

On the 9th of Sun. a. Trin. cand. R. Filter at Christ Church, Bazile Mills, Nebr. by the Rev. F. G. Winges. - Kand. W. Mießler in

of the church in Des Peres, Mo., assisted by Dir. Käppel's and Bro. Rohlfsing's by Bro. Th. Mießler. - Kand. A. F. Wegener at St. John's Church near Kensington, Kans. assisted by Arkebauer, O. C. J. Keller, Habekost and Möllmer by P. K. T. Domsch.

On the 10th of Sonnt, n. Trin.: Kand. E. Schmid at Trinity Church, Zanesville, O., by Rev. C. H. Weber. - Kand. G. Biar at the Emanuel church at Giddings, Tex. by Rev. G. W. Fischer. - Kand. O. Schumacher in the church at Des Peres, Mo. assisted by vv. Forester and Lüffenhop by P. Th. Mießler.

Ordained and inducted on behalf of the respective District Presidents Winds:

On the 6th of Sonnt, n. Trin.: Kand. L. Lücke in the First Lutheran Church at Manchester, N. H., assisted by P. Löber of P. H. Birkner.

On the 9th of Sun. a. Trin.: Kand. L. Henze in the Immanuelsgemeinde at New York, N. P., assisted by LL. Schoenfeld, Heck, Kuehn, and Friedmann by P. C. J. Renz. - Kand. G. König as assistant pastor in Trinity Church at Brooklyn, N. P., assisted by Prof. Heintzes and Lv. O. Hanser, P. Lindemann, Kühn, Reißmeyer, Größer, Nüsch, Heckel, Petersen and Arth. Brunn by P. G. F. Schmidt. - Kand. F. H. Müller in his parish at Walsh, Alta. assisted by P. Wiltburg of P. A. Krng. - Kand. F. C. Braun in his parish at Swan Valley, Idaho, by P. H. Westendorf. - Kand. J. Kaiser as assistant pastor and teacher in Trinity parish at Los Angeles, Cal. assisted by P. V. Brohm of P. A. E. Michel. - Kand. E. Steher in the Llurolu ok Our Kodamnor at Palacios, Tex. assisted by P. F. Stelzer.

On the 10th of Sonnt, n. Trin.: Kand. O. Kuchin'ski in the Epiphany Chapel at Detroit, Mich. assisted by vv. Kolch and R. Smukal by the Rev. F. A. Hertwig. - Kand. F. Parduhn at St. John's parish at Vergas, Minn, by P. O. E. Richter. - Kand. H. A. Gamber in his parish at Finlayson, Minn. by P. R. Becker. - Kand. R. Mallon in his parish at Mena, Ark. by P. H. W. Bartels. - Kand. O. C. Müller in the Immanuel parish at Tyro, Kans. by L. P. L. G. Penalties. - Kand. F. Mahnten in his congregation at Crosstwn, Mo. assisted by P. Kruger from L. J. W. Schöch. - Kand. H. M. Mohr in Trinity parish at Clinton, Mass. assisted by P. Martin from P. H. Birkner.

On the 11th of Sonnt, n. Trin.: Kand. A. Katt as assistant pastor in the congregation at Terre Haute, Ind. by P. H. Katt.

Introduced on behalf of the respective District Presidents:

On the 7th Sunday, A.D.: Rev. P. Muller at Zion parish, Brainerd, and at Peace parish, Long Lake Tp, Minn, by Rev. W. Bramscher.

On the 8th of Sonnt, n. Trin.: P. F. H. L in d e m a n n at Trinity Church, New Port, N. P., assisted by LL. K. Kretzmann, P. Lindemann, Körber, and A. R. G. Hanser, by P. F. C. G. Schumm.

Aug. 23: Fr. E. Steyer at St. Paul's parish, Vanderbilt, Tex. by Fr. F. Stelzer.

On the 10th of Sonnt, n. Trin: P. F. P e b l e r in his parish at Wallingford, Conn. by L. S. F. Glaser. - P. P. G. Heckel in his congregations at Tampa and Lakeland, Fla. by P. G. Trapp. - P. O. C. Busse in the Zion congregation at Disko, Ind. by P. F. W. Husmann. - P. E. Wittkopp in St. Paul's parish at Sigel, Ill, by P. H. Pfotenbauer. - P. P. Lüders in his parish at Froid, and in his preaching place at Homestead, Mont. by P. F. E. Brauer.

On the 11th of Sonnt, n. Trin: Rev. K. A. K r o t k e in St. Paul's parish at Preble, Ind. by Rev. C. B. Pruss.

Introduced as teachers in parochial schools were:

On Pentecost Sunday, Kand. G. H. Reifschneider as teacher in the school of St. Matthew's parish at Pittsburgh, Pa. by P. J. K. E. Horst.

On the 9th of Sonnt, n. Trin.: Kand. F. C. Greinke as teacher in the lower grades of the Zion church school at Denison, Iowa, by P. W. Frese. - Kand. A. Gerlach as teacher in the school of Immanuel church at Winnipeg, Man. by L. P. E. Ross. - Kand. H. G. O h l m a n n as teacher in the school of the First Lutheran church at Helena, Mont. by P. O. E. Heilman. - Teacher H. F. Sonntag as teacher in the school of St. Peter's parish at Prairie town, Ill, by P. Jben. - Teacher A. Schmieding as teacher in the Bethlehem parish school at North Saginaw, Mich. by P. A. Zeile. - Teacher M. Burmeister as teacher in the school of the Konkordia'congregation at Maplewood, Mo. by P. E. Marzinski. - Teacher C. P. M. Markworth as senior teacher in the school of Trinity parish at Los Angeles, Cal. by P. A. E. Michel.

On the 10th of Sonnt, n. Trin.: Kand. P. Kolander as teacher in the school of Immanuel parish at Bah City, Mich. by P. P. Budach. -



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## Grace.

### V.

39. how does it relate to the law? See the 38th point!

O let us certainly think and say nothing that comes out of our own head. Only God's word shall answer the question for us.

"The law was given by Moses," by God, Joh. 1, 17. But the law was "added" to the word of grace given long before, first and originally to sinners; it "came in beside." From what cause? "For sin's sake," for the sake of transgressions. For what purpose? To show what sin really is, how terribly and irredeemably wicked and contrary to God it is.

But the law does not abrogate the word of grace, does not weaken it, does not encapsulate it, does not alter or change it in the least. The word of grace of the gospel remains fully in force in spite of the law.

Now judge, Christian, if the truth is told. Read Gal. 3, 17-19; Rom. 3, 20; 5, 20; 7, 7-13.

Now go on. More of this.

"The law was given through Moses, but grace and truth came to pass through Jesus Christ, John 1:17. The grace proclaimed and given through the gospel came to pass through Jesus Christ, became a reality, was executed, and became a deed. There we see that grace is truth, the truth that fulfills God's purpose from eternity (Joh. 1, 14, 16), not only truth, like the law. Yes, that is how it is. Read Joh. 1, 18!

It remains, then, what we have already recognized in the 10th, 11th, and 12th points: We poor sinners are justified without merit, by God's grace, through the redemption that

by JESUS Christ - whatever the law says, demands, threatens, curses, condemns.

And this righteousness, which has all other and eternal salvation in its wake, becomes ours by faith, by discerning, falling trust in the word of grace. How else? Righteousness, after all, is "by grace." Should we have to earn it by doing the works of the law? Then it would not be "by grace." What is given by grace can only become ours by faith. And the very fact that Scripture testifies that we are justified by faith proves that righteousness is a righteousness given to us by grace.

And the divine promise that we sinners are to be righteous before God is firm only in that righteousness is given to us by grace and appropriated to us through faith. If there were even a shred of work of the law and merit attached to this promise, there could be no question of the promise being firm.

So how is it with the law? - The law, the law given by Moses, came in beside the word of grace, the gospel, and was added to it, that sin might become more powerful: that the fall of Adam might increase and become powerful for all the sins of men, and that sin might appear and be known in its true nature. "But where sin was made mighty, grace was made much mightier."

So the law does not change the word of grace in the least. But in the darkness of the law the light of the gospel shines all the brighter.

Joh. 1, 17. Rom. 3, 24; 4, 16; 5, 20, 21.

040 All legalism or workmanship is contrary to the grace of God, and contrary to Christ.

merit acquired for us and throws away that grace.

Rom. 4, 4. 16; 11, 6. Gal. 2, 21; 5, 4.

"Legalism or workmanship" is when one seeks to be counted worthy of something with God and to earn something from God by works that the law requires.

The greatest "legalism or workmanship" is when one wants to earn something from God, namely blessedness, through the works required by the law of Moses.

What is the effect of such and similar teaching on those who receive it? Either self-righteousness, or hesitation and despondency. Either one says: "O I believe everything word for word. And I am a very devout man. I go to church every Sunday. I'm not like other people. I -." Or one says, "Oh, I would so much like to believe in my dear Saviour quite firmly, and to be a devout Christian. But I lack so much of both! I see so much weakness of faith in me, doubts rise in me so often! And I also see so much sinfulness and evil in me! Am I really a Christian? How can I stand before God? I do not believe that I can be saved!"

The faith in Jesus Christ and the sanctification that follows from it, according to the Scriptures, are made into a legal faith and a legal, workmanlike sanctification. This is the origin of self-righteousness, of hesitation.

O Christian! In order to be righteous before God and blessed, you must believe and keep believing in the grace, grace, grace of God in Christ Jesus. And the gracious God knoweth thee poor in heart, and hath great patience with thee. And thy Saviour always maketh intercession for thee. And the dear Holy Spirit comes to thee again and again. Again and again such grace kindles thy faith. Again and again such grace kindles thee to works of sanctification. It is not your faith, not your sanctification that makes you righteous before God and blessed, but that which you believe, that which sanctifies you: the grace of God in Christ JEsu. Read again after the 12th and the 9th and 18th point!

Whoever, of course, will not believe and have the grace of God in Christ JEsu, whoever will by all means follow and serve his depraved reason and sin: he will be condemned.

C. M. Z.

## Reformation Anniversary 1917.

### Our Jubilee Fund.

Received through September 18, 1916: \$5736. 89.

In accordance with a wish expressed by many, the sum of the gifts for the Reformation Jubilee Fund received so far by Mr. Treasurer Seuel has been published here for the first time. The sum of \$5736. 89 ^does not present the Jubilee gifts already collected in our congregations, but only the gifts sent in by them so far. We wish the Pastors and their congregations

cordially request that you read the request made by the Central Committee for the second time in this issue of "The Lutheran" and, where possible, act accordingly.

### Children's collection.

For the Jubilee collection, which is to be made in our schools and Sunday schools, the Central Committee supplies collection boxes. These are small wooden barrels. Each child is given a barrel at school or Sunday School, takes it home, puts their offerings in it, and brings it back at the appointed time. The barrels are available for free from Concordia Publishing House in any number. Plans for the children's collection were sent to all our pastors some time ago. We hear that collections are already being diligently taken in many schools and Sunday Schools.

### Tracts.

The third German tract (by B. W. H. Dierker) will soon be ready for dispatch. It deals with the church building fund and especially with the blessings of the Reformation. The tract, like its predecessors, will be delivered free of charge. One should now also kindly see to it that it is distributed, so that a copy comes into every family.

The committee intends to have two German tracts written this year, dealing exclusively with the blessed work of the Reformation. The English tracts of this kind will be produced for us by the American Lutheran Publicity Bureau. The Bureau has been busily at work for some time. These tracts will be sold at a small price. The intention is that individuals and congregations will buy them and distribute them en masse. More about this later.

### Jubilee Catecheses.

The German catechesis (by teacher W. Simon) is now ready for printing. The English catechesis (Walz-Charlo) will be on the market in the near future. The manuscript for the German-English catechesis (B. John H. C. Fritz) will soon be ready.

### Anniversary Booklet.

With the approval of the Central Committee, our publishing house intends to publish two commemorative books for the youth, namely the well-known "Luther Book" by Just and a new booklet, on which teacher W. Wegener is working, and which will be written especially for the jubilee celebration.

### Memoranda.

The manuscript of the German memorial, which is published under the editorship of Prof. Th. Gräbner, and the English memorial, whose editor is Prof. W. Dau, are finished and partly already typeset. An announcement about the German memorandum appears in this number of the "Lutheraner".

### Commemorative coin.

Two commemorative coins have been made, one of silver, the other of bronze. The price of the former is P1. 50, the bronze 50 Cts. These coins will hit the market later this year. Both prices without the usual 10 percent surcharge.

The Central Committee.

C. F. Drewes, Chairman.

## The Minnesota District

held its sessions in the gymnasium of our Concordia in St. Paul from June 21 to 27. The by no means easy problem of accommodating and feeding the more than 300 synodal guests in the institution buildings was brilliantly solved by the supervisory authority. The meetings were opened by an encouraging sermon of the General Praeses, Fr.

It was a busy Synod, but in many ways the work was made easier precisely because the Synod members were able to stay together at all times. Two papers were discussed. Bro. Herm. Meyer, of Lakefield, Minn. finished his work begun last year, "The Right Esteem of Servants of the Word." The thesis treated of is, "The right esteem of ministers of the Word proves itself, among other things, in proper bodily provision for them." The other paper dealt with the important doctrine of the ban. The speaker, Fr. Bouman of Hamburg, presented 5 propositions for discussion, of which only the first two could be elaborated and discussed.

Among the business discussions, reports and negotiations about the Inner Mission of the District took the most prominent place. Father Ötjen gave an overview of the work in the state of Minnesota, whose part north of the two large "sister cities" is still a large mission area. There are 32 traveling preachers serving the Synod and preaching in over 100 mission churches and preaching points. These are supported by the mission and church building fund until they have become independent and can maintain their preacher and their congregation without the help of the mission fund. In some places there is a laudable eagerness to achieve this goal as soon as possible. The expenses of the missionary treasury for Minnesota amounted to about H11,000.

P. Walther reported on the work in the large "Canadian" mission area. There the war makes the situation very difficult, especially in the cities. The government itself wants to hinder as little as possible, although neither it nor the railroads like to see German-Americans immigrate further. But the people prove their hostility all the more in demonstrations, especially against Germans, and in ousting them from all work. Immigration has ceased altogether, many are moving to the country, and mostly only those remain who cannot move away. As a result, most of the churches in the cities have had to be kept out of the mission cafe altogether. Calgary alone has maintained their pastor themselves. The situation in the rural churches, on the other hand, is far better. Nearly all have had excellent crops. All the country churches have increased their contributions, and six have become independent. The heaviest blow is the closing of all our schools in Canada.

There are 68 pastors working in 255 churches and preaching places in Canada. The expenses of the missionary treasury amounted to P25,348.97. D3758 had to be borrowed. Notwithstanding the hindrances of the war, beautiful progress has been made. Nine new missionaries had to be called. From the interesting lectures of PP. Eberhardt and Wetzstein on the work in Canada will probably appear in the "Lutheraner" at the time.

The proposed appointment of a general traveling preacher for the entire synod was rejected. Concerning the Jubilee collection 1917, the Synod decided to earmark it for the General Church Building Fund.

Important discussions were held about the new college building. Of the ^70,000 which our district, in association with other districts in the Northwest, intends to raise, in addition to the ^30,000 which the General Synod has earmarked for it, about ^68,000 has already been secured.

N. J. Bakke reported on the work of the Negro Mission in the so-called "Black Belt". The General Praeses, P. F. Pfothner, reported on the financial situation of the General Synod, on its various missions and on the parochial school system. The Synod needs \$175,000 annually for its budget, of which the Concordia Publishing House raises about H85,000, and \$90,000 should be raised by the congregations through regular collections for the Synod treasury. Without this treasury, the Synod cannot do its work. Therefore, regular collections by each synodical congregation for this treasury are absolutely necessary. Our district is expected to contribute P4000 to this fund. For the synodal building fund, from which the institutions of the synod are built, and from which the 30,000, which the General Synod has granted for the new building in St. Paul, is to come, the General Synod expects H8000 from our district.

The question of how our school system could be improved was also discussed very lively. The following recommendations of the school commission were adopted: 1. to encourage congregations that do not yet have a school to establish one and to hire a teacher as soon as possible. 2. to distribute a printed curriculum freely to all pastors and teachers. 3. To proceed uniformly in the guarding of the school. 4. That the Synod request all Conferences to discuss the matter and report on attendance and supervision of the schools.

A member of the Deaf and Dumb Mission Commission reported on the flourishing, blessed work among these poor people. Our 8 missionaries are preaching the gospel in 60 different places scattered all over the United States, from New York to Los Angeles and San Diego in southern California. A new missionary in the person of Candidate Geo. W. Gardner has been appointed to the work. He will take up his residence in Chicago. The mission will be able to meet its needs if all synodal congregations follow the decision of the General Synod, namely, on the 12th Sunday after Trinity, on which the gospel of the deaf and dumb is preached, to take up a collection for the treasury of the deaf and dumb mission. Above all the other great work of the Synod, do not forget our dear, poor and yet so grateful deaf-mutes!

The next meeting, in June 1918, is to be held again at the College. But the LORD be with us and bless the work of our hands, yea, the work of our hands may he promote!

A. H. Kuntz.

By the word we are translated from the kingdom of darkness into the kingdom of light through the power of the blood of Christ.  
(Luther.)

## Michigan District Assembly.

From June 21 to 27 the above district held its meetings this year in Detroit. The dear Bethlehem congregation there (Pastors Tresselt and Hertwig) was this time the place of lodging. For the first time we met as a synod in their midst, and certainly all participants in the same, about 400 in number, are unanimous in the testimony: "The dear members of this sister congregation of ours and their pastors have treated us most hospitably and abundantly. They also made the extraordinary possible, with the friendly assistance of city officials, that we were all led on Saturday afternoon in about 70 automobiles to almost all of the many mission churches and stations of this most hopeful mission field of our state.

The opening sermon was preached by the General Vice-President Fr. Brand on 3Mos. 7, 29. The paper for the doctrinal discussions had been prepared by Fr. J. Höneß of Grand Haven. The subject was the first part of Luther's explanation of the third article.

The reports and discussions about the missionary work of our synod and our district were also strengthening and encouraging. It became clear to everyone how much our gifts are being used for the intended purpose and in a beneficial way, and how God, in His great grace, is worthy of us to carry out the work of saving souls through the Gospel of Jesus with visible success everywhere.

The report of the General Presidium on the synodal treasury, which is at present still burdened with no small debt and in need of P180,000 for the coming year, and the General Inner Mission treasury, which is likewise still in debt and will require H60,000 in the coming year, did not produce any discouragement. One had the impression and also expressed it: We have no cause for discouragement, we can easily do more and we want to do it; we do not want to rest until not only all debts are paid off, but also until there is something left for the future. How beautifully our mission is flourishing in Brazil and Argentina! 20,000 souls, distributed among 150 preaching stations and congregations, are being supplied with God's pure Word and Sacrament by 35 preachers, 8 teachers and 25 to 30 assistant teachers. Missionary Freche reported on the mission in India. The work of our mission is still going on there as well, although at present only nine of our missionaries are allowed to work there, and there are great obstacles and adversities. Missionary N. I. Bakke reported on our Negro mission. He especially described the new large mission field in the so-called "Llaek Veit" of Alabama.

On the missionary work within the district God's farther noticeable blessing has rested. According to the report of the Mission Commission, 29 towns and 7 new mission parishes have been served by about 30 pastors, and glorious success has been achieved especially in Detroit, Flint and other places. It was with joy that the necessary sum of P9000 was appropriated by Synod for the coming year.

For next year's Jubilee collection for the church building fund, every congregation should work diligently. Our student treasury should be more diligently thought of to

The support fund for the former faithful servants of the synod and their survivors should also be more lovingly and gratefully considered. - Also the support fund for the former faithful servants of the synod and their survivors should be more lovingly and gratefully considered. We let ourselves be told this and decided to follow the suggestion with joy.

On Synod Sunday afternoon a festive service was held at the Deaf and Dumb Institution in North Detroit, preached by Bro. Huschen in German and by Bro. Ross in English, and attended by thousands.

In its report to the Synod, our School Commission made a number of recommendations for the improvement of the school system. Some of them - the establishment of the eighth grade as a goal to be striven for in our schools, uniformity of the curricula - were accepted, others - visitation of the schools by an expert to be specially chosen for this purpose, a teacher, as well as central schools - were recommended to the district conferences for further discussion.

Prof. G. Mezger of St. Louis explained how the preparations for the Reformation anniversary celebration in 1917 could be made most expediently, how the collections could be organized and then how the celebration itself could be held.

New additions were 6 pastors, 8 teachers, and 2 churches. There are now 141 pastors and 114 teachers serving the district. Officers: presides: I\*. E. A. Mayer; vice-presidents: I\*. F. Tresselt and P. J. Schinnerer; visitators:

H. Succop, O. Lübke, J. M. Gugel, J. Schinnerer.

-I. F. Müller.

## Dedication of the Luther Institute in Chicago.

To the special days of joy which have hitherto been granted to the Lutherans of Chicago and the surrounding region, a new one was added on August 27. An unforgettable, successful, lovely celebration took place on the afternoon of that day for all who were able to attend: the dedication of the magnificent new Luther Institute.

A long cherished desire of so many Lutheran Christians has been fulfilled by the construction and happy completion of this building. Luther Institute, our local Lutheran college, with which a business school is also associated, has existed for a little over seven years and has been a flourishing institution throughout its existence. One thing, however, it lacked - a home of its own. It had found accommodation in its large school through the kindness of the congregation of the two Pastors Hölter, but the room was not sufficient in the long run. It was therefore not able to expand as much as it would have liked, nor was it able to make some arrangements that were more and more necessary for its further prosperity. To highlight just a few things, it should be noted that the new building makes it possible to add a course in electricity, music and vomesUe Leiones to the already existing course, as well as to accommodate a number of students of 300, which was previously impossible.

It took a lot of work, many difficulties had to be overcome, close to 100,000 dollars had to be raised until the building was completed. But the joy was all the greater when, on the day of the consecration, crowd after crowd crowded in.



in front of the new magnificent building, which is to serve as one of our monuments to the upcoming great Reformation jubilee celebration, and then the mass assembly let our lovely songs resound. After the consecration prayer by the undersigned, the two speakers, Vice-President Miller of Fort Wayne and Father L. Schmdtke of here, with eloquent words in both German and English, set forth the rich blessings of Christian schools, especially the higher ones. The large men's choir of the northwest side of Chicago (conductor: teacher P. T. Buszin) elevated the festive celebration by an exceedingly correct and dignified performance of two festive hymns.

After the collection of the festive collection, the chairman of the building authority, Mr. C. H. Zuttermeister, stepped forward and, with a few well-chosen words, handed over the keys of the new building to the president of the board of directors, Prof. O. F. Rusch. F. Rusch, the keys of the new building, and the latter now opened the doors, into which, after the completion of the divine service, the thousands entered to inspect the new institution. From all lips were heard the expressions of joyful astonishment and high delight, as well as those of the happiest expectations.

As the kind Lord will accept our poor thanks, so he will also graciously fulfill all our wishes, let our raising of hands be accepted before him and lift up his face over us for the further blessed prosperity of our beloved Luther-Institut! Ferdinand Sievers.

Addendum. Out-of-town students are also very welcome at the Luther Institute, where seven professors teach. Accommodation in Lutheran families will be gladly provided. Information is requested at the address: Luther Institute, Park Ave. and Wood St., Chicago, Ill.

D. O.

### News from our missions.

**Inner Mission.** Canada. In the "sunny south" of Alberto, a province of western Canada, a Lutheran mission was started fourteen years ago by one of our missionaries near the towns of Granum and Claresholm. At first only a few Lutherans attended the services. Some of those present had come twenty miles. Soon, however, new Lutherans settled, and two preaching places blossomed, twenty miles apart. In 1906 a congregation was planted in both places. These now have their second pastor of their own. From Granum, the pastor's home, a field of mission eighty miles long and forty miles wide was opened. At eleven different places the sermon of the Crucified One resounded in German and, when necessary, in English. Thus the faithful God has answered the prayers of many, and blessed their missionary gifts. The testimony of the pure teaching of the Scriptures resounded in the ears of many, and certainly also in the hearts of many, and produced glorious fruit.

It is also of particular interest that the large Traverse parish, which now has its own pastor, was formerly part of this field. Furthermore, the two parishes at Granum and Claresholm decided at the end of 1915 to support their pastor themselves in the future. A spacious parsonage has also been built at Granum with the help of a loan from the General Church Building Fund of our Synod.

The congregations commissioned the undersigned to express their heartfelt thanks to the dear Christians of our Synod for their past support of the Kingdom of God in our midst. God willing, we will be able to do without the financial support of our Christians in the future, but we would like to commend ourselves to the special intercession of all Christians.

The complete blessing that the work of the mission brings will only be revealed in blessed eternity. Then the faithful will reap without ceasing what they have sown here through prayer, work and giving for God's kingdom. However, even now the faithful God often lets us see clearly that our work is not in vain in the Lord. And this should encourage us every time to increase in the work of the Lord. By God's grace, let the above report also serve this purpose.

C. C. J.

Brazil. The following brie shows that the kind God has abundantly blessed the work of Fr. Nicklas, in which he has entered since Easter as the successor of Fr. His predecessor had to return to the United States for health reasons. The Pampa Centrale, where Fr. Nicklas works, is 500 miles south of Buenos Aires and is a large farming district.

"Nivera, Buenos Aires, July 14, 1916. I received your letter today, and we are pleased that you remember us with love. I moved into my new field of work in June and have only this week returned home from a three weeks' journey. The congregations are very happy that they are now being served regularly. Everywhere I have increased the salary. . If things continue in this way, I shall be able to increase the annual salary from 200 pesos (one pefo is now 41 cents), as stated, to between 800 and 900 pesos. Also, after some difficulty, I have been able to persuade two congregations to adopt a congregational order, constitution, which they have not had until now. Furthermore, two new congregations, one consisting of fifteen families, the other of eleven, have approached me for service.

"Our place is about the same as in Urdinarrain, except that the house is built of earth. There are hardly any houses for rent here on the Campo. Although our dwelling is half a mile from the station, and built only of earth, yet one must pay 80 pesos monthly rent. But there is nothing to be done, for there are no houses here.

"On my last trip I froze my feet (which seems almost unbelievable in North America). For a whole month there was a grim cold here. Ice to three inches in one night. Snow we had here, which in some places, on the plains, was a foot and a half deep. Who would think that in the warm South you could have snow and freeze feet to death? This is the first time, as reported, that such cold has prevailed here, and snow has fallen so deep.

"With regard to Buenos Aires, the following should be said: When we left, several families accompanied us to the train at nine o'clock in the evening. I promised to hold services again at the end of July; but it will have to be postponed until August 13, because I must first make a round trip. On the 6th of August I shall be in Cer. Suarez, a parish halfway to Buenos Aires. I will hold a service here and then continue on to Buenos Aires, so that I will be able to

Save 32 pesos. I am really sorry that Buenos Aires has to wait so long. Two families have sent their children to the Esmeralda Church to be taught by me. I have had the rent for the chapel reduced to 10 pesos. May God grant that the dear brothers in faith in Buenos Aires will soon have a shepherd!

"Now I have one more request. Since I have lost the right address of Brother Schröder in New York, and you most likely know his address, since he wanted to write to you from New York, I kindly ask you to request him to send me the Spanish baptismal form immediately. Father Böttcher has translated it. I have five Spanish baptisms of Italians and Spaniards on my next trip. Sincerely greeting you, I remain your C. A. Nicklas."

May the faithful God continue to bless the work of our brothers in South America, and make us men willing to help draw the net in those distant lands!

## To the ecclesiastical chronicle.

A new academic year began in **our theological seminary in St. Louis** on September 13. At the opening ceremony, the president of the seminary, Prof. D. F. Pieper, gave an address on the words with which our fathers begin the exposition of the individual articles of doctrine in the Formula of Concord: "We believe, teach and confess," and showed the meaning of these words and the importance of them for all who teach and study at a theological seminary. Our institution is again strongly attended and shows an increase over all previous years, as the following inventory of the three seminary classes shows:

	Enrolled.	Vicarious.	Absent.	Present.
I .....	996	192		
II .....	1302	6104		
III .....	114	114		

343267310

The highest number reached to date was 334, in 1913/14. The members of the incoming third class come from the following preparatory schools:

Fort Wayne .....	29	Bronxville	16
Milwaukee .....	19	Winfield	6
St. Paul .....	20	Watertown	1
Concordia .....	20		

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In addition, there are three who entered last year but had to interrupt their studies. The 26 vicars help out in the most diverse areas of our synod in church and school. However, as of September 15, 12 requests for temporary help, some of them very important and urgent, had been received. - May God keep his protecting and blessing hand over our seminary and all our institutions and give success and prosperity to teaching and learning! Let all devout Christians join us in asking him for this.

L. F.

**Publicity in your own midst is needed.** A special conference in the state of Missouri has recognized this and is acting on it. The secretary of the conference writes on its behalf: "We believe publicity is needed among our own people. There is a generation growing up that does not know much or anything about our own synod and its work. Many of the older people are not well informed either. Only a portion are really acquainted with the cause. That is why our conference has taken it upon itself

made it our business to give ten-minute talks on the occasion of each conference of the particular congregation in whose midst we meet. The subject is: Our Synod. Division: 1. Introduction (not to exceed eight minutes). 2. organization. 3. Rights and duties of congregations and synod. 4. Missions at home (United States and Canada). 5. missions abroad. 6. teaching institutions. 7. treasuries of the General Synod. 8. treasuries of the District. 9. Concordia Publishing House and publications. 10. charitable institutions. Each speaker not to exceed the limit of ten minutes. The presentations have only been drafted and submitted to the Conference for review. We have given these talks to quite a few congregations. They have been gladly heard. We have already been asked, when we have made the rounds with them, to treat other subjects in a similar manner."

G.

To establish **an institution of learning in its Concordia district** in the Southeast, the Ohio Synod decided at its recent meeting at Sandusky, O. The "Church Gazette" reports, "It was recalled that when the institution at Hickory, N. C., was abolished, it was expressly provided that the moneys which would be obtained by the sale of the property at Hickory should be applied to an academy within the district; further, that it was a matter of life for the district to have such an institution. An institution in its midst, he said, was necessary to keep the interest of our people alive and to preserve them from religious indifference. For the maintenance of our Lutheran Church in those outlying districts, a Lutheran teaching institution would be of great importance. This was generally recognized. So then the Synod resolved to establish a teaching institution in the Concordia District. Mr. A. J. Welton of Petersburg, W. Va. made an offer to the Synod, on behalf of the citizens of that city, to donate to the Synod a tract of land of a little over eight acres, and a sum of money of \$5000 cash. The money would be raised by voluntary signatures, which have already been collected to the amount of \$4000. There are no higher schools of any kind in the vicinity of Petersburg; that city being the centre of a considerable Lutheran population. The sub-committee was instructed to enter into a suitable resolution on the Petersburg bid. The Nominating Committee was instructed to issue candidates for election to an authority in this institution."

**Regarding a proposed federation of Lutheran synods:** "The General Praeses had reported that a meeting of many synod presidents had taken place and a constitution had been tentatively adopted. The Synod resolved that the work begun be continued; that the Synod approve the proposed constitution; that the Nominating Committee nominate candidates, from whom the Synod choose seven pastors and seven laymen to attend the meeting in 1917, and that all expenses be paid out of the General Treasury. 4). Frank P. Manhart of the General Synod, Secretary of the Federation Assembly, was present, and was permitted to make some remarks to the Synod on the Federation matter. The General Presbyter stated that in any services, held at Federation meetings, only the local pastor and the preacher concerned are responsible."

**The most important paragraphs from the Constitution of this proposed:** Federation for their evaluation are the following: "Section 2. Members. The single membership (unit membership) of this federation shall consist of synods which without reserve (ex animo) hold the unaltered Augsburg Confession as the

acknowledge their profession of faith and give their consent to the dispositions set forth in this Convention. The election of delegates on the part of the individual members, that is, the synods, may be left to the general body to which they belong. Section 3 Purpose A. The special purpose of this Association shall be to uphold the principle of religious liberty as guaranteed by the fundamental laws of our land, and to see that the same [laws] are strictly observed everywhere in the realm of government, school, church, and civic life. B. In connection with and after the close of the meeting of this Association, a free conference shall be held for the purpose of bringing about a fuller and truer unity among the churches represented. Section 4: Means. The forces and agencies to be employed in carrying out the work undertaken shall be such as are afforded by the pulpit, the oratory, and the press, and, if necessary, by appeals, performances, and protests. " E. P.

**on distribution of church bulletins and on other printed matter:** "The Synod set as its goal to have a Lutheran church bulletin in every Lutheran family by the Jubilee of 1917, and urged the publication authority to make new efforts to gain new readers. About 5000 new readers have been gained by the plan recently carried out by the Board and the editors." But only the third part of our Synod laid hands on the execution of that plan; had the whole Synod done the necessary work, we could certainly have gained 15,000 new readers. This is the goal we intend to reach this fall, where possible. The "Zeitblätter-Magazine" will continue to be published in spite of the financial loss in the past. At each district meeting an attempt will be made to collect new subscribers. The number and length of book reviews should be reduced. Free discussion of doctrinal and synodal questions shall be permitted. Sound homiletical material shall be received. The editors shall provide interesting and useful articles. That the department of contemporary church history be enlarged and made more varied. Resolved, That the Board continue in its negotiations with other Lutheran Synods to arrive at a uniform system of Sunday School lessons. The Board was authorized to publish such a system as soon as a satisfactory manuscript and the necessary facilities are approved by the Board. The Publication Authority was authorized to publish German Lesson Sheets if a sufficient number of purchasers can be found. Since various good histories of the Lutheran Church in America have appeared, the Synod rescinded its earlier decision to publish such a history on its part. The publication of a general catalogue for our teaching institutions is to be discontinued. A separate catalogue, where possible, in one language only, shall be issued for each of these institutions."

**In regard to the theory of evolution, that is,** the doctrine according to which creation, heaven and earth, and all creatures, evolved by themselves into what they now are, either from an eternal substance, or from an original substance created in the beginning, that is, either without a Creator altogether, or yet only at the impulse and under the direction of a Creator, the Ohio Synod has for some time had a standing committee to look into the various textbooks to ascertain how and to what extent this evolution is taught in the public schools. It was decided, "The modern influence of 'evolution' in our schools is a great hindrance to the

Christianity. In order to counteract this, the Synod recommends that our pastors make it their business to work against this unbelief. We therefore recommend that the matter be dealt with especially in our Sunday schools, youth clubs, Luther leagues, etc., and that parents also be made aware of the need to protest to such boorcks, and that the committee, which has already done such excellent work, continue its good work.

**on the re-establishment of a practical seminary course for their candidates for preaching ministry:** "Synod decided that it agreed with the President that present circumstances made it necessary to re-establish a practical seminary course. This decision was made after a long discussion. It was generally admitted that a thorough theoretical course was of the utmost importance for our prospective pastors, especially in our time, when there are all kinds of spirits to contend with; therefore we should give our students the best we can. But it is also undeniable that through the long course that such an education requires, we lose some valuable forces that are deterred by the many years of study. This is especially true of older young men. Some of them would like to enter the service of the Church, but are afraid not only of the expense, but also of the long period of study. But just such people often form a valuable material. But even more in favor of a shorter course is the need of time, which requires workers. Many doors are open to us; precious souls of men might be won to the Lord if the number of preachers were not so small, and therefore, some thought, a practical seminary was especially needed now, and perhaps in years to come. On the other hand, it was pointed out that in both of our theological seminaries such people are now actually given an opportunity to go through such a shorter course. If the Synod so desires, our seminaries can make even better arrangements. This would meet the undeniable need. The motion to refer the question of a new practical seminary to the districts was defeated by Synod; the resolution that our present seminaries should provide for practical students was adopted. Synod approved the effort of the Columbus Seminary Board to elevate the study of the Hebrew language."

**on the training and employment of deaconesses,** that is, nurses and missionary assistants: "It was resolved to grant the request of the Columbus District of the Women's Missionary Conference that a committee be appointed by Synod to take a closer look at the work of Christian diakonia as it is carried on in other synods of our country, and to make suggestions for the undertaking of this work within our Synod. " E.P.

**Whether women should be ordained** and hold the office of preacher has been a much debated question in the United States for years. It is also known that many already bear the title of "Rev. How far the matter has already progressed is evident from the fact that even in the Presbyterian Church this movement has found considerable favor. At a meeting of this fellowship in the State of Florida, after five hours of heated debate on the question, a vote was taken, and more than one-third were in favor of the Scripture-defying innovation. (Lutheran Zion Messenger.)

**Regarding evolution in the field of intelligence,** Edward Mitchell, one of the editors of the *New York Sun*, said in a recent speech, "Since Adam dug and Eve spanned,

not even the slightest essential change in the powers of the human mind has taken place to this day." He said that we had inherited the advantage of all the accumulated knowledge of the sixty preceding centuries, but that, nevertheless, the modern innate faculties were not in the least in advance of those of the ancients. Since Homer no greater poet has ever appeared; and as a lawgiver Moses, whose laws are the basis of the jurisprudence of the ruling empires of the world, stands unrivalled. In the religious field, evolution, as it is usually understood, has gone to pieces in the presence of the Christ. It falls silent and is unable to give an explanation of the Perfect One, the only Perfect One, who appeared nineteen hundred years ago. Before an erroneous interpretation of science asks Christians to change their theology, not only without scientific authority, but in contradiction with scientific fact, it must explain the fact that mankind reached its perfection in centuries past in a carpenter's son born in a stable at Bethlehem. True science has the proof that life must come from life. Spiritual life comes, scientifically as well as theologically and according to Scripture, through the life from God communicated to man in regeneration through Christ, the perfect Man, the Son of God, who came to earth and allowed Himself to be nailed to the cross to make such regeneration possible, and who said: 'Lah you not wonder that I said unto you: Ye must be born again.'" (Wbl.)

**The Ulster Province of Ireland is** generally regarded as an entirely Protestant area. That this is an enormous error is evident from religious statistics which we have obtained from the *American Lutheran Survey*. In it the population of the nine different counties composing the Ulster Province is given by percentage according to their denomination. County Armagh is 45 per cent. Roman Catholic and 48 per cent. Protestant; County Antrim 20 per cent. Roman Catholic and 70 per cent. Protestant; County Down 31 per cent. Roman Catholic and 62 per cent. Protestant; County Londonderry 43 per cent. Roman Catholic and 50 per cent. Protestant; County Throne, 55 per cent Roman Catholic and 41 per cent Protestant; County Fermanagh, 55 per cent Roman Catholic and 35 per cent Protestant; County Donegal, 78 per cent Roman Catholic and 20 per cent Protestant; County Cavan, 80 per cent Roman Catholic and 15 per cent Protestant; County Monaghan, 73 per cent Roman Catholic and 24 per cent Protestant.

## New printed matter.

**What shines through the night there?** (What Dazzling, Wondrous Light Shines through the Night?) Composition for mixed choir. By H. A. Schumacher, 808 Viue 8t., Milwrtocvu, Wis. Price: single, 25 cts; price by the dozen, H2.00. Also available from Concordia Publishing House, St. Louis, Mo.

A new, beautiful composition, not too difficult for a well-practiced mixed choir, which can be practiced until Christmas and will certainly please. Text in German and English. X.

On the 8th of Sonnt, n. Trin.: Cand. E. F. Brand at Trinity Church, Springfield, Ill, assisted by p. P. Brand of p. F. Brand.

On the 10th Sunday after Trinity: Kand. M. Schabacker in the Dreieinigkeitskirche at Friedensau, Nebr. assisted Dir. K. Schmidt and P. Fleckenstein by P. H. Schabacker. - Kand. A. Bobzin in St. Johanneskirche zu Chicago, Ill., - under assistance of P. A. Wangerins by P. P. Lücke.

August 30: Kand. L. J. Helfrich at St. Paul's Church, New Orleans, La. assisted by the Wogener and De Trafford of P. W. Wedig.

On 12 Sonnt, n. Trin.: Kand. P. Weinhold in the church at Frohna, Mo. - Kand. M. H. Müller at Trinity Church, Brewster, Minn. assisted by L. Banmann, by P. H. J. Müller.

On behalf of the respective District Presidents were ordained and inducted:

On the 7th of Sonnt, n. Trin.: Kand. O. Bräm at the church at Town Easton, Wis. by Rev. O. W. C. Böttcher.

On the 9th of Sonnt, n. Trin.: Kand. A. Senne in the church at Pates Center, Kans. by Rev. W. T. Vogel. - Kand. B. Ianssen as missionary at Lewiston, Me., by Bro. J. H. Volk.

On the 11th of Sonnt, n. Trin.: Kand. R. G. H e y n e as associate pastor of Zion parish at St. Louis, Mo. assisted by Prof. Th. Gräbner of P. L. J. Sicck. - Kand. H. F. W i n d in the congregation at Brockport, N. P., assisted kk Muehlhäuser and Oldach by P. H. Wind. - Kand. A. Birnbaum in the parish at Vernon, Tex. by P. W. H. Schulz. - Kand. W. W o l f r a m in the parish at Noyal, Iowa, by P. E. A. Hoffmann.

On the 12th of Sonnt, n. Trin.: Kand. R. T o r g l e r in St. Paul's parish at Wood River, Ill, by P. W. H. Tierker.

Introduced on behalf of the respective District Presidents:

On the 2nd of Sonnt, n.- Epiph.: Bro. H. Degner at St. Paul's parish near Riverdale, Nebr. by Bro. W. F. Jiede.

On the 8th of Sonnt, n. Trin.: P. O. Bräm at his branch in Town Ringle, Wis. by P. O. W. C. Böttcher. - P. O. P f o t e n h a u e r in Trinity parish at Port Huron, Mich. by P. J. F. Mueller.

On the 10th of Sonnt, A.D.: Rev. E. F. Brand, as associate pastor of the First St. Paul's parish at Pittsburgh, Pa. by Rev. - P. O. A. Mercenary in the Immanuel congregation at Town Nntland, Minn. by P. H. Predöhl. - L. E d. H a u e r in the parish at Lawton, Okla. by P. E. Hieber. - P. A. Grumm in the parish at McGinnis Tp, N. Dak, by P. P. Schumm.

On the 11th of Sonnt, n. Trin.: I". H. Hentschel in the parish at Apache, Okla. assisted by P. E. Hieber. - P. W. Kamprad in the parish at Garh, Ind. assisted by P. Heinemann from P. A. Rump. - L. E. I. Friedrich in the Xv. lmtü. do'uer's Cliuroü at Crimora, Va. by P. G. E. Mennen.

On the 12th of Sonnt, n. Trin.: P. N. L a i l in the Ueckocnuor Güuraü at Catawba, N. C., assisted by P. G. E. Mennen. - P. E. P. Merkel in the congregation at Waterbury, Conn. assisted by P. Kretzmann from P. O. Düssel. - P. O. Schumacher in Trinity parish near Hershey, Nebr. assisted by P. W. F. Jiede.

Introduced as teachers in parochial schools were:

On the 8th of Sonnt, n. Trin.: Teacher W. F. Preuß as teacher of the second cloister at the school of St. John's parish at La Grange, Ill, by P. A. Ullrich.

On the 9th of Sonnt, n. Trin.: Teacher A. B ü s c h e r as teacher in the school of Trinity parish at Portland, Oreg. by P. J. A. Rimbach.

On the 10th of Sunday, A.D.: Cand. W. J. Gern and in the HolyGcist Church at Fisherville, Ont. can., by P. L. Hildebrandt.

On 11 Sonnt, n. Trin.: Kand. Th. A. H. DantenHahn as teacher in the school of St. Paul's parish at Varna, Ill, by P. W. Rudolph. - Kand. A. Binneböse as teacher in the school of the parish at Long Prairie, Minn, by P. N. Koehler. - Kand. H. F. S c h n m a c h e r as teacher at St. Panls school at Austin, Tex. by P. K. G. Mauz. - Teacher J. B o d e as teacher of the fourth f l a c e at the Gethsemane parish school at Detroit, Mich. by P. L. List. - Teacher M. Walkenhorst as teacher of the lower cleft in the school of the congregation at Seymonr, Ind. by P. E. H. Eggers. - Teacher H. Ehlen as teacher in the school of St. Stephen's parish at Detroit, Mich. by P. W. P. Lobcnstein. - Teacher F. S c h w a ß as third grade teacher at Bethanias school at Detroit, Mich. by P. R. Smukal. - Teacher P. Hoffmeyer as teacher in the school of St. Paul's parish at Lakewood, O., by P. J. H. Meyer.

## Ordinations and introductions.

At the turn out of the respective District Presidents were ordained:

On the 7th of Sonnt, n. Trin.: Kand. G. N e l s o n at the Gcthemane Church at Detroit, Mich. assisted by PP. W. Hagen, Lußky, Dobbersuhl, Hertwig, Kolch and Daniel of ft. L. List.



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## Grace.

### VI.

**41 We believing Christians are not under the law, but under grace.**

**Therefore, sin cannot reign over us.**

**And so we do not serve sin.**

Rom. 6:14, 15.

Let us carefully consider these three statements made in the scripture passage cited.

A. We believing Christians are not under the law, but under grace.

In Christ Jesus, with whom we are united by faith, we have "died to sin" (v. 11); therefore we are also "killed by the law" and "died to it" (Rom. 7, 4, 6); because the law is only given "for sin's sake" (Gal. 3, 19). - Thank God that we are "not under the law"! For he that is "under the law," to whom the law is to say, to command, is under the curse. Gal. 3:10. for he cannot do those things which the law saith and commandeth, but - do you hear this "but"? - we are "under grace": grace makes us righteous and blessed before God in spite of sin and law. Look at the 6th through 13th points! Thanks be to God!

B. Because we are not under the law but under grace, sin cannot have dominion over us.

Whoever is not under grace but under the law, sin reigns over him mightily. Read Rom. 7, 1-13! For the law demands what is right and good in the sight of God, but gives no power to do it. And sin then becomes great and furious and powerful, and completely dominates man. But grace - what does it do to us? Grace gives us righteousness before God, though we be unrighteous and sinners, and sets us free from the rigid rule of the law, and gives us desire and power to shun evil, and to do that which is right and good in the sight of God. See the 17th point!

Of course, we still sin out of the weakness that comes to us from our evil flesh. But God, by grace, for Christ's sake, condemns this sin in the flesh so that it cannot condemn us: God does not condemn us because of it. Rom. 8:1-4; and that sin cannot have dominion over us, who are under grace, is because grace has made us new, born of God. And so we cannot serve sin at all in such new birth. 1 John 3:9.

C. And so we do not serve sin.

How? should we want to go back out of grace under the dominion of the law and sin - and under the curse? Be far from that! Read Rom. 6:16. -- He that serveth sin is not in Christ, is not a Christian.

42. a necessary declaration concerning the law.

When the New Testament speaks of the law, it means the law given by Moses, the moral, ceremonial and police law. Joh. 1, 17. This "law" and especially the moral law shows the eternal and holy will of God, how we should be and what we should do and not do. We are to love our God and our neighbor and show this love. Matth. 22, 37-40; Rom. 13, 8-10. This is what the Mosaic law says. This is the eternal and holy will of God.

And yet you must neatly distinguish between the Mosaic law and the eternal and holy will of God. Otherwise you will not understand the Scriptures.

**The eternal and holy will of God** is given to the angels in their being; was given to Adam and Eve in their being (Gen. 1:27; Ev. 4:24; Col. 3:10); remnants of the knowledge of it are found in the consciences of the Gentiles (Rom. 2:14, 15); truly and anew He is written in the hearts of Christians and rules them by the Holy Spirit (Jer. 31:31-34; Heb. 8:8-12; Gal. 5:18; 1 Jn. 2:8); He will be perfectly wedded to our nature in eternal life (Ps. 17:15; Rev. 21:5; 22:3, 4). - Note: In Rom. 2, 14, 15 and Hebr. 8, 10 and 1 Joh. 2, 8 the sum of "work of the law" and "laws" and "commandment" is used.

of the Mosaic law and at the same time the eternal and holy will of God is meant: love and its demonstration.

But the Mosaic "law" the angels do not have; Adam and Eve in paradise did not have this "law"; the Gentiles do not have this "law" (Rom. 2, 14); we Christians are not under the "law"; in eternal life we will not have this "law". "The law" is given over 430 years after the promise made to Abraham (Gal. 3:17), and much longer after the promise made to Adam (Gen. 3:15), and is only added to the promise for the sake of sin, until the promised Christ would come (Gal. 3:19). See the 39th point! When Christ came, the Mosaic "law" ceased. And as soon as Christ has come into a man's heart by faith, the man is not under the "law" but under grace. He is a new man, to whom the "laws" (Hebr. 8, 10) expressing the eternal and holy will of God, and the "new commandment" (1 Joh. 2, 8) are written in the heart, and who thus "aligns the law," namely, does what is the sum of the Mosaic "law." Rom. 3, 31.

But again: To **him who is not in Christ**, and also to **the Christians for the sake of their old Adam, who is** likewise not in Christ, **the "law" is to be preached in** all its "clarity" (2 Cor. 3, 7), in all its severity, with all its demanding, threatening, cursing, condemning. What "law?" The Mosaic law. But not the ceremonial law; that was only a shadow of Christ, who has come. Nor the police law; that was given only to the Jews. But the moral law was. Why? For what purpose? That men who are not in Christ may be rightly shown their sin and damnation, and that, when the power of the Holy Ghost is magnified in them by the preaching of the gospel, they may know in true repentance their sin and damnation shown them by the "law;" and why and wherefore should the "law" be preached to Christians for the sake of their old Adam? First, because their old Adam is mad and furious, that he may get servile fear; for he knows no other; so the "law" is a "bar" to him. Secondly, Because their old Adam is blind and sure, and wants to blind and make sure the Christians, that his sin and damnation may be rightly shown and rubbed into him. Thus the "law" is a "mirror." Thirdly, Because the old Adam is a hypocritical fool in Christians, and wants to deceive Christians into serving God with works that God does not even want, so that contrary to this the works may be clearly shown that are according to the holy will of God. Thus the "law" is a "rule" given to Christians for the sake of their old Adam.

So it is with the "law," the Mosaic law. And it is the Christians as Christians who are not under the "law"; the "law" is not binding for them, but the eternal and holy will of God expressed in the "law", which is written in their hearts. The "law" has nothing to say to them; they have nothing to do with the "law"-as Christians. But as such who still live in the flesh and carry the old Adam around with them, the preaching of the "law" is necessary to them.

And always we flee into **grace**. Amen.

C. M. Z.

### The School of St. John's Parish at Decatur, Ill.

Until the end of the year 1891 there was only one faithful Lutheran congregation in Decatur, Ill., which from the beginning was also concerned with the care of the congregational school. At first the pastor himself conducted school; but as the congregation grew, and thus the work of the pastor increased, a special teacher was employed. But when in the eighties there was a considerable immigration of Lutherans, principally from East Prussia, to Decatur, the available school room soon became too small and the number of children too great for one teacher. Mr. J. D. Barthel presided over the school at that time. The new arrivals had almost all settled northeast of town. The way to church and school was quite long and on top of that it went over two railroad tracks, which was a constant danger for the children. Since almost 100 of the 130 school children came from the newly formed northeastern part of town, there was a strong need for a special school so that at least the small children would not have to cross the two railroad tracks. So in the summer of 1887 the members of the northeast side came before the congregation with the request to erect a school building in their midst. After the matter had been discussed in several meetings, a special school association was finally formed, which took the name "Ev.-Luth. Kreuz-Schul- und Missionsverein". In spite of great poverty and many other difficulties, the association, anxious to give its dear little ones the blessing of a Christian school education, went boldly and resolutely to work, chewed up two building sites for H500 with borrowed money, collected signatures for the building which resulted in K500, and as early as October 31, 1887, awarded the contract for a frame building 24X40 feet with a vestibule 8X12 feet. On February 5, 1888, with praise and thanksgiving to God, the new school was dedicated.

A teacher's appointment sent out had unfortunately been turned down. So recourse was taken to our Springfield institution, which, by its constant willingness to help out with vicars, has already helped many a newly founded school or congregation get over the difficult and perilous initial conditions. At the same time, however, a call for teachers has been sent to the district president, with a view to obtaining one of the school board candidates from Addison by the distribution committee in the summer. Mr. F. K. Hildebrandt received the appointment and accepted it. Thus the Lord had blessed the beginning, and he did not deny me his blessing to the continuance.

As early as February 1890, the school was faced with the necessity of creating more space because of the steadily increasing number of children. 120 children now attended the school, and it was expected that the number would have risen to about 160 by the beginning of the new school year after Easter. In God's name, an extension of the same size as the first school building in the form of a T was immediately built, and after the summer holidays two classes could be started. For financial reasons in particular, it was necessary to employ a teacher for the new, now lower class. When in November 1891 the St. Johannsgemeinde was formed, mainly from the members of the previous school association, the following took over

so has the school. And it continued to grow. In September 1893 a third school class was opened, which found its accommodation on the ground floor of the church built the year before, and was served for a short time by the pastor himself. But space was always lacking, and the classes became too large. The result was the erection of a new Vackstein School 70X40 feet with five school rooms and a steam heating plant on the ground floor. One of the rooms was given to the Youth Club for their use. But when a fourth class became a necessity after Easter, 1901, and a fifth class in the spring of 1904, the youth club and confirmation class were relegated to the church basement. Gradually even this space became inadequate. In 1912 it was decided to open a sixth class, and a temporary shelter was provided for it for a year, until in November 1913 the two-storey extension, 70 x 38 feet, which had been built in the meantime, could be handed over for use, and the school building now stood in the form in which it had been.



School of St. John's Parish at Decatur, Ill.

the picture attached to this article shows it. The old part, on the left, contains four schoolrooms on the first and second floors, and on the ground floor a sanitary "toilet," the boiler room with two boilers, and the confirmation room. In the new part there is the youth club hall on the second floor, two school rooms and a small room for conference purposes on the first floor, while the cement-floored ground floor is also prepared for the use of the youth club. Both parts are connected by a wide corridor, which contains in its superstructure the library room of the youth club and a kitchen.

Our school stands as a monument to the great, undeserved kindness and mercy, friendliness and generosity of the dear Saviour and great friend of children. There has never been a lack of children who can and should acquire all kinds of useful worldly knowledge and above all the blessed heavenly knowledge; 429 names were already on the list of pupils in the last school year, the highest number we have ever reached - almost too many for only six teachers, four male and two female. But some circumstances do not allow the community to have a school at this time.

help. The curriculum consists of eight years, and those who have graduated from our school can easily enter the city college and do well in it; they do not need to take an examination, even though only our synodal textbooks are in use in our school. The Lord and Saviour, who is so concerned about the salvation of men, has given this divine workshop a great and high mission; only eternity will make the blessing it has bestowed fully and completely evident. Our constant sigh is: God, never withdraw your preserving and blessing hand from our school and always let your friendly and gracious face shine upon it!\*) W. Heyne.

## The Wisconsin District

met from July 5 to 11 in St. Stephen's Church (P. B. Sievers) in Milwaukee. The meals and lodging of the Synod members were generously provided by the aforementioned congregation as well as by the Martini congregation of P. G. Löber.

In the opening service the Honorable General Praeses F. Pfotenhauer preached on Eph. 2, 19-22. On the basis of this text he described in eloquent words the glory of the Christian Church.

The organization showed that 110 voting pastors, 110 congregational deputies, 42 consulting pastors and professors, and 62 teachers were present. The president of the district, S. Daib, pointed out in his synodal address that the district had been in existence for 34 years and had almost tripled in membership, and called upon all present to give glory to the Lord alone, from whom comes blessing and prosperity.

Many things of importance to us Christians were presented to us during the synodal days. Most of the time was again rightly devoted to doctrinal discussions, for God's Word is and remains the sole foundation of our faith and life and cannot be diligently enough pursued by us. So this time we also heard many delicious words that had an admonishing, encouraging and comforting effect on our hearts and minds. The speaker, Father F. H. Eggers, continued the topic he had begun last year: "The Essence of the Reformation, treated according to its three basic principles: Salvation Principle, Scripture Principle, Church Principle," in this year's sessions. In his work his last two theses came to fruition. In spite of the prevailing heat, the Synod members followed his instructive and edifying remarks with attention.

Most interesting, however, were the remarks of the Honorable General Praeses, who reported to us in simple, clear language about the main funds of our Synod and about the successes and obstacles in the missions we have undertaken and led. He showed that also in the past year, through the love of our Christians, sufficient gifts and funds had flowed, so that the large budget of our Synod did not need to be starved. And then

\*) Subsequent: Due to the still increasing number of children, the municipality decided in June to hire a seventh teacher.

he led us in spirit to our mission fields in our own country, in Canada, in India, in Germany and especially in South America, which he had visited and inspected a few months ago. Yes, that was a delight for a Christian heart, which is concerned that the banner of Jesus, our highly praised Saviour, be carried ever further and held ever higher in the world. Then it became quite clear to us how sin is the ruin of men, but also how the gospel of Christ, which our synod endeavors to preach to all the peoples of the earth, is a power of God to make blessed all who believe in it. Many a soul has passed away in spiritual blindness and discord of heart until it has been sought out by our missionaries, refreshed with the unadulterated bread and water of life, and brought by the grace of God to its Saviour. But now also thousands of souls saved by our missionary work, scattered throughout the world, lift up their hands in blessing over our missionaries, over our Synod, and over all Christians by whose sacrifice they have been brought to the saving light. But though great things have been done by us in the work of saving lost human souls among all kinds of people, there is still much for us to do in the future. Darkness and gloom still cover a great part of the earth and of the nations. And so we must also work in the future so that they may hear the gospel, learn to recognize their Savior, love him, and serve him. Therefore the Praeses concluded his missionary report with the earnest encouragement that the Christians of our time pray diligently for the missionary work, but also that they always place more of their earthly possessions and their powers at the service of the Lord, so that all our missions may have their blessed progress, and the house of the Lord may become full.

It was not possible to report in detail on the missionary work of our own district in the past year, because our long-time missionary director, H. Sieck, was struck by a stroke a few months ago and could not be present at the Synod due to great weakness. However, it should be briefly pointed out that during the past year our district has also helped to build and promote the widespread work of our Synod. Thus the total annual receipts for the various needs of the kingdom of God amounted to \$72,017. 71. From the missionary treasury of the district, 40 missions, 2 teachers, and 1 teacher were received either wholly or in part. The Church Building Fund also rendered most appreciable service to a whole number of needy congregations. From the student fund 37 students were supported in our educational institutions and from the support fund 22 sick or infirm servants of the Word and widows.

Finally, it should be noted that this synod was a most remarkable synod for the Wisconsin District. It was the last time that the Wisconsin District met as such. As, on account of the size of the District, a division of it had been decided upon the previous year, and the congregations had voted for division during the year, it was accomplished during this Synod. Thereafter, the Southern Wisconsin District retains 74 voting pastors and congregations, 25 consulting pastors, and 72 teachers. The Northern Wisconsin District retains 58 voting pastors and congregations, 47 consulting pastors, and 22 teachers.

While this has severed a long-standing bond of friendship between many brethren who met annually at the Synod, the gain that will be made should far outweigh the loss. First, because of a smaller number of members, the Synodal proceedings themselves will be made more beneficial to the individual. Secondly, each body will work with all earnestness to strengthen itself more and more and to make its posts wider and wider. Therefore, what at first sight might seem to be a harm, will, under God's gracious help, become a great blessing to his kingdom. Elected as officers of the Southern Wisconsin District were: President, Rev. Ed. Albrecht; First Vice-President, Rev. F. H. Eggers; Second Vice-President, Rev. H. Erck. Elected as officers of the Northern Wisconsin District were: Praeses: P. J. G. Schliepsiek; first Vice-President: P. H. Maack; second Vice-President: P. P. Schedler.

The school sermon during the Synod was preached by Fr E. F. Breihan, the pastoral sermon by Fr H. Sprengeler. Both encouraged us not to grow weary in our work, but to increase more and more in the work of the Lord. May the Lord bless the work of our hands; yes, may He bless the work of our hands! F. Selle.

### **Assembly of the North Dakota and Montana. District.**

This district held its sessions this year from June 28 to July 3 at Hillsboro, N. Dak. The synod opened with a service at which General Vice-President J. Hilgendorf preached on John 21:15-17. Three services with preaching were also held. Presently there were 48 pastors, 2 teachers and 26 deputies.

The main subject of the proceedings was the paper by Prof. Daus of St. Louis, Mo. "Luther's Christ" was the topic. The following sentences were uttered: "We do not speak of Luther's Christ in the sense that Luther had a special Christ, but on the one hand to indicate the intimate relationship in which Luther stood to Christ in his Reformation work, and on the other hand to express that Luther had to gain the knowledge of Christ through many bitter experiences, and that he offered this knowledge as a gift to all Christendom, which was liberated through him. During his childhood and boyhood Luther learned nothing of Christ, the Savior of sinners; on the other hand, Christ was constantly presented to him as the ominous Judge and Avenger of all evil. Even in his youth Luther did not attain to any true knowledge of Christ through his learned studies in the higher schools. Luther's false conception of Christ finally drove him to the monastery and there almost to despair. Only when Luther despaired of his own righteousness and of all human help did he come to know Christ rightly and begin to be a mighty witness of Christ. Luther's knowledge of Christ is most clearly, comprehensively, and beautifully expressed in his declaration of the Second Article, which will work as a powerful leaven throughout the world until the Last Day."

Eight candidates and one preacher have been appointed in congregations



of the district, three pastors followed callings to other districts, and one resigned. Eight congregations were received into the synodical association.

The report on inner mission took several hours, since this district is mainly a mission field. There are 34 traveling preachers and 3 helpers in the work. The work requires large sums of money, about \$16,000 for the present year. We cannot raise this sum alone, but frankly count on the love and assistance of our fellow Christians in other districts, and the more so now that it is certain that the crops in North Dakota have suffered severely as a result of wet, heat, rust and hail. Last year there was received for this fund from Montana \$639. 12, and from North Dakota \$9830. 77.

It should also be reported that the synod discussed the matter of the parish schools in detail, since recently another school was closed by the state as a result of a misinterpretation of the law. The synod passed resolutions to support the affected community through the courts and to work towards amending the law in question.

For the year 1918 the synod accepted the invitation of the congregation at Krämer, N. Dak. P. L. Klünder.

## Assembly of the Synodical Conference.

The Lutheran Synodical Conference of North America held its meeting this year, the 26th since its inception, from August 16 to 21, in the midst of the congregation of Mr. P. G. Blievernicht at Toledo, Ohio. It was opened by a solemn service, at which Prof. J. Koehler, of the Theological Seminary at Wauwatosa, Wis. preached the sermon. In explaining, on the basis of the scriptural passage Eph. 2:14-18, that through JEfum Christum the law had been fulfilled, the enmity between God and men had been abolished, and a free access to heaven had been made for them through faith, he set forth the main doctrine of the whole Scriptures, the doctrine to which the church must adhere if it is to be otherwise regarded as such, and if it is to perform its high task on this earth. With this sermon was also stated the fundamental condition of the union of the Synodical Conference, and God grant that this doctrine of Christ may always be preserved to her gold-pure!

On the afternoon of the opening day, the conference met to organize. Recognized as voting members, on the basis of their credentials, were 87 pastors, professors, teachers, and laymen. The result of the election which now followed was the re-election of all the officers. Mr. Christiansen, who had administered the office of treasurer almost since the founding of the Synodical Conference, was here especially honorably remembered, and now, on account of his advanced age, asked to be relieved of the office. But the conference believed that it was doing him an honour by entrusting him with the office again, because it was sure that it was not placing too heavy a burden on him. Serving as chaplain was Prof. O. Böcler of Springfield.

Six sessions were held in total. A large proportion of the morning sessions were devoted to the teaching

Actions. The speaker, Prof. G. Mezger, in view of the Reformation anniversary to be held next year, had chosen the subject: "Our Struggle Against Rome." After giving a brief historical survey of the Church of the Reformation from the days of Luther, he dealt in the first part of his paper with the still continuing danger of the Papacy. The Papacy today is the same bitter enemy of Christ and His Gospel that it was in the days of the Reformation; indeed, it has only become more hardened and obdurate in its wickedness since that time. This dangerousness of Rome is not properly recognized by many, especially the sects, because by their false doctrine and indifference they place themselves on the side of the enemies of Christ, and allow their eyes to be blinded by pious appearances, as well as in general by the whole eye-stinging nature of the papacy. The true nature of the papacy can only be recognized in its official teachings, as they are especially laid down in the decisions of the Council of Trent. There one sees how the papacy subverts the whole foundation of the faith which is the only one that can save. And though it may still have pieces of truth, yet by its doctrine of justification by works and by cursing the Scriptural doctrine of justification by grace through faith, it sets itself in direct opposition to the Gospel.

In the second part of his work, the speaker explained that this danger necessitates an untiring struggle against the papacy with spiritual weapons, a struggle such as Luther waged. Only the Lutheran Church is capable of this struggle. The whole ecclesiastical heritage of the Reformation is entrusted to her. She has the pure Gospel, which is given to her in full streams, and is thereby, above all other churches, made capable and called to this struggle. The Lutheran Church must now also make proper use of the weapon given to her - this formed the third part of the lecture - by unceasingly exposing the devilish deception of the papacy that leads to hell and by publicly and especially proclaiming in word and writing Christ, who has acquired for us what we do not need to earn and who gives us by grace through faith what we can never obtain through our own merit.

This was roughly the train of thought of the presentation. The reader will find the further, extremely instructive explanations in the printed report.

Among the business negotiations, the matter of the negro mission took up most of the time. A detailed printed report gave the necessary insight into the work in this important field. There are 58 white and colored laborers at work in 51 mission stations spread over eleven states, and in spite of many difficulties, much gratifying success is reported both in churches and schools. Two years ago it was thought that we should not extend the field of labor, in order that we might first better build up what we had already begun. But unexpectedly God has led us into a new area in Alabama, in the so-called "Black Belt", where not only has a tremendously rich harvest already been reaped, but where other great harvests await the reapers. The conference decided to take up missionary work there in an energetic way, and entrusted the most appropriate

The conference appointed a man, the proven mission director N. J. Bakke, with their personal leadership. All further resolutions showed the striving of the conference to promote the missionary work among the Negroes in the strongest possible way. Thus it was decided to grant the colored missionaries a salary supplement, in order to see them better able to do their work; further, that the schools should be open to all Negro children, even if they do not attend Sunday school and church, since the seed of the Gospel scattered in their hearts in school can nevertheless become a fruit for eternal life for them; further, to encourage the congregations to give abundantly also for missionary buildings, since the very lack of suitable localities is often a great hindrance to a successful work; further, to recommend that the negro missionaries give as many lectures as possible on the negro mission at synods, conferences, mission festivals, in congregations and associations, in order to arouse universal interest in this so blessed work. For this purpose, the conference also considered the illustrated lectures, as prepared by Father Jesse, to be very suitable.

Another missionary matter that came up for discussion was the mission to China. A petition had been made to the Synodical Conference to take over this work, which was apparently being carried on so successfully. It was decided, however, to refer this matter first to the various Synods for decision, and then to discuss it further in two years. In the meantime, however, the columns of the official papers of the Synodical Conference, the "Mission Dove" and the *Pioneer*, will be open to reports on this mission.

Finally, the Slovak mission was brought up. The conference was convinced that this mission was in need of support and decided to help the Slovak congregation in Cudahy, Wis. in particular, which is in a very difficult situation, to cover its debts.

An exceedingly important business was the matter with the Norwegians. As is known, two years ago the Conference had appointed a committee consisting of Professors D. Pieper, Dau and Schlüter to negotiate with the representatives of the Norwegian Synod concerning the doctrinal position taken by the latter. The committee made a lengthy report, which culminated in the sentence that due to deplorable circumstances this doctrinal discussion could not take place. The Conference expressed its heartfelt regret at this and instructed the said committee to hold the doctrinal meeting as soon as possible and to take all other steps it deemed appropriate to prevent a permanent division between us and the Norwegians.

In accordance with ancient good order, which aims at "promoting unity in doctrine and practice and eliminating the threat of disruption", the audit report on a large number of synodal reports was received. The petition of a pastoral conference to extend this institution of mutual oversight to the other publications appearing within the synodical conference was tabled until the next meeting in two years.

Since the printing of the report of the Synodal Conference, which will again be procured from the Concordia Publishing House in St. Louis,

can only be produced at a loss under present conditions if the sale of the report is not significantly increased, the Conference undertakes to distribute it as widely as possible; and indeed it should also be found in all our Christian houses, especially because of the excellent, up-to-date report.

Only one invitation was received for the next meeting of the Synodical Conference, namely, from Boston, Mass. For reasons easily understood, however, the conference could not make up its mind definitely to accept the invitation, and decided to leave it to the chairman and secretary to determine the place, as well as the time and the speaker.

It is understood that several services were held during the session. Friday evening was service with communion; Bro. Vollbrecht, of Fountain City, Wis. delivered the confessional address, and Prof. O. Böckler, of Springfield, Ill. preached the sermon. On Sunday, besides the morning service, several mission services were held, and on Monday evening was the closing service, at which Rev. W. Richter, of Jefferson City, Mo. preached the sermon. The services were embellished by excellent singing by the congregational choirs.

During the whole time of the meeting there was an almost unbearable heat, which made the work not a little difficult. And yet it was a beautiful time. Every one felt the truth of the words of one speaker: "In this time of general enmity among men, and ecclesiastical dissension, it is to be reckoned a true miracle of God that several ecclesiastical bodies are now here together in one spirit and mind, firmly bound together by the bond of the same faith." Nothing disturbed the concord. The discussions were lively, the negotiations brisk. In addition, the dear people of Toledo did everything to make the guests' stay quite pleasant. Special thanks are due to the local pastor, Father G. Vlievernicht, for his untiring care for the welfare of the synod members, to the women who served a daily lunch in the school hall, and finally to the congregation for the splendid boat trip prepared for the guests, which could not have been more pleasant after a day of intense heat. As the Trinity congregation in Toledo had never before had a synodical meeting, this meeting will certainly have been a blessing to them. G. Hattstädt.

### The General Teachers' Conference.

From the 26th to the 28th of July, the General Teachers' Conference, kindly hosted by the congregation at Melrose Park (P. E. Zapf), held its regular sessions in the auditorium of the Teachers' Seminary at River Forest. Representatives from all the synods connected with the Synodical Conference were present and took a lively interest in the joint deliberations.

Prof. Rusch, as chairman, opened the sessions of the conference and, after his speech, announced the rich programme for the coming days, put together by the committee appointed for the purpose. The conference immediately proceeded to the

In spite of the great heat, he remained uninterrupted until the end. The first question was discussed with great seriousness, inspired by the work of teacher Wambsganß on the Sunday School, namely: whether we could recommend the Sunday School with a clear conscience as an institute of Christian education ordained by God. Here the debate came to a head on the question: Can we advocate the founding of Sunday schools? From all sides it was pointed out that the establishment of Sunday schools had damaged the parochial schools in many places. It was lively regretted that in many places Sunday schools are regarded as a substitute for the parochial school, since they can never serve as a substitute for the parochial school.

The St. Louis Teachers' Conference was encouraged to proceed with the publication of the Auxiliary Sheets for Natural History Instruction in the Elementary School, under the editorship of Teacher Just. Papers were received from Prof. Reuter of New Ulm, Prof. Meyer of Milwaukee, Prof. Haase of Seward, Teacher Dobberfuhl and Teacher Brockmann of Milwaukee, Teacher Gärtner of Detroit, Prof. Engelbrecht of River Forest, and several others.

As true as it is that such and similar work is also done and discussed at smaller or larger conferences, and as true as it is that a continuous exchange of ideas takes place at these conferences, the General Teachers' Conference has some special advantages. On the one hand, the representatives of the various synods from the most diverse states of our country come together. They come and find that, though they work a thousand miles apart, they are all doing the work of the Lord in the school in the same spirit. They are all inspired by one thought: to lead children to Christ and thus to help build Christ's kingdom, and this consciousness strengthens and invigorates them in their otherwise so difficult! profession. In addition to this, the various methods, etc., used in the different states are applied by attentive teachers, and when they now come to the conference, they share their experiences. Thus experiences were exchanged, and the various gifts of the Spirit from all parts of the country were displayed there for the common benefit, for the blessing of the office which the teachers in our parochial schools hold. On the one hand, unity of spirit is preserved, and on the other hand, one-sidedness of method is prevented.

God grant our dear Synodical Conference a capable 'teaching force, which not only strives forward with great earnestness, coupled with hearty love for the school system, but - and this is the main thing - builds God's kingdom in childlike faith in their Saviour. W. C. K.

The committee has purchased small barrels for this purpose and recommends that they be distributed among the children of our parish and Sunday schools. Small strips of paper are supplied with these barrels, on which the purpose of the collection is indicated, and on which the name of the child is also written. These strips will be glued on and at the same time seal the little barrels.

How does the teaching of our schoolchildren work in this recommended way? The following example is the answer.

In the school of X parish 320 of these piggy banks were handed out about the middle of May. Six weeks later, shortly before the end of school and the beginning of the summer holidays, the little boxes were to be collected and opened. The teachers doubted whether it would be worth the trouble to collect the tins after such a short period of time. But how surprised they were when the beautiful sum of H66. 55 was collected, and about a quarter of the 320 little barrels had not yet been handed in. Some children, of course, brought only a few cents in their little barrels; a large number came up with 40, 50, or 60 cents (mostly pennies); and some had collected far more. One boy of twelve, whose parents were not members of the congregation, nay, entirely unchurched, that is, a so-called "foreign" pupil, brought in his tin H1. 25. The contribution to the Jubilee collection from the children of this school exceeded that of the older members of the congregation during the same period.

What can be achieved by a general collection among our school children was shown when a collection was made in our schools for the construction of the teaching building in River Forest. Also, some communities have already received unexpected sums for the construction of a new school through contributions from their school children.

Our Jubilee collection is a general one in which we all want to participate. We want to collect as large a fund as possible out of gratitude to God for the great blessings that he has bestowed upon us through the Reformation, and which we enjoy in this very country. This should serve to ensure that the pure, honest Word of God, which Luther has brought out from under the bushel of papist heresies and put back on the lampstand, can now also be preached to the people in many other places, inside and outside our country, no longer in narrow, poor and often dilapidated rooms, but in chapels and modest little churches that are suitable for the purpose. And our children should also help with this. They are entitled to do so. They are also happy to be inspired to do so. Most of our children have a small cash box. Here and there something is spent for inferior, yes, unfortunately often also for unnecessary and not wholesome purposes. How beautiful and praiseworthy it is when they are taught at an early age to offer gifts to God. Giving for the kingdom of God is also a duty of our children as Christians, to which they are reminded each time the second petition of the Lord's Prayer is addressed.

So let us not deprive our school children of the opportunity to participate in the Jubilee collection. The piggy banks mentioned above are available from Concordia Publishing House.

### **Participation of our children in the Jubilee collection.**

As is well known, the Central Committee has also given advice for next year's Jubilee of the Reformation and has made arrangements for our school children to be given the opportunity to participate in the Jubilee collection that will be taken up throughout our Synod.

get. Upon request, they will be sent to the purchaser immediately and free of charge in smaller or larger numbers. May all teachers and school-keeping pastors make use of this offer. A postcard is sufficient for ordering. If the cause and purpose of the collection is properly presented to our children, the result will be surprising. One should try it!

Theo. Kühnert.

### From our East Indian mission.

#### 3.

In the last two reports we have partly brought personal news about our missionaries, partly shared joyful and sad experiences from their work. We now let follow a section from the last minutes of the conference of our missionaries in the southern area. This report shows how we are constantly being called upon to expand our missionary work, but how we almost dare not burden our missionaries any further with the present crying shortage of workers. It also shows what difficult questions arise in the mission field, which often cause no little trouble to the missionaries and the Commission, and how the missionaries are anxious to present both sides of a question to the Commission, so that it may then try to make the right decision. The interesting report is as follows:

"An urgent request has come to us from Vadacangulam (British India.) that our Mission may wish to commence work there. The village is about fifteen miles east of Nagercoil, five miles from the sea-shore. The inhabitants are nearly all Roman Catholics. The Roman are said to have been there for 150 years. There are about 300 houses in the village; according to this, the population will scarcely be less than 2000. Of these about 500 are of the Vellala caste, and it is these who first approached us. Most of them belong to the Nardas caste, which is one step above the Paria caste [but below the Vellalas]. Besides these, who are all Roman Catholics, there are some pagans there, 200 to 300 about, from different castes. In the vicinity of this village are several other villages, in which, besides Roman Catholic Vellalas and Nardas, there are also pagans of the same castes.

"The people who are now approaching us had a quarrel with the priest and the people of the Nardas caste about six years ago. As people of a higher caste, they had been granted certain privileges by the priest and the people of the Narda caste in former times. These privileges were taken away from them by the priest six years ago by an act of violence. The matter came before the court and was first decided in favour of the Vellala caste, but on appeal in the higher court it was decided in favour of the priest and his people.

"Since their separation from the Romans, these people have gone forward independently in regard to worship and school work. They have purchased land, erected a building on it, and opened a school. The school until recently had four grades. They hold services on Sundays

according to the Church Book of the Church Mission Society [Episcopal Church] with Bible reading.

"They are now in debt as they are compelled to pay all court costs in connection with the dispute. The costs are said to amount to 6000 rupees fP2000j, of which 2000 rupees sH666s are still to be paid off. They are pressed and feel compelled to sell again the piece of land which they bought about five years ago. They wish, they say, that the mission which is about to commence work there should buy this land, because no other land is so suitable for the purpose for which a mission commencing work needs a piece of land, nor can it be had so cheaply. It is a fact that has land is well situated for the purpose mentioned. How large this piece of land is, we cannot now state exactly. They offer it together with the building at 1500 rupees [\$500].

"There are some reasons against our taking up the work in this village. These people evidently do not come solely for the desire of salvation. Earthly interests and perverse thoughts are clearly involved. They count on the sale of their land to the Mission to enable them to pay off their debts. Though they now say their position on the caste question is not the same as it was five or six years ago, when it was evidently an altogether wrong one, yet it will be a hard time before they will give up their caste spirit to some extent. This request for service comes into our hands at a time when the labor shortage is very great, and when it is not at all to be thought that we can do anywhere near as much as circumstances would demand. The right thing to do, if we are to begin, would be for a missionary to devote his full strength to this work at once. The work there would be a particularly difficult one. Innumerable new problems would confront the missionary. Finally, in many respects the work would be quite different from that which we have had to do up to now.

"But many reasons also suggest that we should not let this opportunity to extend our ministry pass us by. These people are asking for instruction in God's Word. We have no reason to doubt that many of them are in earnest about it. Some with whom we have talked\*) have clearly shown that they have already occupied themselves much with God's Word. They were able to refute many of the Roman Catholic heresies from God's Word. They were at all versed in God's Word, could cite Bible verses and explain them according to context. They are like sheep that have no shepherd, and they lost us. As can be seen from what has already been said, the supplicants are people who are financially on a completely different level than those who have belonged to our mission up to now, and we can expect them to become financially independent sooner. They are people who are spiritually higher than the pariahs; among them we could obviously find more useful material for mission workers than among the pariahs. The importance of this difference has been more fully reported in Brother G. Huebener's submission on Caste Mission to the Commission. Finally, we must not forget another important

\*) The missionaries Lutz and Görfß visited the place and made exact inquiries.

We have overlooked the fact that our mission at Nagercoil is increasingly being given the name of a pariamission. We have experienced this again recently. Here we have an opportunity to put an end to such thoughts. As far as the distance is concerned, this place could first be served from Nagercoil.

"As appears from the above, there are many grave reasons why we should not undertake this work, and there is really only one reason which prevents us from urging the Commission to allow us to undertake it, and that is want of manpower. Now, as the Commission is better able than we to judge how soon this sad emergency can be remedied, we must place the matter in your hands, and urge you, if at all possible, to send us out new labor, and thus enable us to commence this promising work."

The Commission has unfortunately had to write to the missionaries that it cannot send out any new workers for the time being because of the war situation, but at the same time has encouraged them to start the work in Vadacangulam, at least initially, if they believe they can do it with the forces now available in the mission field. She once more commends the whole missionary work and all who work in it to the faithful intercession of the Christians.

L. F.

### News from our missions.

**Taubstnmmenmission.** Assembly of the Hephata Conference. The Hephata Conference held its meeting this year in Chicago, September 15-18. All but one of the deaf and dumb missionaries were present. Three members of the Minneapolis Deaf and Dumb Commission also attended, as well as the director of the North Detroit Deaf and Dumb Institution, Mich. Mr. President F. Pfotenhauer attended a meeting and heard from each missionary a report of his work. In every case these reports showed how every field must be worked at full speed in order to reap the harvest.

Preaching is going on in 62 places, and several new preaching places could be started. Four new laborers would have plenty of work to do in the fields, for especially on the Silent Coast, then also in the Minnesota and Dakota areas, and in the Detroit and Chicago areas, the work has so piled up that the laborers cannot do justice to the cause.

On Sunday morning, September 17, a stirring service was held in the Concordia Church, at which candidate Geo. W. Gärtner was ordained and inducted as missionary to the deaf and dumb. Mr. Praeses Pfotenhauer preached a glorious sermon on the Hephata Gospel, showing how the Saviour, through the healing of the deaf and dumb man, spurs us on to zeal in the work among the deaf and dumb, thereby revealing His love for the people and at the same time showing us how to work on them. He also performed the ordination with the assistance of Fr. Nachtsheim, the chairman and representative of the Commission for the Deaf and Dumb, Mr. Mis-

sionar Jensens, representative of the Conference of Missionaries to the Deaf and Dumb, and Mr. P. Als. Reinkes, the local pastor, whose congregation supported the new missionary on the institutions.

For the present, Father Gardner is to work and gain experience in Chicago and the adjoining Misston fields, and then soon go to the Silent Coast. There Missionary Jensen is overburdened, who now has to cover about 5000 miles a month in missionary service.

Next year, God willing, the Hephata Conference will gather in Milwaukee June 22-26.

N. P. U.

### To the ecclesiastical chronicle.

**"That it may be equal."** A more heartfelt! In the present issue of our newspaper, the Commission for the General Inner Mission makes a heartfelt appeal to **all our** Christians. Would that all our congregations would read the appeal and take it to heart! It is a matter of the existence and well-being of large areas, including the most promising mission areas of our Synod. As we read the reports of mission feasts here and there, the words of the Apostle Paul to the Corinthians keep coming to mind as he exhorts them to collect abundantly for the poor, but not so that "others may have rest and tribulation, but that it may be alike." Let not a number of congregations give not at all, or miserably, while other congregations labor and perhaps make heavy sacrifices out of their poverty. But this seems to be the state of things in our synod. Unmistakably, missionary zeal is much more active among us now than it was a decade ago. We want to rejoice in that with all our hearts. But there are still far too many of the congregations who "have rest," that is, who give little or nothing. It is their fault that our missionaries in the wide fields, who receive from the treasury for General Inner Mission, may not be able to receive their salaries this fall, must starve, and hold out their office with groaning. Surely that would be a great shame indeed to so rich a church body as our Missouri Synod! Even at the risk of repeating the same thing too often, let it be recorded here again what joy the pastors in other congregations may experience in the willingness of their members to sacrifice. Perhaps now and then a congregation is stirred up by this, so that it finally remembers the duty which the Saviour has charged it with in His Great Commission. So first a short note from Indiana. There a pastor writes: "This parish draws annually \$195 from the missionary treasury. In view of this, the collection (\$112. 25) is very good. No doubt the envelopes have done much to lift the collection." From Middle Illinois: "Although this congregation lost their house of worship two years ago by a flash of lightning, and built a new one at great sacrifice, and a large burden of debt still presses them, yet this was the largest collection ever made here at a mission festival. It amounted to \$180. 96." From Nebraska a pastor writes: "Collection \$93. Never had such a collection! It makes an average gift of \$1. 50 to each confirmed member. How I thank my God for this evidence of the power of His Word! My congregation celebrated with two sister congregations, and almost all the members there also made an offering. I preached a preparatory sermon on the last Sunday. Will our Christians be able to speak in a proper way about the great

By the way, our congregation has just collected for the construction of a schoolhouse. And we have widows and pensioners and only a few members with means. But when Christ's work of redemption is powerfully witnessed to our Christians, their hearts also overflow and their hands open." And another report from Michigan: "There were \$366. 84 collected, an unprecedented sum. In 1910 it was \$19. 50, in 1911 \$24. 50, in 1912 \$29. 30, in 1913 \$53. 63, in 1914 (envelope collection) \$160. 60, in 1915 \$169.01, and now \$366. 84. How did my poor parish, with its \$14,000 debt, manage this? Thus: First I encouraged my members in my parish bulletin to try a little harder this year, and asked them to work one day only for God's kingdom, that is, to give one day's wages. Then followed a preparatory sermon on the Sunday before and on the Sunday of the feast two more sermons and a slide show about our mission in India. On Wednesday evening I gave a slide presentation on negro missions. That was our mission celebration this year. The collection proves to me that when our people, even if they are mostly only poor Nusslanders, are made aware of the need in an evangelical way, they also take it to heart. - That we, stimulated by such examples, may fill our hands with rich gifts everywhere, in order to help our most important mission, the General Inner Mission, out of its distress! Surely we do not want it to come about that we have to call back our workers in the middle of the ripe harvest, because our congregations do not raise the wages that are necessary for their maintenance? G.

**The bright joy that the mission festival collections in his congregation are increasing from year to year is expressed in a letter addressed to the undersigned by a pastor of our synod, who had no thought of publishing the letter. He writes: "We have had another increase (about \$20) in our Mission Festival collection, notwithstanding the total wheat failure. Now for the ninth time an increase." This is the right sentiment. First, in regard to the work, which needs all gifts and more and more gifts. Secondly, in regard to his congregation itself, it is justifiable joy for a pastor to see spiritual life, including interest in Christ's kingdom cause, increasing in his congregation. A sad pastor would be the same, if he did not care about the needs of the church at large and the spiritual life of his members, as long as the treasury from which he receives his salary is in order!**

E. P.

At present there is again much complaint **about a decrease in the number of theological students.** We read in a paper of another synod: "Why is there always a lack of workers for the kingdom of the Lord? Three Lutheran synods make the remark in their synodal report that the number of theological students is going backwards. The Michigan Synod appointed a special committee of four pastors with the task of making attempts to attract more students to their seminary in Saginaw. The New York and New England Synods and the New York Ministry have appointed certain days for the purpose that on these days the glory of the preaching ministry may be specially emphasized in all their congregations, and more interest aroused in the kingdom work of our Savior." On the other hand, our "Lutheran" was able to report in its previous number with regard to our seminary in St. Louis: "Our institution is again strongly attended and shows an increase over all previous years." When people from other synods read this, they will immediately be struck with the

I'll be right there with you: It's what Missourians get from their parochial schools. And they are right about it. Well, if they know it, let us know it too, what we have in this blessed institution, the Christian parochial school, which, under God's blessing, educates us knowledgeable members of our congregations, and supplies us with the necessary material for so many faithful and efficient ministers of the Word in church and school. This should be a new reminder to us to love, hold on to, nurture and promote our parish schools. - On the other hand, we need not yet fear that we will have too many candidates. In the same number, the "Lutheran" reported further that 26 students were already serving as vicars at the beginning of the academic year, and reported: "On September 15, however, 12 requests for substitutes had been received, some of them very important and urgent. And although the academic year is only a few days underway, several students have already gone out to various parts of the Synod to vicar, that is, to do emergency and substitute services in such places where we are already waiting to have candidates available again. E. P.

**"The School Matter Once More."** Under this heading the "Lutheran Church Messenger for Australia" reports: "The result of the interview held with the Minister of Education on July 3 was nothing less than satisfactory. He could not see how the prohibition of the German language as a medium of instruction hindered the free exercise of religion, and maintained that the time had come to teach only in English in an English country. If it were up to him, no more services in German would be permitted either. When the writer of these lines reproached him, among other things, for the loss of the wonderful German hymns resulting from this prohibition, the minister replied that poets would undoubtedly appear in the church who could then compose new Lutheran songs for us in English. What a trivial answer - and yet given in all seriousness! Finally, the Minister threatened that Parliament would at any rate attack the Government for not closing our schools, and that if then even the Cabinet had not the power to forbid us the German language, Parliament would be only too glad to adopt a law to that effect. He gave the urgent advice to comply. Schreiber asked the pastors involved whether, since the minister would not support our cause, they would insist that our protest be submitted to the Cabinet. In the meantime a letter arrived from the minister with the news that it had been reported to his department that our schools had not acted in accordance with the government's order, and the inquiry whether it was our intention to comply immediately. In response, Schreiber again sent him a serious protest against this presumptuous conduct, and at the same time reported in the name of the participating communities that, for the sake of public prejudice and out of consideration for the government, we would, under protest, remove the objectionable subjects from the timetable for the duration of the war. We have been virtually forced to do this by the threatening attitude of our government, just so as not to endanger our schools. Hopefully the cabinet will be satisfied with this. Our need is imploringly commended to the Lord Christ. " E. P.

**The following** is then reported on the **further course of the trade** in a later number: "In response to the letter mentioned in the last report on this matter, the sender of this report again received a letter from the Minister a few days later, in which he expressed his regret at our position, advised us to withdraw our reply, and issued an un-

We were asked to give a conditional guarantee that we would obey the Cabinet's decision, and attached to this the threat that if this guarantee was not given, the government would feel compelled to take further steps against us. Since Mr. Nichterlein, after telegraphic notification, advised us to ask for time to think things over, a letter to that effect was sent to the Minister. An answer arrived immediately, saying that the persons in question had already had more than enough time to consider the matter, and that a clear answer must be sent in at once. By the following Monday morning at the latest this answer was to be in his hands, so that he could report on it to the Cabinet at its meeting on the afternoon of that day, July 24. Clerk this had now, without waiting for the answers of the pastors and congregations concerned, to give answer, and has done so clearly and definitely. After all, we cannot in good conscience give the required guarantee. Christ's command is: 'Teach all nations!' The State has no right to dictate to us that we may not use this or that language in carrying out that command. In general, we cannot concede to the Victorian Government the right to interfere in matters of religion. Remember that this is not a war measure, but a regulation calculated for all time. This, in turn, is largely based on statements of well-known personalities who have revealed a burning hatred for our Church. But now, instead of submitting the matter to the Cabinet and taking those threatened steps, the minister hereupon sent another letter, in which he renewed the demand. This procedure seems to indicate that the person concerned is not so sure of his cause after all. The answer he received was simply that the German language is not currently used as a means of instruction in our schools. Whether the government will be satisfied with this has not yet become clear. Let us hope that nothing will come of the threat. But do not be afraid of their defiance and do not be frightened!

**In Dubuque, Iowa**, on September 13 and 14, **the Iowa Synod dedicated** the new buildings of its Wartburg Seminary. Judging from the pictures, it is a handsome group of buildings, hanging together underneath. The tower is very reminiscent of the tower of the old Wartburg. "The imposing structure is built of yellowish limestone quarried from a quarry belonging to the seminary. The interior arrangement is convenient and practical. All unnecessary expense has been avoided. But the best materials have been used everywhere and no expense has been spared. The total Gcs cost of the building is about ^200,000, of which every cent has been paid."

E. P.

**Prayers and lessons for home devotions** and private use are becoming shorter and shorter. We read just now the advertisement of a prayer book in English bearing this title, "God's Minute. A book, containing prayers on the 365 days of the year, each prayer 60 seconds long." Whether the book is good or bad, whether the prayers it contains are serviceable, or whether they are not, and therefore, at a length of one minute, are just too long by 60 seconds, we do not know, since we have not read the book. But the title does give pause for thought, "God's Minute." After all, one knows quite well what the authors intend by their particular emphasis on the brevery of the prayers. Private prayer and common prayer in the home are in very short supply, and the usual excuse is that one has no time for them. Then, in order to cut off this excuse, the prayer is cut down to the smallest measure, here to only one minute. Such

It is certainly no honor for the Christians of our time that they must be coerced and cajoled into prayer, this glorious privilege of the children of God, as children are coerced and cajoled into taking a disgusting medicine, so that Christians must be told: Just a little, it won't kill you, it won't take long, it will soon be over! "God's minute." One minute of the day in each of the 365 days which he gives in the year, one minute out of the 24X60 minutes which he gives every day, not one of which he owes to any one to give, when to every minute the Christian is and wants to be his God's and Saviour's own, and should and will serve him-one minute shall be God's and dedicated to him! And so that he knows what is due to him, and does not demand too much, and is satisfied, and so that his children will let him have it, if he wants to have it, and comfort himself: it will not last long, the minute is still divided: it is 60 seconds. With the remaining 59 minutes and the then still remaining 23X60 minutes one can then still do what one wants. One minute "God's minute"! Whose are the rest? That the unbelieving world does not see and hear such a thing! They will say: This confirms us in what we have always thought and said of Christians: they are hypocrites; in their hearts they care very little for their God and Saviour, for His Word and for prayer. "God's minute." Is it then written in the Bibles of our Christianity to-day, Matt. 6:33, 34, thus, "Take ye first heed of such things as these questions contain. What shall we eat? What shall we drink? With what shall we be clothed? The kingdom of God and his righteousness, these things shall be added unto you" ?

E. P.

**October 9 is Fire Prevention Day**, that is to say, on that day drills are held, especially in the schools, on how the children must leave the building in order in the event of a fire breaking out; lectures are given on what must be done in the event of a fire, both for houses and for clothing, on how to prevent the danger, etc. That is all very well. But October 9 is a Monday this year. How beautiful a "Fire Prevention Sunday" would have been in the circle of common Sundays that some people already have! What a lot of material for sermons the subject would have offered for preachers who do not know what to preach!

E. P.

**A very premature celebration** and a glorification of a merit that had not yet been acquired was what was reported from Rome: "Cardinal Secretary of State Gasparrie presented the Pope with the usual medal, which is minted annually on the feast of the Princes of the Apostles Peter and Paul and which tends to represent the event that imprints its special character on the pontifical year in question. This year's medal bears a fine image of the Pope on the obverse, and on the reverse is an allusion to the Pope's peace efforts. The Pope, surrounded by the symbolic figures of the five parts of the world, kneels before Our Lady, who offers the olive branch of peace from the clouds. The inscription contains the invocation of the 'Queen of Peace'. The medal is presented in gold to the Cardinals, in silver to the Prelates and Diplomats, and in bronze to the employees and guards of the Vatican."

E. P.

**Is the terrible war raging in Europe the bankruptcy of** Christianity? Again and again similar assertions are made. Thus recently Dr. Chas. Eliot, the former president of Harvard University at Cambridge, pronounced it, "For nineteen hundred years the ethics of Jesus of Nazareth have been proclaimed in the world, but they have proved ineffectual-

to prevent, or even to mitigate, war, the greatest of the evils which afflict mankind." To this the well-known joke magazine *Life* replies not at all badly: "But one will not want to claim that a medicine is no good if the patient does not take it. The governments of the world have never adopted the ethics of Christ. Individuals have, and with good results. Even in the present war there are humane and kind-hearted people. The simple fact that the most intelligent men of the present day find modern war intolerable is a proof of the effect of the Christian ethic upon the modern mind." E. P.

## Obituaries.

After an illness of only three days, Traugott Meyer died on May 7 in his congregation at Pomeroy, Iowa. During his illness he strengthened himself by partaking of Holy Communion, and on his journey home he took special comfort in the eighth verse of the hymn, "JESUS taketh sinners." On Friday his body was carried into the church in the company of many ministers. The undersigned preached on Isa. 3, 10 in German and Fr. H. Hartmann on Joh. 16, 22 in English. The body was taken to Rockfield, Wis. where it was laid in its bedchamber in the churchyard of the congregation of Bürgers. Father Bürger and Prof. Guessle preached on this occasion. - On September 14, 1872, Father Meyer was born in the Lutheran parsonage at Valparaiso, Ind. In 1898 he completed his studies at our seminary in St. Louis. Three years he served the Lord at St. Joseph, Mo. five at Yorktown, Iowa, the remainder of his life at Pomeroy, Iowa. His marriage to Miss Ida Bublitz was an exceedingly happy one. She and three minor children mourn his death. - The deceased was a conscientious preacher of justice. Now he has it good. "Preach of the righteous, that they have it good: for they shall eat the fruit of their works," Isa. 3:10. M. J. Von der Au. -

- Again it pleased the Archpastor of his flock to take away a faithful under-shepherd from his congregation and after the day's work and toil to give him a blessed end of the day, namely Fr Karl Hans Heinrich Kollmorgen. The deceased was born on September 27, 1839 in Ncukloster, Mecklenburg-Schwerin. His father was the master mason Johann Kollmorgen, and his mother was Maria, née Jost. In 1868 he came to the United States, and during the years 1870-1873 studied theology at St. Louis, Mo. under D. Walther and Prof. Crämer. In June, 1873, he passed his baccalaureate examination, and received a call to St. John's parish at Town Harrison, Kandiyohi Co, Minn, near Allvater. On the 24th of August he was ordained there in the midst of his congregation by Father E. Rolf, and inducted into the sacred ministry of preaching. For a little over seventeen years he ministered at Allvater in great blessing. In 1890 he responded to a call to the congregation at Mayer, Minn. Here he ministered sixteen years with good success. In 1906 he accepted a call from the church at Brainerd, Minn. After ministering there a little over four years, he found that the ailments of old age were setting in, and that he was therefore no longer strong enough to preside over the parochial school as he thought it should be done. He therefore resigned from the preaching ministry in Brainerd in October 1910 in order to retire.

After he had been two years without his own parish, the desire for his own parish arose in him again. This desire was soon granted him. In December, 1912, he received a call from the Immanuel congregation at Town Rutland, Martin Co, Minn, which he immediately accepted. Here he ministered with evident blessing until his blessed end on June 28, 1916. Actually he was not ill, for only a few days before his end he had followed with attention and great interest the doctrinal proceedings at the Synod at St. Paul. Only a few times in the weeks before his departure had he shown signs of absent-mindedness and failing memory in his behavior and speeches, but on Monday, June 26, he fell into a faint from which he never awoke. At a 'quarter past two o'clock on Wednesday afternoon, June 28, he drew his last breath. His last clear words were, "Upon the Ascension of Christ alone I base my afterlife." His age he brought to 76 years, 9 months and 1 day. His age in office was 42 years, 10 months and 4 days. On the 4th of July the weary body of the departed was laid in the ground at Mayer, Minn. But a funeral service was previously held within the congregation which he had last served, on July 2. The undersigned, as a friend of the house and nearest neighbor in office, conducted the funeral service in the house and also concluded it in the church, after reading the life of the Blessed One, Father Metz preached a funeral sermon in German and Father Heinemann in English, and Father Nathert dedicated a hearty obituary to the Blessed One. To Mayer preached the pastors Hertwig and Erthal. Now he rests from the many labors and discomforts he experienced during his 42 years of ministry. May his memory remain among us in blessing! "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matth. 25, 21. Heinrich Predöhl.

Once again the Lord has called a fine, faithful servant of His Church to retire, namely P. A. C. Dubberstein Sr. He was born on December 29, 1858 at Krampe in Pomerania, Germany. In his fourteenth year, 1872, he emigrated with his parents to America and resided in Wood County, Wis. In 1876 he entered our seminary at Springfield, where he passed his examination in 1881. He served congregations in order in the following places: Wykoff, Minn. twenty-three years; Groton, S. Dak. three years; Bellefont, Kans. nine years; Clay Center, Kans. barely six months; in all about 35 years. For a number of years he also served as visitor. On September 1, in the evening, he was touched by the blow, which paralyzed his whole left side. On the 5th of September the faithful Saviour delivered him from his severe affliction, and on the 8th his disinterred body, borne by the ministerial and conference brethren, Grupe, Hoyer gen, Kauffeld, Ruhl, Keller sen. and Jacob, was laid to rest in the general churchyard at Clay Center, Kans. Otherwise present from a distance were Fr. O. Hoyer and Student A. Krämer, and relatives from Minnesota, Oklahoma, Sylvan Grove, Kans. and members from his former parish at Bellefont. At the home the undersigned offered words of comfort based on 2 Cor. 12:9, 10, at the church Rev. B. Keller preached the funeral sermon based on Isa. 57:2, and at the graveside officiated his only classmate in Kansas, Rev. Hoyer 86n. "HErr, teach us to remember that we must die, that we may become wise" and one day also depart blessed! J. Jacob.



Prof. Rudolf A. Bischofs passed away gently and blessedly in faith in his Saviour on September 11 in the parish house in Bingen, Ind. With a large attendance his weary body was laid to rest in the Concordia Cemetery on the 13th of this month. "The teachers shall shine as the brightness of heaven, and they, as many as are wise unto righteousness, as the stars for ever and ever," Dau. 12, 3. A. L.

## New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Synodical reports of the Missouri Synod of the year 1916.** Concordia Publishing House, St. Louis, Mo. 3rd Northern Illinois District. 112 pp. Price: 23 Cts. 3 n. North Dakota and Montana District. 80 pages. Price: 17 Cts.

P. H. Harms, as speaker for the Northern Illinois District, has treated of the prophetic office of Christ (pp. 15-82). He shows in his paper how the Scriptures describe Christ as a prophet, and how Christ has administered and still administers His prophetic office. How he wants it administered and managed by his church from earth and by the individual local Christian congregation is forcefully set forth from p. 64 onward, and is to be noted against all kinds of utopian imaginings of the preaching and parish office of good. - "Luther's Christ" has been the subject of doctrinal discussion in the North Dakota and Montana districts; the speaker was Prof. W. H. T. Dau. Not as if Luther had a special Christ; he had and believed in and preached the Christ whom the Scriptures teach us to recognize. But Luther, as the speaker shows us, did not learn from Christ in his childhood and boyhood that he is the Savior of sinners; he was always presented to him as the threatening judge and avenger of evil. Even in the higher schools his learned studies did not bring him to a true knowledge of Christ. Fear drove him to the monastery, and there almost to despair. It was only when he despaired of his own righteousness and of all human help that he came to know Christ properly and began to be a mighty witness of Christ. But the crown of his testimony of Christ we find in "What is this?" Luther's on the Second Article of Faith. - In addition to the excellent speeches, both reports contain the usual missionary reports and other communications. K.

**Our Saviour.** Sermons on the Early Church Gospels of the Church Year. By Father J. H. Hartenberger. With an accompanying word by Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 1916. 431 pp. 6X9. Price: H2-20.

The contents of this volume are indicated in its title. It contains sermons on all Sundays and feast days of the church year, and the sermons are based on the early church gospels. Each sermon is accompanied by the complete text of the relevant passage of Scripture. And what does Fr. Hartenberger say about these scriptural words? He interprets the text to his listeners - and here to his readers - in simple terms. And when he has explained what the words of the text say by interpreting them according to their context and wording, then he applies to the Christians what the words contain in the way of consolation, exhortation and teaching. That is, then, they are truly edifying sermons which are offered to us in this volume. Edifying not only in their tone, their manner of expression, but edifying in the sense that through them the knowledge of divine word and heavenly doctrine is increased, the heart is directed in anguish and tribulation, the spirit is freed from doubt and half-belief, the mind is strengthened against temptation. All this is done in simple and intelligible, but by no means in unattractive or unadorned speech. Father Hartenberger speaks in such a way that the simple reader can follow effortlessly; but he also speaks in such a way that the simple reader can be with pleasure and interest in the matter. The content of the text is not presented in a dry and frosty way and then applied to the reader, but with pastoral warmth, with pastoral seriousness, both interpretation and application are done. Sometimes relations to the present or to world and church history are interwoven in an effective way. Especially also in the introductions the preacher shows a skill to arouse the interest of the reader from the beginning.

to captivate. In short, what can be done to make a sermon interesting without detracting from the dignity of the subject is done in "Our Saviour". The book is handsomely bound in cloth, and is suitable as a gift work. Pros. Dau accompanies it with a short introduction, G.

**Lutherbuch,** enthaltend Luthers Leben und Wirken nebst einige einleitenden und abschließenden Kapiteln aus der allgemeinen Kirchen- und Missionsgeschichte. For school and home. Edited by Gustav Just. Anniversary edition. 100 pages 5X14- Concordia Publishing House, St. Louis, Mo. price: 28 Cts.

The well-known "Luther Book" by Gustav Just makes its appearance in a new, decorative cover, in order to help prepare the jubilee celebration in 1917. We would like to underline on the title page the "For school and home". Just's "Luther Book" is not only a lesson book for school, but a life history of the great Reformer of the Church for the Christian family circle. It thus contains a history of which our people should be reminded again and again, so that the memory of the great days of Wittenberg in 1517, Worms in 1521, Augsburg in 1530 may never fade, and the Lutheran Christian people may remain mindful of all that God has bestowed upon them through the life, work, struggles, and victories of Doctor Luther, and has preserved until this very hour. In simple language and yet with warmth and liveliness, this is presented here in Just's "Luther Book". The biography of Luther is preceded by a series of chapters on the first Christianity, on the time of persecution, on the papacy, monasticism and the precursors of the Reformation. Now, as we enter the jubilee year, many hands should reach for this jubilee edition of the book that has long been so favorably known among us, and in family circles everywhere, chapter by chapter and section by section, in the next few weeks, a reader should give the best of what is probably quite foreign to a few, but in everyday life has become only an indistinct memory for most, and has been presented here with such great narrative skill by Gustav Just. G.

**COMFORT FOR THE SICK.** Edited and published by Rev. B. P.

*Nommensen*, 1231 Kinnickinnic Ave, Milwaukee, Wis. 24 tracts, 2 pages each 514x8. Price: 17 cts. postage prepaid.

The well-known "comfort for the sick" in English. Each tract comprises a sheet printed on both sides and consists of a suitable scripture passage or short scripture reflection with a song and a prayer. Very suitable for the pastoral care of the sick. L. F.

**"It is written."** A testimony that Luther's Reformation stood on God's Word. Presented by Father Adolf T. Hanser for a children's Reformation service. 8 pp. 6x914. Lutheran Publishing Cd, Buffalo, N. Y. Price: single, 5 cts; 25 copies: t21.00; 100 copies: t22.75.

A Reformation festival program that is characterized by a number of lesser-known hymns and recitations that are skillfully interwoven with the catechesis. The basic idea expressed in the title runs through the entire presentation of the history of the Reformation, and all the hymns and lectures also serve to deepen the thought: the Reformation brought about by the Word. The "remarks" on practice and 'demonstration of the program are worthy of heeding and, like the whole program, testify to a practical pedagogical sense. G.

**BLESSINGS OF THE REFORMATION.** A Children's Service on the Anniversary of the Reformation. By Rev. Charles C. Morhart. . 8 pages 6X914. Price and publisher as above.

Mainly a hymn service, it focuses on seven blessings of the Reformation - justification, the Bible, the catechism, the Lord's Supper, preaching, good works, and freedom. The 37 questions and answers are divided between "Why We Celebrate" and "The Life of Luther." G.

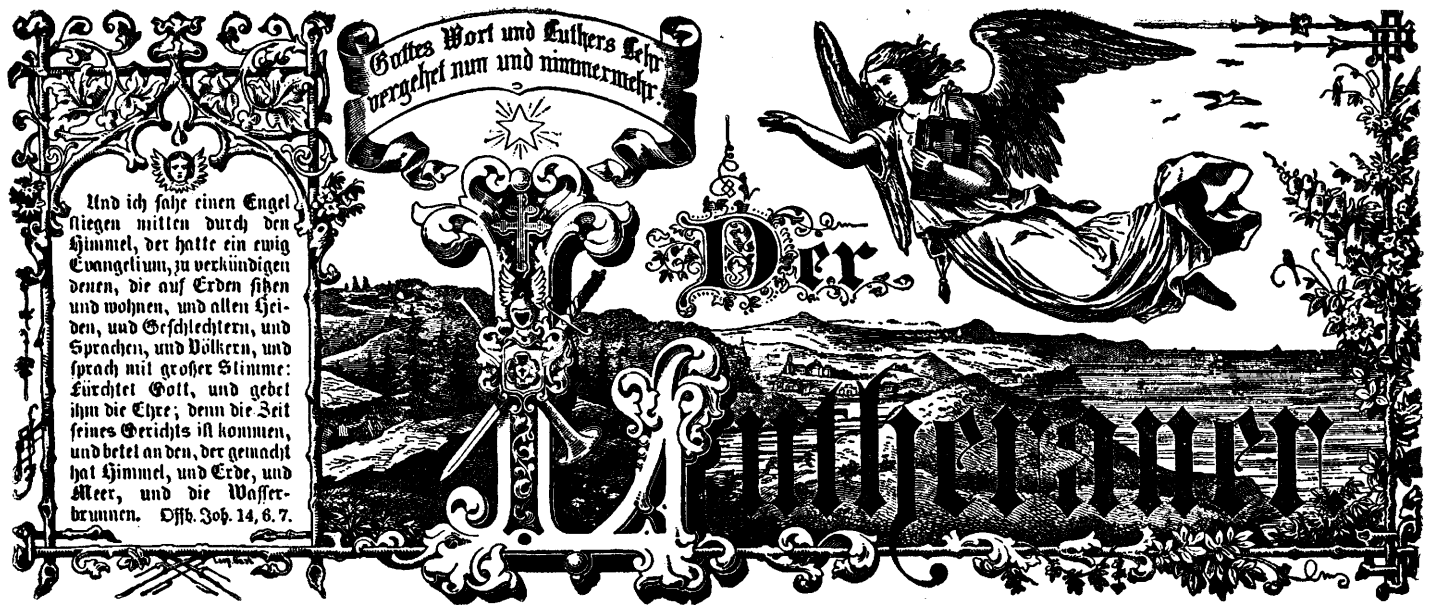
**My soul exalts the Lord.** For mixed choir by B. Wambsganß, Southampton St., Buffalo, N. Y.. 6 pp. 7X1014. Price: 15 Cts.

This choral song, which is based on the text of the early church *Inxniüout*, (Luk. 2, 46-55) and concludes with the likewise early church *Oloria*, *?n1ri*, is therefore suitable for any occasion and festive time and is provided with organ accompaniment and German and English text, has the following structure: organ prelude, choir, quartet, baritone solo, choir.

L. F.

**And I saw an angel fly.** For mixed choir by H. G. Heiden, 451 Fourth Ave., Milwaukee, Wis. 4 pp. 7X1014. Price: 20 Cts.

A carefully crafted choral piece for the Reformation feast, based on the familiar words from the Revelation to St. John and



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St. Louis, Mo. October 24, 191b.

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### A jubilant year.

If there is a day and a year in which the Lutheran Church should appear before God full of joy, thanksgiving and praise to God, full of loud rejoicing and gladness, it is the four hundredth anniversary of the Resormation.

If God once commanded the Old Testament Church to celebrate a great reverberation or jubilee year every fifty years in remembrance of God's many benefits, even for a whole year, the Lutheran Church in Christian freedom also has great cause and good reason to hold a jubilee celebration after eight times fifty years in remembrance of God's great benefits and in thanksgiving for God's glorious blessings, for the truths of the Lutheran Church Reformation that bring freedom, grace, joy, salvation and blessedness to millions of souls.

That we as Lutherans enjoy so many spiritual benefits before millions of other Christians to this day, we owe to the great miraculous work of God, which was once begun in Wittenberg on October 31, 1517, against all people's thoughts. Yes, we in this country owe God a great debt of gratitude. However, there was a time when the church of the Reformation stood in high honor throughout Christendom, when it was the state church of great kingdoms, when mighty kings and princes professed it heartily and were willing to sacrifice everything for the Lutheran church, when whole multitudes of great scholars held the doctrine of their confessions, since the writings of her theologians were considered by even her opponents to be the treasury of true divine teachings, since thousands of martyrs sealed the faith of our church with their blood, and since her members numbered in the millions; but the Lutheran church now lies in the dust in the very land of her birth. Those great national churches which still call themselves Lutheran have now almost nothing left of her but the name. Our church, which once

The sect, which stood like a great, entrenched army to the terror of all the falsifiers of the Scriptures, now consists only of a few scattered little groups. Despised in the land of their birth, they are regarded as a sect that is heading for its certain downfall.

But what is the state of the Lutheran Church in this country?

What was predicted long years ago by enlightened men of God has also come true. For example, the famous senior of the Lutheran ministry at Frankfurt am Main, D. Johann Philipp Fresenius, wrote in 1756: "Let us consider that perhaps this remote part of the world may in time, when God visits the European Christians with severe judgments because of their great ingratitude, become a region of refuge and salvation for the few believers." Likewise, Deacon Uhrlandt testifies in 1784, America will once again become the refuge of our church.

These words have come true. A church has truly arisen here that has once again rallied around the glorious confessions of the old Lutheran Church from the heart and not merely in appearance. From thousands of pulpits the pure teaching of our Lutheran Church resounds here again, and from hundreds of thousands it is heard with joy. Many old Lutheran writings for church, school and home are appearing here again in a new guise and are again being read eagerly by many thousands. Thus also Luther's incomparable works have appeared in our Synod in a new guise. There are also more and more such new writings in which the old Bible doctrine of the Lutheran Church is again expounded, proved, and defended. The same old anointed prayers, which our pious forefathers prayed, now rise again as sweet incense to God, and the same old Lutheran songs, full of faith, which our godly fathers and mothers sang in church, school and home, now resound again in the old ones,

faith-filled sages from the mouths of the old and the young. The newly greening tree of the Lutheran Church is again bearing its old fruits, the fruits of love for God and neighbor born of faith. Our church is now again celebrating a joyful Easter in our country, the feast of its resurrection, and is again sending out from here, as it once did from Germany, its testimony of truth and its missionaries into the land. A splendid church and school system is flourishing in golden religious freedom.

But how? do all those who now confess and hold to our Lutheran Church and its old doctrine, or do at least all of us, to whom this great grace from God has thus been shown, recognize what glorious blessings and high blessings of grace we enjoy here as fruits of the Reformation, what blessings we owe to the Lutheran Church Reformation? We Lutherans are farwabr richer than we know, more blessed and graced by God than we ourselves believe. Our church, this firstborn daughter of the Reformation, is more glorious than we ourselves suspect; it is not only the best, but also the only orthodox, the only true visible church of God on earth. Just as there was only one orthodox church in the Old Testament, so also, as of that church, so of the Lutheran church of all times, the word of Moses applies: "Where is there such a glorious people, to whom your gods are so near, as the Lord our God, as often as we call upon him? And where is there such a glorious people, having such righteous customs and commandments, as all this law which I set before you this day?" (Deut. 6:4, 7, 8.) J. Herz er.

### The Reformation and Mission.

We are gearing up for a grand celebration on the occasion of the four hundredth anniversary of the Reformation. What for? To give thanks to God for the great blessing of the Reformation.

But if this thanksgiving is to be of the right kind, it must be expressed in a completely different way than by holding celebrations on certain days, no matter how grand they may be. Yes, it would be very regrettable if our Reformation rejoicing consisted mainly or entirely in this. If we are truly thankful that God, through his instrument Luther, has given us the pure gospel again, and that he has preserved it for us by grace, then our thanks must ultimately consist in the fact that we now also diligently proclaim this pure word of the gospel to other people for their salvation, and thus give our God the glory due to him.

But who are these other people to whom we are to preach the pure gospel? Or in other words, to whom are we to do missionary work? Here in our great country, with its 100,000,000 inhabitants, two-thirds of them are outside the church. Are we to seek out only the so-called Lutherans among them? Shall we regard a field as our mission field only if it can be reported that so and so many Lutheran families dwell on it? Or shall we, in our missionary work, seek out all churchless Germans, but when we have done so, think that we have fulfilled our missionary duty?

fills? What then shall become of the others? Shall we leave them to the sects? or even to the devil?

What does God's Word say? It does not say to us, Go to the Lutherans or to the Germans, but it says to us, "Go ye into all the world, and preach the gospel to every creature!" Christ died for all men, and God wants to make all men blessed. So also he wills that the pure gospel be preached to all men. If ye know these things," saith Christ, "blessed are ye if ye do them," John 13:17.

Is it not a fact that our Lutheran Church in this country consists almost exclusively of people of German descent, and that among the others our Lutheran Kixche is not even known? However one may explain this - we will not go into it in detail now - it is nevertheless also a fact that we now have very many among us who are of German descent, but who no longer understand the German language, and that in addition to these there are millions of churchless people living among us whom we have to regard as missionary material. Among these we have a large mission field.

Add to this the fact that the situation among the sects is exceedingly sad at the present time. The gospel is scarce in the land! There are also some among the members of the sectarian churches who feel it painful that the gospel is withheld from them, and that Christianity is more and more lost among them. But they rejoice when they hear that by the grace of God there are still Christians who preach the pure gospel and press for true Christianity. Among such, our testimony of truth can, by God's grace, work much blessing.

Nor must we forget that we should not look first to the success of our work, but to the fulfillment of our duty. Our sacred duty as Christians is to preach the gospel to all people. According to God's promise and our experience, our work will not be without success.

In short, with all the celebrations we hold and all the hymns we sing, we would not show our gratitude to God for the blessing of the Reformation if we did not make every effort to proclaim the pure gospel to all the world.

When the apostles once stood before the high council at Jerusalem, the high priest said to them, "Have we not earnestly commanded you that ye should not teach in this name? And behold, ye have filled Jerusalem with your teaching." If we would show ourselves right thankful for the blessing of the Reformation, we must be eager to fill the whole world, but first this whole land of ours, with our doctrine, which is the pure Word of God, given and preserved to us by God through grace. Our preparations for the Jubilee Year 1917 will not be right if we do not bring this fact to the fore.

J. H. C. F.

There is no better outward service and work than the sacrifice of thanksgiving, that we preach, hear, honor, and promote his word with all our heart to the praise and glory of God's grace. (Luther.)

## The school of St. Paul's Lutheran Church at Paterson, N. J.

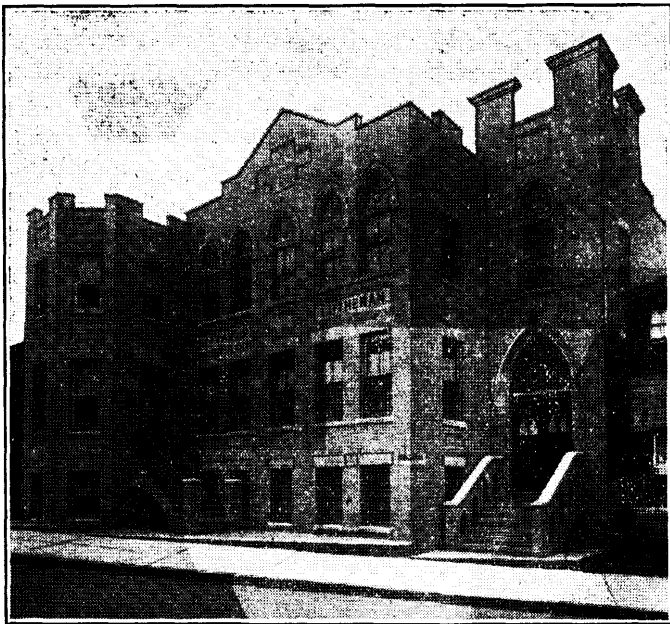
Remembering the word: "Direct my children and the work of my hands to me", our congregation was from the beginning anxious to provide for the Christian education of the children in its midst by founding a congregational school. Before proceeding to build a church, it erected a school building in 1867, and in this, on the 9th of September of that year, the pastor commenced instruction with 9 children. Soon the number increased to 18, and after two years there were already 30 pupils.

The community now appointed its own staff for the school, and the number of pupils increased slowly but steadily. In 1880 there were 80 pupils, and the space became too small; therefore the community decided to turn the school into a

But after the community had decided in 1903 to establish a school building fund, it went in 1907 with seriousness to the execution of the long cherished plan to build a new, modern building. In 1912 it bought a suitable plot of land, on which welck>MI the building was then listed. The total cost was nearly H22,000. Certainly this significant OP-<ir shows the zeal of the community, neither large nor rich, for its school.

The building contains two beautiful, bright classrooms, the parish apartment and a spacious meeting room. It is equipped with all modern improvements. Thus the school is also well provided for in this respect; but its greatest treasure is "God's WE and Luther's Lehr". May this remain its pearl in the future!

L. L.



**St. Paul's Parish School at Paterson, N. J.**

two-class to expand. In 1883 the number of pupils increased to 140, and a branch school was established, which existed from 1887 to 1896. In the meantime a second class was again added to the school, and it has remained two-class to the present day.

Since more than half of the pupils are children of such parents who do not belong to the congregation, our school is in the true sense of the word a missionary school.

That something respectable is done in the secular subjects is evident from the fact that for the last ten years pupils have been admitted to the city college on the principal's certificate.

The rich equipment of teaching aids, which the school enjoys, has contributed to this success. These were partly donated by school friends and associations within the community, partly collected by the head teacher, partly brought by pupils. In any case, there is no school in the city that is so richly equipped in this respect as ours.

For many years the school had to make do with a very unsightly building standing in the back of the courtyard next to the church.

## Texas District Convention

July 12-18 at Fr. H. Gardener's parish near Malone.

The Synod was opened by the General Vice-President J. Hilgendorf with a sermon on Joh. 21, 15-17.

In preparation for next year's Jubilee Reformation, Prof. J. Herzer answered the question for us, "What special glorious blessings and high benefits does the American Lutheran Church, especially the Missouri Synod, owe to the Lutheran Church Reformation?" It has been proved that the Lutheran Church in America, especially our dear Missouri Synod, has high cause to give thanks for the benefits which God has bestowed upon her through the Reformation. Besides the rich spiritual treasures which have come down to our church, reference was made to the special temporal blessings which we enjoy here: freedom of religion and conscience, the right separation of church and state, the Free Church church, congregational and synodal constitution, and the Free Church lower and higher school system.

Forty years ago there were about twelve churches served by our pastors in this great state. Since then the Lord of the Church has blessed our work abundantly, so abundantly that we can no longer do this work alone. We need the help of our brethren. During the last year the Missionary Commission used P22, 234. 23. Forty-four independent congregations, some of which have difficulty in supporting their own households, raised P5222. 95, and the contributions from the mission churches and preaching places amounted to H8567. 80. Although we received H6500 from the General Fund, we still had to close the year with a debt of P1943. 48. We therefore ask the brethren to contribute generously to the General Inner Mission Fund, from which the smaller districts receive funds. In this way they will also help to supply the large mission field in Texas with its 37 congregations and 59 preaching stations with a total of 3770 souls. Those who are looking for a home in this state can also help by settling in places that are already served by our preachers. In order to help them in this, the Information Bureau under the direction of Father G. Fischer in Giddings has been established.

In our mission, joy and sorrow are often close-

each other. For example, some important posts are currently suffering as a result of the turmoil of the Mexican war. On the other hand, the Commission was able to report good news about Galveston. Already seven years ago the commission had won a worker for this field, but he only worked here for about a year. Beer years passed before another laborer was placed there. When this one arrived last fall, our cause in this town seemed hopeless. The great storm that had swept over the city a few months before had caused a general despondency. Then it happened that the German Methodists ceased their work there. Now our missionary was able to rent their church, and at the same time with the church he got a Sunday school of 45 children, whom he now taught in the Lutheran doctrine. Adults also joined in, and the synod became convinced that we had gained a beginning on this hard ground by God's grace. - So God has also blessed our mission in what is called the Panhandle. Nine years ago, preaching was done for the first time in Amarillo. Before that, no pastor of our synod had ever come to the great northwest of our state. Now we have 21 preaching places there, together with two stations in New Mexico, served by four missionaries.

The church building commission was able to report that they had helped the congregations in El Paso and San Antonio to have their own parsonages. But now the treasury is empty, and yet property must be purchased in various places in order for the work to go forward. All the churches of the district were encouraged to take an active part in helping this fund.

Fr. W. H. Dierker attended as a representative of the Central Committee for the Jubilee Celebration of the Reformation. The District decided to participate in this celebration and in the collection for the General Church Building Fund.

After the opening service, the following services were held: on Friday evening a pastoral sermon by Fr. A. W. Krämer, confession by Fr. L. Heinemeier; on Synod Sunday, Fr. On Thursday evening there was an illustrated lecture on the Negro Mission.

P. J. F. W. Horstmann was elected secretary.

To our hospitable congregation and their pastor, who have taken great pains to show us love and goodness, we cry out from the bottom of our hearts: God reward you according to the riches of His goodness for the sake of Jesus Christ!

H. Huge.

The synodal sessions were attended by 33 voting pastors, 34 congregational representatives, 12 consulting pastors and professors, and 14 teachers. After the reading of the list of names, the honorable district president, G. A. Bernthal, read his synodal address, which was based on the exhortation of the apostle Eph. 4:3: "Be diligent to keep unity in the Spirit through the bond of peace."

The synodal address formed a fitting introduction to the doctrinal discussions, to which the greater part of the session time was devoted. Prof. Bente of our seminary in St. Louis was the speaker. He treated in his most interesting and timely paper the question, "What stands in the way of the union of the Lutheran Synods of America?" The speaker proceeded in such a way that he first briefly presented the history of the most important Lutheran church bodies in this country and then explained the particular doctrinal position of the individual synods.

There are 64 individual Lutheran synods in America! Most, to be sure, belong to one or another of the larger synodical bodies. The strongest Lutheran church body, to which our dear Missouri Synod also belongs, is the Lutheran Synodical Conference. Opposed to it are: 1. the General Synod, 2. the General Council, 3. the Ohio Synod, 4. the Iowa Synod, and 5. the Buffalo Synod. What Lutheran Christian must not lament that these Synods walk separately side by side, and in some cases are hostile to each other! And who among us does not wish with all his heart that a God-pleasing agreement in the truth could be reached between us and the Lutherans who are separated from us? To those who really want to know the doctrinal differences that must be cleared up before the Lutheran synods can be united, we recommend that they order the printed report of our synodal meetings this year.

Among the business meetings, the discussion of the missionary work in our district took the first place. With praise and thanksgiving to God, it could be reported that the mission, in spite of some obstacles, is making blessed progress. 50 churches and preaching points are supplied with Word and Sacrament by 25 missionaries. Much time has been spent in discussing the important mission at Salt Lake City, Utah. New mission fields have been opened to us in the State of Nevada. Father N. Jensen preached the gospel among the deaf and dumb on that coast by means of sign language, and God has also blessed his work.

Unfortunately, the Mission Board had reason to complain that during the past year the income for missionary purposes had not kept pace with the expenditures. As a result, the mission treasury had a deficit of more than \$1400. It was decided to ask all synod members to do their best to ensure that the sums allotted to their congregations would be raised in the course of the coming year, and that the debts in the mission treasury would be covered.

The report of the supervisory board of our educational institution in Oakland was quite gratifying. About 40 students attended the institution during the past year. After a thorough discussion it was decided to submit a petition to the General Synod next year with the request to expand our institution to a full high school. A longer

## California and Nevada District Assembly.

The California and Nevada District of our Synod assembled from July 19 to 25 in the magnificent new church of St. John's Parish at Orange, Cal. To the delight of us all, the Honorable General Praeses, Father F. Pfothner, appeared to represent the interests of the General Synod. He preached a very instructive and edifying sermon on Eph. 2:19-22 at the opening service. His subject was, "What does the Apostle Paul teach us concerning the building of the Christian Church?" This sermon is to appear in print by decision of Synod.

Report was given on the beneficial work of the Lutheran Educational Society, which has done so much for our Concordia in Oakland. Synod members were then encouraged to join this society and recruit new members.

Due consideration was also given to the parochial school. Following the recommendation of the General School Board and the School Commission of our district that the district choose special school inspectors, it was decided to assign one special school inspector each for the northern and the southern district to the district inspectors.

The communications and recommendations of the General Presidium were received with lively participation. This applies especially to the description of our mission fields in South America, which the honorable General Praeses himself visited. How gloriously the Lord has blessed our work in these areas!

It was decided to accept the recommendation of the General Presidium concerning the great Reformation anniversary, namely to let the collections collected flow into the General Church Building Fund.

In addition to the regular meetings, a number of edifying services and assemblies were held: a school service, a mission service, and a pastoral service.

A. M. Wyneken gave an interesting illustrated talk about our Negro mission. The singing choir of St. Johanniskirche gave the Synod guests a musical treat by performing a cantata entitled "The Nazarene" in a singing service.

Praise and thanks be to the Lord for all spiritual blessings and for all bodily refreshments which have been so abundantly bestowed upon us during these beautiful Synod days! May He continue to bless our California and Nevada District and our entire Synod! Ed. Rudnick.

### **Middle District Synod Meeting.**

The Middle District Synod met in the magnificent newly decorated Emmaus Church in Fort Wayne on August 2. There were 450 delegates present. The weather was hot and sultry, and there was no lack of perspiration these days, but the proceedings were so extremely interesting and instructive that one almost forgot the discomfort of the dog days. Already in his opening sermon, our dear President F. Pfotenhauer was able to paint vividly before our souls our glorious spiritual building work for the Kingdom of God with its even more glorious goal, and to fill us with new desire and love for it. Our venerable district president, Father W. Moll, led us in his synodal address into the teaching hall of history and showed us how in earlier centuries the jubilee celebration of the Reformation was festively celebrated. The speaker, Mr. P. H. M. Zorn, knew how to present to us in an extremely clear and convincing, gripping and lively manner "The main principle of the Reformation: the Scriptures alone!" This principle opened to us the only divine fountain from which the clear, refreshing water of salvation and life gushes forth to us. Therefore, may these lectures in the

The Reformation Jubilee will be read and taken to heart by all our dear Christians in the coming Jubilee years! - To mention this right here, there has also been much discussion about how to celebrate the anniversary of the Reformation in 1917 in a worthy manner. Lectures on the work of the Reformation are to be held for this purpose, the children are to be called upon to take part in special celebrations, a presentation of photographs is already in preparation, and so on. The thank-offering of the collections made at this jubilee celebration should go to the general church building fund, which serves our main work, the Inner Mission, in which 500 preachers and missionaries are active.

Our school committee, in an excellently prepared report, warmly urged upon us the care and promotion of our Christian parochial school, which is one of the most beneficial fruits of the Reformation, and the great interest shown in the discussion of this report proved to the joy of us all that the zeal for our parochial school is not flagging among us, but is growing and increasing.

That there is still much missionary work to be done in our district was stated by our Missionary Commission in their report, from which it appears that about \$10,000 to \$11,000 is needed for the operation of this work within our limits. In addition, our district should also raise \$11,000 for the General Inner Mission. For all the other missions which our Synod is engaged in, and about which various representatives as well as Mr. Pfotenhauer reported, namely: for the heathen mission, the mission in Brazil, the mission for the deaf and dumb, the foreign-language missions, the Indian mission, the mission in New Zealand, the European Free Church, the mission in London, the emigrant mission and the negro mission, our district should raise about H 14,550.

If mission is to be carried out, then we must train pastors and teachers. Our synod treasury serves this purpose. Our dear President informed us that the Synod currently owns 15 educational institutions with -100 professors and about 2000 pupils and students. From the synodal treasury the professors are paid, the caretakers and janitors are paid and the many institution buildings are kept in the most necessary repair. This requires H200,000 annually. Of this, the Publishing House provides H100,000 annually; the remaining H100,000 is raised by the communities. Our district accounts for H16,000 of this.

The Synod Building Fund was to be used to carry out the new buildings at St Paul's and Springfield decided upon by the General Synod, and to pay off the outstanding debt. This requires H100,000. Our district accounts for H12,525 of this.

H6000 is needed annually for the District's Benevolent Fund, out of which sick and infirm preachers and teachers, and widows and orphans of home-bound ministers of the Word, are supported according to need. How many millions, nay trillions, of dollars have been spent in the last two years for purposes of bloody warfare among nations, which only causes desolation and misery and death! Here in the multiform work of our Synod we have now a glorious opportunity to build, to nurture, to unite, to bring peace, joy, life, and blessedness to the hearts of thousands through the sweet message of salvation in

Christo -Jesu. May the Lord make our hearts quite willing and warm for this!

Finally, it should be mentioned that the Synod rejected the motion to divide the district by a small majority, after the whole matter had been lukewarmly discussed. To the dear friends and benefactors of the host congregations, for all the labors of love rendered, the heartiest thanks of Synod were votated.

A. L.

## To the Ecclesiastical Chronicle.

**On the missionary work of our Synod in Western Canada,** Father C. F. Walther, correspondent for that territory, reported to the Synod of the Minnesota District assembled at St. Paul in June of this year, as follows: "A severe stumbling block to our mission in Canada is the great world war. The people among whom we labor are for the most part from countries with which Canada is at war, and are therefore regarded as belonging to an enemy foreign country. Although the government itself is not hostile to the immigrants, immigration has stopped completely and many people are moving away. Germans in the cities had been deprived of job opportunities. Now most of the Germans in the cities have work again, but one does not know how long it will last. So most of the parishes in the cities had to be completely preserved. But the parish in Calgary has preserved its pastor, Father Janzow, alone. A serious hindrance to our mission in Canada in the previous year was the great crop failure in 1913. But this has now changed. Last year Canada had the largest harvest it has ever had. -As a result, the contributions in the rural parishes have increased considerably. Six parishes have become independent, namely Dundurn, Markinch, Cupar, Neudorf, Forbes and Granum. It is a great blow to the mission work in Alberta that all our schools there have been closed. The pastors are making do by holding school on Saturday or Sunday school. Canada is still one of the most important mission fields of our whole synod. That, in spite of great difficulties, no small progress has been made, is evident from the fact that in 1912 there were 38 pastors in missionary service in Canada, while in 1916 there were 47; in 1912 there were 190 places with independent congregations, now there are about 255 places where the gospel is preached by us in Canada; in 1912 12, 814 souls were served by us, last year there were 15, 245 souls; in 1912 we had 9 independent parishes in Canada, now there are 18 independent ones. 9 candidates have been called to Canada. With the two pastors working in the Foreign Language Mission, we shall now have 70 pastors in missionary service in Canada. The total expenditure amounted to P28, 348. The General Inner Mission Fund has contributed P6500 to this, and the P3500 still coming to us from the General Fund will also soon be paid to us. Nearly P28,000 has been raised in our district during the past year for the mission in Minnesota and Canada."

The local "Kirchenbote" reports on **the further course** and temporary, not unfavorable conclusion of the school struggle of our brethren in Australia in a lengthy, interesting article, from which we take the following. First of all, a particularly poisonous enemy of the school, who is also himself

a German name, said: "Reminded of the courts, he exclaimed: although there is a high court, a federal parliament, a God in heaven, he will close our schools. Without any doubt, this man also did his utmost to enforce his hostile intentions. He did not succeed. God Almighty, whom he defied, has, we may humbly say, stood by us and resisted our enemies." Then on the progress of the trade: "On the 15th of August the proposed bill was presented to the Legislature. The Minister of Education made a long speech, in which he first earnestly and emphatically urged the members of Parliament not to decide according to their prejudice against all things German, not according to public opinion, but according to the facts, and according to law and justice, and then gave a rather detailed survey of the whole subject. We have cause to be quite grateful to this minister, who had previously taken such a brusque stand against us. His speech, though coolly received, had nevertheless a good effect. The proposed law was intended to give the Government the power to close our schools, if the public good required it, during the war, and for twelve months after the close of the same. This would have been a very general power, but it was to be given to the Government only for a limited time. During the following week, when the matter was brought up again, the most lively debate took place on the counter-motion. From all sides it was emphasized what an evil it would be for a nation if the different parts of it did not all have one and the same language, but separated themselves from their fellow citizens, and the like. By some members our schools were most vehemently attacked and condemned. Others spoke in our favor. Quite a number finally allowed themselves to be persuaded and changed their minds, and finally, in spite of the great hostility of so-called public opinion, which, however, condemns everything that even seems to be German, and in spite of the war campaign of the newspapers, which was waged with united forces, the counter-motion was rejected by a majority of '45 votes to 8. One must have listened with one's own ears to the hostile speeches that were made, and the gross distortions and calumnies that were brought forward as "evidence" against us, in order to understand the full significance of this victory for our cause. Even the leader of the opposition party, who at the beginning repeatedly declared that the time had come for these schools to be "smashed," and who gave no credence to our protests and representations, finally voted against the abolition of our schools. The government, we know, was determined rather to be overthrown than to yield to our enemies. We therefore do well to disregard the ugly remarks which have unfortunately been made about us on the part of the Government and some speakers. A lying paper published in Melbourne, which wages war in the vilest terms without ceasing against everything that is, or is called, or appears to be German, boasted before the vote that it had brought about the abolition of these "Satanic Seminaries," and indulged in invective against us and our Church. We asked the advice of an advocate who belongs to Parliament as to what might be done to shut up this loose leaf. He earnestly advised that we should simply ignore it; the more sensible part of our fellow-citizens pay no attention to such newspapers; Parliament has decided in our favour, we should be satisfied with that. That is undoubtedly wise advice. Let us follow it! Before this last great danger had come to us, the writer of this paid his respects to the assistant archbishop of the Catholic Church, the pugnacious D. Mannix, laid the matter before him, and drew his attention to the un-

We could count on the support of this respected prince of the church, since he had already spoken in our favor on a previous occasion. We could count on support from this respected prince of the church, since he had already spoken publicly in our favor on a previous occasion. We were not mistaken. On the 9th Sunday after Trinity, at a laying of the foundation stone, he gave a long speech in which he stated the actual facts of the case and made a strong counterattack on our opponents. No doubt this speech had a good effect. Clerk of this has warmly thanked the Archbishop on behalf of Our Synod for his words. Do not be surprised that the Catholic Church stood up for us; for what the Bishop said of the danger to Catholic schools was perfectly true and timely. Under the guise of patriotism, perhaps an attempt would be made to close these schools also. In fact, shortly afterwards, when our school matter was discussed, the schools of the Catholic Church were attacked and insulted in the strongest terms by a member of Parliament. The Archbishop was now smeared in the newspapers as a Germanophile. He was ridiculed for taking the Lutherans to task. This does no harm to him or to us. According to the new law, the German language may no longer be used as a means of instruction, but this law refers only to instruction in schools. Exceptions are to be allowed under certain circumstances. Thus it is possible that after the war we shall again be permitted to give at least part of the religious instruction in German. It would not be wise to insist on this right now; the implications of the new law will be reported in detail later. Our schools were to be taken from us. That is what our opponents, the newspapers, the public had decided. They did not accomplish their purpose. We have every cause to thank God heartily for this succor and protection. Since our state legislature has decided so emphatically in our favor, there is certainly little danger to us from the federal government. And even if they did act, it would be no more than a wartime measure."

**With regard to the effects of the World War** among our brethren in Germany, the "Ev.-Luth. Freikirche" notes: "The effects of the war are also becoming more and more noticeable in our Free Church, not so much in the increased number of deaths - in 1913 we counted 84 deaths in our congregations, this time there are 98 - as in the decrease in marriages and baptisms. Decrease in marriages and baptisms. While in 1913 a total of 52 marriages were reported and in 1914 30, this time there are only 15 couples; and the number of baptisms has dropped from 167 in 1913 and 155 in 1914 to 88. The number of communions has also declined somewhat in comparison with the previous year, which is understandable since so many of our communicants are in the field; it amounts to 3. 65 against 3. 75, that is, Holy Communion has been desired and received on average three to four times in the year by each person entitled to communion. May the war, with its many hardships and temptations, be an occasion for many of us to make diligent use of this means of grace! Of the pastors of our synod, only three have been called up for military service; of these, two are employed in the medical service and can at present still serve their congregations, albeit in a limited way." It is well known **that home devotions**, that is, prayer and meditation on the Word of God in the home, are in great decline. We complain much and bitterly about this in sermons and magazines, and in other church communities we have the same experience and hear the same complaint. So rightly in the

In the spirit of our times, one might ask, "How about forming an association to help revive home worship? The idea is too late; such an association already exists under the name of the "Family Altar League," and, according to the *Gospel Herald*, has its headquarters in Chicago. "The purpose of this association is to bring about an improvement in domestic life within the church," we translate literally. Yes, the association has been in existence for a long time. It is reported, "During the past seven years, 60,000 families have participated in this movement, and 250,000 lives have been influenced for the good." A special association for everything right away! God established the family with parents at its head, and the church, the Christian community and the preaching ministry. Support these divine institutions, and make good use of them! Most of the special associations founded by men for works that the family and the church have to do are basically a despair of these associations founded by God. The joke word has become sheer truth: The greatest need for the Church is that someone should form an association for the abolition of associations. E. P.

**"The month of October is the month of the Holy Rosary."** Thus a Catholic church and family bulletin instructs its readers. In the long praise and glorification of the Rosary, that prayer machine, we find, for example, this passage: "It sums up in concise, forceful and original form the whole content of what the Christian religion offers to men and demands of them. Through the Rosary the Church leads us to Mary and through Mary to Christ and to God. Mary no longer appears here merely as the ideal model of our perfection, as on the feast of her Assumption into heaven, but also as the effective helper of it, as 'the Queen, as the Mother of Mercy, our life, our sweetness, our hope in the valley of the tears, to whom the banished children of Eve cry out, sighing and weeping: 'Well, thou, our Advocate, turn thy merciful eyes towards us, and after this pilgrim life show us JESUS, the blessed fruit of thy womb, O kind, O mild, O sweet Virgin!' Is it to be wondered at, that the Rosary has become a gauge of Catholic faith, feeling, and life, that it has become one of the most popular, most elevating, and most universally diffused modes of prayer and devotion? Only superficiality and religious coldness can raise their groundless charges and objections against it, while the religious mind always draws from it new instruction, edification, and elevation of spirit. And how much comfort, patience, strength, and trust in God do not the sick and dying find in this glorious prayer! Mary is, after all, 'the salvation of the sick,' and she will not allow the devotees of her Rosary to be lost at the decisive moment of life." - The month of October is the month of the blessed Lutheran Church Reformation, we say in contrast. This praise of the Rosary reminds us again how necessary the Reformation was, what all we owe to it, namely, that we have, not in the Rosary, but in the Gospel of Christ, "the whole content of what the Christian religion offers to men and demands of them." that we do not address one prayer after another to the Virgin Mary, but to the Father of our Lord JESUS CHRIST; that we do not live and die on "the fact that Mary will not admit that the devotees of her Rosary are lost at the decisive moment of life," but know and believe: "We are justified without merit by the grace of God, through the redemption wrought by Christ JESUS"; that we do not do our Saviour the dishonour of "turning to Mary".



and through Mary to Christ and to God", but to Christ, the mediator set by God (1 Tim 2:5), and to the Father, who himself loves us (Jn 16:27). - The month of October is the month of the Reformation, and next year brings the four hundredth anniversary of that Reformation. Let us remember and celebrate both, as befits children of the Reformation, thankfully with heart, mouth, and hands. E. P.

**Roman Superstition.** The popes were full of superstition in Luther's day, and many reports of that time seemed to be exaggerated. It is believed that now and in this country it is quite different. But the following news from the public newspapers shows how things stand here: At Carey, O., is a church pretending to have a piece of the cross of Christ. Thousands annually make pilgrimage thither, seeking healing from all kinds of infirmities and diseases. On the 16th of August a train brought nearly a thousand people there from Cleveland, and several thousands came from other parts of the State. On the last day of a three-day celebration, Mass was said every hour until noon, confessions heard, a sermon preached, the "relic" venerated, and a procession held in solemn procession. After returning, people told of "miraculous cures: of the lame walking; of the blind seeing; of the deaf hearing. While none were cured from Cleveland, quite a few reported an improvement in their condition from the visit to Carey. Members of the Pilgrims told of a blind girl fourteen years old from Mansfield, O., who had received her sight. Among the large crowd were quite a number of cripples from Cleveland, who had spent the greater part of the day in prayer," admittedly without success. Who of us expects thousands to stand in such delusion? (Z. u. A.)

**If only sentiment would prevail!** We read the message: "The former English Ambassador to Washington, Viscount Bryce, recently made a speech in Birmingham, England, in which he made a number of remarks which I hope express the sentiments of many of his countrymen. In the speech he advocated a lasting peace and then warned against the spirit of hatred against Germany. The spirit of hatred," he said, "we must suppress. If we indulge in thoughts of revenge, we sow the seeds of future wars. A trade war after the war is over would stir up hatred anew. It is impossible to put a whole people like the Germans under a spell forever/ In the further course of his speech he recommended the foundation of a League of Nations, which should prevent wars of aggression and enforce the arbitration of disputes." E. P.

## Obituaries.

On September 7th the Saviour fulfilled his promise: "Where I am, there shall my servant be also" to our Father H. Sieck, when he transferred him from the contending to the triumphant church. The deceased was allowed to serve the Lord in his preaching ministry for almost 43 years. The blessing of his labors will long continue in the memory of those on whom he labored, with whom he associated, and who read his glorious books of sermons in German and English. - IV Sieck was born near Mannheim, Germany, July 1, 1850. When he was four years old his parents emigrated to America and settled in Baltimore, Md. Soon afterward his father died. His mother, however, provided for his Christian education. After his confirmation he entered our college at Fort Wayne. In 1873, he graduated from

Examined in the seminary at St. Louis, and accepted a call to Memphis, Tenn. In 1879 he took charge of the mission church at South Bend, Ind. which he served three years. At South Bend, on a small salary, \$25 monthly, he rented a place of his own means, in which he held school. His next field of labor was Erie, Pa. During his ministry there he planted quite a number of mission churches in the vicinity. In 1886 he responded to a call from Zion church in St. Louis, the church where his son now stands. From St. Louis he removed in 1889 to Stillwater, Minn. After four years he followed a call as principal of the teaching school at Winfield, Kans. but after a year and a half had to change climates on account of his health, and came to the small English Mount Olive congregation in Milwaukee, which had just been established. Here he labored under difficult circumstances and with great self-denial for ten years with all fidelity. In 1905 he accepted the office of Missionary Director in our Wisconsin District. Eleven years he held this office. With his age it was not easy to make the many, often long and arduous trips. Wherever he went, however, he was a welcome guest. He will be unforgettable to our missionaries as their fatherly, friendly advisor. In January of this year he suffered a slight stroke which forced him to give up the work he loved so much. He recovered sufficiently to travel to the Synod in Milwaukee early in July, but because of his weakness was only able to stay one day. At the end of July a second stroke struck him, and his condition so worsened that he lost his speech. But he was still able to make himself understood by signs. During his illness he testified to his faith in his Saviour, who would make him blessed through his merits, and to whom he wanted to give orders for everything. On the 7th of September he passed away gently and quietly at his home in Tomahawk, Wis. at the age of 66 years, 2 months and 6 days. On the following day a short service was held at the house of mourning, at which Rev. Sitz preached on Isa. 40:1. The body was then taken to Milwaukee and buried in Wanderer's Rest Cemetery on Saturday, Sept. 9, after a largely attended funeral service had been held at IV Kaiser's church, at which IV B. Nommensen preached in German and IV O. Kaiser preached in English. Prof. J. Schaller officiated at the grave. May his memory remain among us in blessing!

I. G. Schliepsiek.

Gerhard August Kilian, faithful teacher of St. Paul's parish in Serbin, Tex. passed away Sept. 12 in faith in his Savior. He attained the age of 64 years, 6 months and 6 days. He was the second son of Blessed IV Johann Kilian and was born in Weigersdorf, Prussia. When a boy of two years he immigrated with his parents to the State of Texas, where the Emigration Society established the colony of Serbin. At the age of fifteen he entered the teacher's seminary at Addison, where he completed his studies in 1872, whereupon he accepted the profession of teacher of St. Paul's parish at Serbin, which he served continuously forty-four years with special diligence and great fidelity. Yes, the service in the school was dear to him. The funeral took place on September 14 with numerous participants. The undersigned officiated in the house, IV Fischer in the church and IV Manz at the grave. The teachers present sang the counter call of the funeral hymn. May his memory remain in blessing!

G. Buchschacher.

## New printed matter.

**WILLIAM TYNDALE.** The Translator of the English Bible. By *William Dallmann*. 84 pages 45^X7- Concordia Publishing House, St. Louis, Mo.. Price: 28 Cts.

This biography of the Scottish martyr and translator of the English Bible comes as a welcome addition for the preparation time of the Reformation anniversary. Fr. Dallmann has not only given a very interesting outline of Tyndale's life, but has also collected an astonishing number of pictures, which are beautifully reprinted and added to the text of his account. Partly they are very rare old prints which 15 Dallmann has used here. But the subject has also been worth that someone takes the trouble to bring it before our people's eyes. Not only was William Tyndale a pioneer of the Lutheran Reformation in the British Empire, but he provided a translation of the Bible into English which even now constitutes the greater part of the translation in general use from 1611, and has thus reached more people than any other. For his Lutheran faith Tyndale then went to his death; he was strangled and burned by the Romans. As a noble character, a bold confessor, and a learned translator of the Scriptures into the English language, endowed with high gifts, he deserves to be memorialized among his fellow believers now, after nearly four hundred years, in this writing. It should also be noted that the book, like the similarly decorated "Johann Hus", is excellently suited for reading aloud in youth and women's clubs. G.

**Christmas carol** for mixed choir by H. G. Heiden, 451  
l'ourtü ^ve., Milwaukee, Wis. 6 pp. 7XH- Price: 25 cts. Also to be obtained from Concordia Publishing House, St. Louis, Mo.

This fresh choral piece sets 15 Hüschen's "Nun sing in frohen Chören", also offers an English text and is well suited for the holy feast. Organ prelude, choir, duet for soprano and alto, solo for bass, tercet for soprano, alto and tenor, choir. L. F.

## Ordinations and introductions.

Ordained and inducted on behalf of the respective District Prefects:

On the 10th of Sun. n. Trin.: Kand. W. Leckband in the congregation at Chewelah, Wash. by P. Alb. Zimmer.

On the 12th of Sonnt, n. Trin.: Kand. E. Mix in the churches near New Home and Petersville, N. Dak. by 15 Wm. Kupsky.

Introduced on behalf of the district spraysides concerned:

On Sun. Exaudi: 15 Titus Lang at the First Lutheran Church at Omaha, Nebr. assisted by 1'1'. J. Hilgendorf, A. & E. J. Frese by 15 J. Lang.

On the 13th of Sonnt, n. Trin: 15 W. H. L i p p m a n n in the parishes at Bovina and Genoa, Colo. by 15 F. Bierwagcn.

On the 15th of Sunday, A. D.: l' - F. T. S c h r ö d e r in the Immanuel congregation at Kingston, N. P., assisted by William and Prof. Nomoscrs by Prof. L. Heinrichsmeyer. - 15 J. T. Destinon in the congregation at Pomeroy, Iowa, by P. L. A. Müller. - 1'. P. G. B r u s t in St. John's parish at Wharton, Tex. by 15 M. Stoppenhagen. - 15 P. Th. Rohde in St. Mark's parish at Mendon, N. P., assisted by DU Ruhland, Stiemke, Röper and Rabold by 15 J. Boschen.

On the 16th of Sonnt, n. Trin.: 15 F. P. Wilhelm in the Concordia congregation at Bronxville, N. P., assisted by 1'1'. Rösener, Sommer, Schoenfeld, Sieker, Kretzmann, Körber, Trinklein and Heckel by 15 W. Köpchen. - 15 Iulius Held in the parish at Macomb, Mich. by 15 E. Lewerenz. - 15 W. F. O b e r m e y e r in the Nazareth congregation at Highlandtown, Md. assisted by DI5 Bcnte, Burhop, Guckenbcrgcr, Kühn, Sorge, Rohm and Steffens by 15 J. Geo. Spilman. - 15 K. Rose in the township at Lavallo, Wis. assisted 15 Meyers by 15 W. Kansier.

Introduced as teachers in parochial schools were:

On the 11th of Sonnt, n. Trin.: Kand. R. Engebrecht as teacher in the Peace Parish School at Chicago, Ill, by 15 F. Streufert. - Teacher F. Strelow as teacher in the school of St. Johannesgemeindc at Rolante-Taquara, Rio Grande do Sul, Brazil, by 15 O. H. Voß.

On the 12th of Sonnt, n. Trin.: Teacher C. R. M a r q u a r d t as teacher in the school of St. Paul's parish at Janesville, Wis. by 15 E. Faithful.

On the 15th of Sonnt, n. Trin: Teacher A. Landsman as head teacher at the Trinity parish school at Lockport, N. P., by 15 Herm. Meier. - Teacher W. Capelle as senior teacher in the Bethlehem parish school at Sheboygan, Wis. by 15 W. Wambsganß.

## Initiations.

Dedicated to the service of God were:

Churches: The new church (20X30 feet) of Christ congregation at Ingebright, Sask. Preachers: 1'1'. Linnemeier and Wiltenburg (English). The consecration was performed by 15 Fr. J. Becker. - On sund. Exaudi: The new church (28X50 feet; altar niche and tower) of St. John's parish at Madison, Minn. (15 Martin H. Mueller). Preacher: k15 E. H. C. Mueller, Gesterling, W. Pankow (English). The dedicatory prayer was said by 15 F. Rådeke. - On the 15th of Sonnt, n. Trin.: The new church of the Trinity congregation at Coal Valley, Ill Preachers: Wilhelm and (English) Prof. L. Wefsel, 15 Schnack. The dedicatory prayer was said by 15 F. Mayer. - On 16 Sonnt, n. Trin.: The purchased and renovated church of Trinity Parish at Miles City, Mont. Preachers: UI5 Rauh (English) and Cloter. The dedicatory prayer was said by 15 M. C. Kretzmann.

Organ: On 17 Sonnt, n. Trin.: The new organ of St. John's parish at Laporte, Ind. Preacher: UI5 P. Eickstädt, Holle, P. Barth (English). Organist: Prof. A. Käppel.

## Anniversaries.

Anniversary:

The 60th Anniversary: On the 8th Sunday, A.D.: The Emanuel Church at Invergrove, Minn. (15 G. Rumsch), connected with mission feast. Preachers: DI5 Rathert, Storm, Randt. Collection: H305.00.

The 50th Anniversary: On the 15th of Sunday, A.D.: Trinity Church at Atchison, Kans. (15 Bro. Niedner). Preacher: l'1'. C. Hafner, Cousin, C. Harre, Soldan.

The 25th anniversary of the consecration of the church: On 14 Sonnt, n. Trin.: The congregation of Templin, Kans. (15 Wm. Wittrock), connected with consecration of tower and bells. In the afternoon a mission feast was celebrated. Preachers: ?15 F. W. Pennekamp, Jürgensen, P. D. Müller (and lecture). Collection after deduction: H117. 77. - On the 17th of Sunday, n. Trin.: St. Stephen's congregation at South Ridge, O. (15 C. Schroeder). Preachers: l'1'. Paul and Lußky.

The 25jährigc: On the 10th of Sonnt, n. Trin.: St. Johannismcinde zu Cleveland, Collinwood Sta., O. (15 M. Ilse). Preacher: UI5 Swan, Ph. Wambsganß, Wesel (English).

## Conference Appearances.

The Fort D o d g e - Special Conference will meet, w. G., on October 24 and 25 at Fr. Guenther's parish at Eldora, Iowa. Work: All. Confessional: l'1'. Lorraine, Firnhaber. Sermon: 1'15 Stephen, Wendt. Immediate sign-in or sign-out requested to the local pastor.

H. F. Büttner, Secr.

The Southern Park Region Conference will gather, w. G., Oct. 24-26 at 15 Farks Township in St. Cloud, Minn. Work: Points in dispute: Prof. Abbtmeyer. Exegetical treatise: 15 Schumacher; dogmatic: 15 Agathcr as well as 15 Stein. Confessional discourse: 15 Beinke (15 Meichsner). Sermon: 15 A. Bartz (15 W. Friedrich). Sign in.

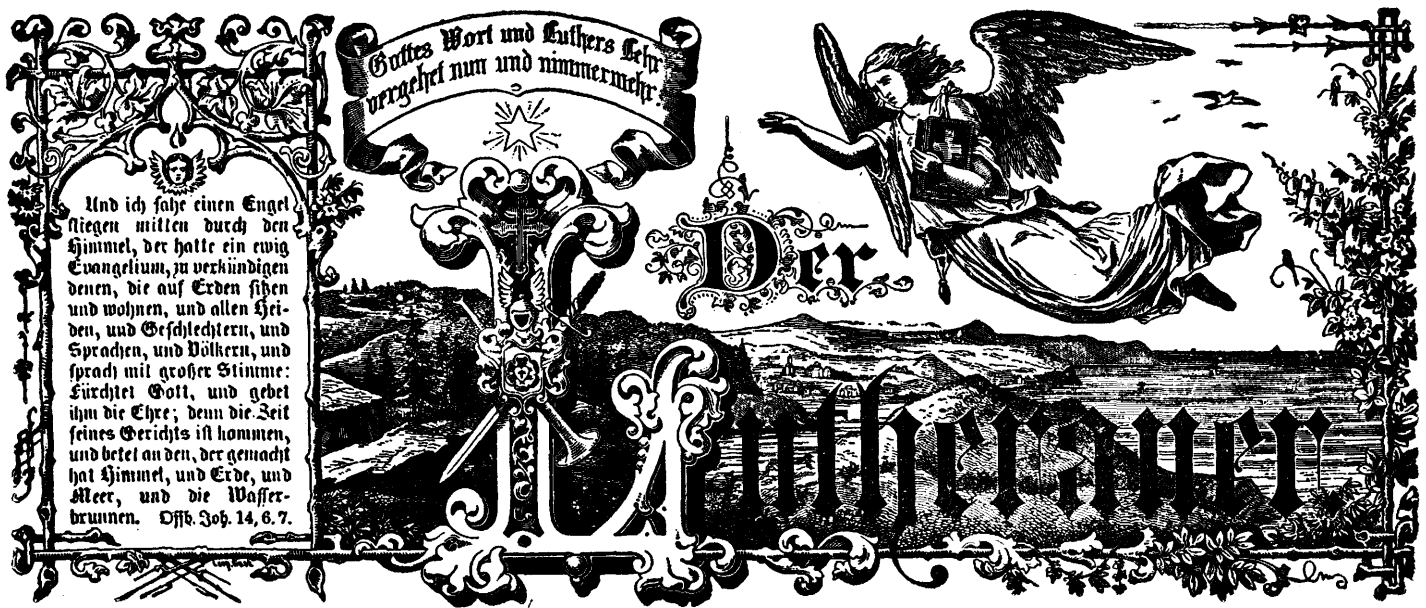
I. A. Stein, Secr.

The one-day conference of the pastors of St. Louis and vicinity will meet, w. G., on Wednesday, the 1st of November, at the Seminary.

P. König, Secr.

The W e s t - l o w g - Teachers' Conference will meet, w. G., November 1 to 3 at the home of Teacher Nagel in Denison, Iowa. T h e y should register in good time. E. F. Gutz, Secr.

The Eastern Iowa Teachers' Conference will meet, w. G., November 1 to 3, at Cedar Rapids, Iowa. Work: Catechesis on Question 135: Teacher Meyer. Biblical history: the Last Judgment: teacher Hinrichs; Naboth's vineyard: teacher Ritzmann. Tour Oasos <>k UeroentGM: teacher Koch. Visual instruction: teacher Helberg. JEsu's travels: teacher Albrecht. k'ellinA in Our 8oüool8: teacher Grundmann. 8odool Taws ok Iowa: teacher Studt. E'urrent Lvents, 1916: teacher Stolper. This time OooFrapü^ ok Iowa: teacher Schüler. Modern drammar: teacher Suhr. "Singing friend" to be brought! Please sign up in time. . I. L. Koch, Secr.



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### Of the building of the Christian church. 1)

The Christian church in the true sense of the word is the congregation of the saints, that is, the totality of all those who, having been called out of the lost and condemned human race by the Holy Spirit through the gospel, truly believe in Christ and are sanctified and incorporated into Christ through this faith. To the church in the true sense of the word belongs no ungodly person, no hypocrite, no unregenerate, no heretic. Nor is the Church invisible and does not appear on earth. In an improper sense, according to the example of the Holy Scriptures, we also speak of visible churches. This is the totality of all those who profess and keep the preached word and use the holy sacraments, a totality consisting of good and evil. A true visible church we call a community in which the preaching of the pure Word and the administration of the unadulterated sacraments go in swing, while a false visible church is a community in which Word and sacrament are adulterated in this and that piece. Such visible communities are called churches in Scripture only because the invisible church is found in them. Visible churches, local congregations, synodal associations, and church fellowships, therefore, have value only in so far as they promote and serve the building up of the invisible church of God on earth.

This realization is exceedingly important for us whom the Lord has placed in the work of the church. We will then neither be blinded by outward success nor despondent in the face of outward decline, and we will not be guided by the question: How does my local congregation or my synod or the outward form of the Lutheran church grow? but: How do I help build the holy Christian church, the congregation of the

Saints? In the text we have read, the apostle Paul gives us a detailed lesson on the building of the invisible church. Let us listen to this teaching with a devout heart in preparation for our synodal days.

### What does the apostle Paul teach us about the building of the Christian church?

1. it is built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone.
2. this building never stands still.
- (3) He groweth up into a holy temple in the LORD. '

#### 1.

In our text the apostle addresses the members of the church at Ephesus thus: "So you are no longer sojourners and strangers, but citizens with the saints, and members of God's household." He reminds them that a great change had taken place with them. Before they had no fellowship with God, no part in eternal life, but were without hope. Now they have become citizens with the saints and members of God's household, or, in other words, members of the holy Christian Church.

The apostle then speaks of the building of the church, continuing, "Build upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone." 2) The Church is often compared in Scripture to a building. Thus it is already said in the prophet Isaiah, "Therefore saith the Lord GOD, Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone, well established." And Peter writes, "Ye also, as the living stones, build yourselves for a spiritual house, and for a holy priesthood, to offer spiritual sacrifices acceptable unto God through JESUM Christum." With a house comes first

1) Synodal sermon on Eph. 2, 19-22. Left to print by decision.

2) Cf. Stöckhardt's commentary on Ephesians, pp. 150 ff.

the foundation and the cornerstone that support it. The foundation of the Christian church is the apostles and prophets, and their teachings as written. The apostles and prophets spoke, driven by the Holy Spirit. Therefore their word is the pure word of God and the unshakable foundation of the church. Christians were built on this foundation when they became Christians, heard the Gospel and believed, and were thus built into the structure of the Church. And this very Word, which Christians continue to hear, read, and learn, gives the church of believers support and permanence. The cornerstone in the building of the Christian church is Jesus Christ. He is the core and star of the apostolic and prophetic writings and gives the foundation its dignity and significance. Upon Him the individual stones rest firmly and securely. Every believer says, "The ground where I am founded is Christ and His blood." My Saviour, by suffering, dying, and rising again, has purchased for me forgiveness of all my sins, life, and blessedness. And precisely because all the members of the church, all the living stones of this spiritual house, are completely like-minded in that they are founded solely on Christ, who presents Himself to them in the Word, the building shows perfect harmony and perfect symmetry like the temple of Solomon. All the stones fit together, interlock, and fit into one another. Even though Christians are different from one another, Jews and Gentiles, wise and unwise, they are at peace with one another and are like-minded in Christ.

If, my brethren, we are ever mindful that the church is built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone, we shall be preserved from folly in our ecclesiastical work. People nowadays want to help up the church by all kinds of other means, by associations, by entertainments, by ostentatious church buildings and the like. But by such means the church cannot be built. At best they may help a little to bring the children of men under the sound of the Word of God. In many cases, however, they push the preaching of the Word into the background and thus harm the building of the church.

Furthermore, nowadays a great deal of importance is attached to large, closely-knit church communities, and it is hoped that these will bring rich blessings to the church. For this reason, meetings are continually held in our country to discuss ways and means of forming a union and joining hands for common work. Now it is true that the division in external Christendom is a lamentation, and it would be a great gain if it could be healed; but unfortunately, in many cases they want to do it in such a way that they make compromises and give away pieces of the divine word, thus loosening and tearing down the foundation of the Christian church.

Finally, in our day there is a great weariness to fight against false doctrine, even an unwillingness to do so. Men who wield the sword of the Spirit are condemned as troublemakers and as people who hinder the building of the church. If, however, we know that the church is built solely on the Word of God, then we will take it for granted that we will defend ourselves against

need to outline this ground, dear as the life of the church is to us, yea, that there are times when it is more necessary to defend than to teach. So it was with the second building of the temple at Jerusalem. The enemies wanted to hinder the building. So they arranged it so that half of the young men did the work and the other half held spears, shields, bows and armor. Even the half who were building had their swords girded at their loins.

Let us then each in his place and in his profession diligently use the word of God. Let us be faithful in the abundant proclamation of it in ourselves and in other lands. Then let us help to build up the holy Christian church, the congregation of the saints.

F. Pf.

### **School and home in relation to each other in the work of youth education.**

The education of youth has been an important problem at all times and among all civilized peoples. Even in our modern age it is much talked and written about. The necessity and importance of this work is universally recognized and admitted. A great deal of work and huge sums of money are also spent on it. In many circles much credit is given to it, and it is with satisfaction that people boast of the success of this work.

We Christians, too, must not and do not want to be lax in the important work of educating youth. But not just any or any education of youth is enough for us. For us Christians, of course, it is only a matter of Christian youth education. This is the only kind of education we advocate, and we do everything in our power to promote it. Naturally, such an education can be handled only by Christians and rests in all respects on the foundation of the divine Word. Youth education, as we have it in mind here, includes everything that, according to God's Word, should be done by Christians to young people in a Christian sense, so that they may grow up in the fear of God, be guided to all that is good, live a truly Christian life, and one day die blessed. This is and must remain the purpose and goal for us Christians in all our work with youth. Of course, we do not neglect the care for the necessary earthly and worldly knowledge, for this too is necessary, first for the physical well-being of the youth entrusted to us, but also for the well-being of their fellow men. It cannot be denied, however, that in many of our congregations the latter is very often overestimated. If the children can only display a great deal of worldly knowledge, many parents prefer this to their having been properly encouraged in Christian discipline and morals. But this should not keep our teachers from striving with all seriousness to make the right Christian education of the youth their highest goal.

To whom, then, is it incumbent to take care of the work of educating youth? Answer: To those to whom the youth is entrusted. These are first and foremost the parents. Children are given to them by God. They are to care for them spiritually and physically. They are to do everything in their power to achieve what they have been entrusted with.

God has in mind for their children. They are to refrain from everything that is in any way contrary to this. This work of the parents on the children does not begin with their entrance into school, but with their earliest youth. That it is the parents to whom this work is made their duty can be seen from many passages of Scripture. Let us mention the well-known words of Eph. 6:4: "Fathers, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord."

And this does not exclude mothers. Indeed, it is they who can contribute much, perhaps the most, to the Christian education of the young, even in their tenderest infancy. How many a famous man has confessed that he owes it to his mother that she impressed a word of God or a special admonition or a little prayer deeply into his heart in his earliest youth, so that this later saved him from many a sin, perhaps even from complete apostasy. The Prussian Minister v. Selchow once made the following statement: "I have often observed in my life that far more than the wisdom of all sages and the learning of all scholars, which is taught in schools and universities, the word of the mother, placed in the tender heart of the boy, gives him, when he becomes a man, the direction for life and remains for him the surest compass through all the storms of life."

It is therefore the father and mother who are first and foremost responsible for the welfare and well-being of their children, and who must therefore see to it that they are brought up in a Christian way. And it is they who must lay the foundation for this important and difficult work. It is in the home, then, that the duty of Christian education for youth is rooted.

From what has just been said it is clear that the school and the home have exactly the same purpose in mind in education and are striving towards the same goal. If this is the case, both must necessarily be united, work together harmoniously, and work hand in hand. Both, therefore, need mutual support and encouragement; both must always be in touch with each other and take a warm interest in each other. Where this realization is alive, and where action is taken in accordance with it, pleasing results in education will certainly be achieved.

What, then, has the school to do in order to fulfil its part of the duties in the work of educating youth?

The most important point here is the work in the school itself. Here is the place where the good seed must be sown, where it must be planted and watered. Every day the teacher must work on the children with all conscientiousness and fidelity. He must use every opportunity to come closer to his highest goal. With all the means at his command, the teacher must strive to form in the child a truly Christian character and to imbue him with all the virtues that are pleasing in the sight of God and man. Finally, the teacher himself must be a true Christian in order to obtain the best fruits. Furthermore, his words and deeds must be in harmony. His example, manner and conduct will be of great influence on the disciples. Words alone do not always do it. Often an exhortation of the

The teacher's teaching of a particular virtue will remain unfruitful if he himself does not show it at all, or if he shows it only to a small degree. The teacher should therefore take care that he does not teach and recommend to the children for practice something that he himself does not observe at all or only to a small degree. A child must be able to see from the teacher how he should comply with his admonitions. By word and deed the teacher should work in the school to bring up the youth in a Christian way.

But the work in the school alone is not enough; not all the duties of education on the part of the teacher are done with it. In spite of all his efforts, work, and patience, he must often learn that with this or that child his purpose is not attained. There are cases when he himself cannot see the reason for the failure of his work. He must then inquire of the parents in the house of the children concerned, and seek to learn what is the real evil that stands in the way of his attaining his aim. In doing so, he will get to know the child himself even better, and often from a completely different side than he shows at school. This alone may give him some clues as to the treatment of the child. But then he should also consult the parents. This will make it clear to him whether the fault lies with the child, with the parents, or perhaps with himself. At the same time he can, where necessary, kindly instruct the parents in what way they can help him in the pursuit of his aim, which is also theirs, or at least should be, and in the end he can give them various hints. On the other hand, the teacher will often recognize his own mistakes and errors, which he has made in the education and treatment of the child, and an open confession of a mistake that has really been made will also contribute to a better relationship between school and home.

. But even in such cases, where the teacher finds no difficulty in the education of the child, it is certainly advantageous for him to inquire, according to time and circumstances, if only occasionally, about this or that child, and that with the parents. Even a brief question is often sufficient. The teacher's interest in the child and its well-being, thus manifested, will not fail to make an impression on the parents and make them well disposed towards it, or rather towards the school.

In all these cases, therefore, it is a question of the school keeping in touch with the people by means of such measures, and of the teacher thereby partly preserving the participation of the parents in the education of the youth where it already exists, partly seeking to increase and improve it where it is weak and lax, and partly seeking to win it where it is not yet to be found at all. These efforts of the teacher will, of course, require much time and effort, but they will be richly rewarded. Also, parents will often not be sympathetic to his efforts; indeed, he may have to experience many unpleasant things from them as a result of lack of knowledge, complete ignorance, regrettable lack of understanding, and the like. But all this should not prevent him from doing everything on his part that is in his

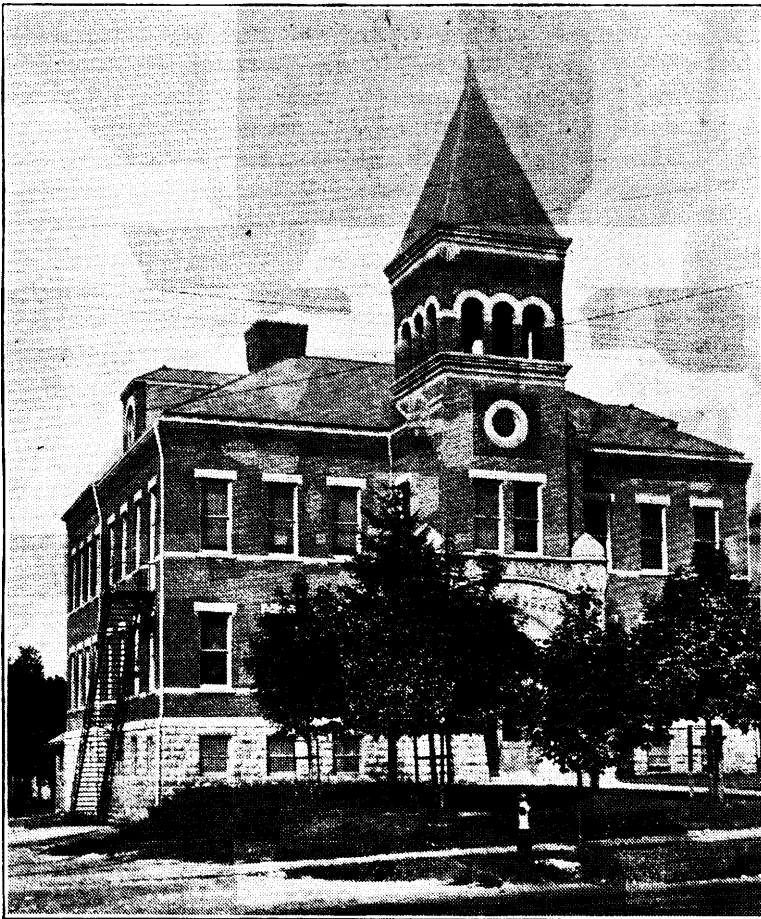
He will do his utmost to contribute to the proper education of the youth. On the other hand, he will also see many pleasing results, and he will have the gratitude of many a house for his faithful work.

H. A. Schumacher.

(Conclusion follows.)

## Community School in Huntington, Ind:

In the beautiful city of Huntington, Ind. is located the St. Peter's Lutheran congregation, which belongs to our synod. This congregation was organized in the year 1849. The Green



**St. Peter's parish school at Huntington, Ind.**

Those who had already gone home took St. Paul's admonition to heart: "Train up your children in discipline and admonition to the Lord", and as a result a parish school was established. In the beginning the pastors gave the necessary lessons. God's blessing rested on their work. The number of students grew steadily, and for several years the seminarians Hugo Charlé and Johann Feußner from Addison were employed to help out. The school prospered and the community realized that the time had come to hire a permanent teacher. The first teacher was Paul Sommer, but he soon had to resign due to failing health. His successor, Friedrich Zimmermann, stood by the school with skill for two years.

and success. In the year 1886 Johann Nenn, a candidate for the school board, began his work at the school. Teacher Renn has now presided over the school for twenty-nine years. God's blessing visibly rested on his faithful service. The old school building became too small, and in 1897 the building shown in the picture was erected.

Since the number of pupils was too large for one teacher, the community hired a teacher for the lower class. In 1912 the second teacher was appointed. But already in the next year the number of pupils grew in such a way that once an extension had to be built and then a female teacher had to be employed for the lower class.

Now the church has a building that is practical in every way and conducive to the health of the students. Two teachers and one teacher instruct the lambs of Jesus Christ daily in the one thing that is needed. If all signs are not deceptive, our church school, which is so valuable to us, will continue to grow and prosper in the future, as the baptismal register of our church shows.

But let us continue, diligently beseeching the dear Lord, "Bless in grace the education and instruction of our youth, that they may grow up in thy fear, to the praise of thy name!" F. W. H.

## Roman idolatry.

St. Anne's Roman Catholic Church in Philadelphia celebrated the feast of its patron saint on July 26. Thereports the following about it:

"The feast of St. Anne was celebrated yesterday, and thousands of people flocked to St. Anne's Church to implore special favors from St. Anne and to venerate her relic. The devotion to St. Anne increased to such an extent that the church was all filled to the doors with devotees, as many worshippers from remote parts of the city also turned out for the feast. In order to give the masses enough time to worship, the reading of the masses began at half past five o'clock that day. After the reading of the masses, which lasted almost the whole morning, the priest and his four assistants offered prayers to St. Anne every half hour and handed the relic of St. Anne to be kissed by the people kneeling around the altar."

This celebration shows so well what gross idolatry Roman Church is so unconscionable in its disregard of the Saviour's earnest word: "Thou shalt worship God thy Lord, and him only shalt thou serve." She has peopled heaven with emergency helpers or specialists, and furnished them with offices, so that the simple-minded Catholic must almost imagine heaven as a street of a large city, where the doctors have taken up their abode.

St. Anne and her daughter, Mother Mary, and many other saints engage in a general practice, and can cure all diseases and afflictions lind out of all distress. But the Roman Church has me many specialists, who have particular diseases to spe-.

have made a special study of the subject. Just as the patient suffering from an eye ailment does not go to a general practitioner, but to an ophthalmologist, that is, to a specialist, so does the devout Catholic. He who has a sore throat goes to St. Blasius. He who is tormented by toothache calls on St. Apollonia, because that is her specialty. If someone has a stomach ache, he turns to St. Erasmus because he is an expert in treating this disease. St. Vitus cures St. Vitus' dance if one only takes the trouble to call upon him, and St. Margaret takes care of pregnant women in the most loving way. If one has been bitten by a mad dog, he turns to St. Hubertus, and against the plague no one can help more quickly than St. Rochus. There are also veterinarians in Roman Catholic heaven. St. Erasmus is an excellent veterinarian with general practice, while St. Anthony specializes in diseases of domestic animals. There are also craftsmen in the Roman afterlife. Each craft has its patron saint. If you want to be a good shoemaker, stand by St. Crispin, and if you have a desire for music and want to accomplish something in it, pray to St. Cecilia. Of course, the saints cannot receive the fee themselves, but the priests will gladly take this work off the saints' hands and will see to it that the money reaches the right address, and that the saint is not taken advantage of, and his statue gets a new coat of paint or a new mantle or a new crown.

Oh, how we Lutherans should thank God daily and especially in this jubilee year that through Luther he has freed us from this dreadful idolatry of the Roman Church and taught us to know and worship only God and him whom he has sent, Jesus Christ! How abundantly should our thank-offering of hands flow, that our Saviour's doctrine and kingdom may spread more and more, that superstition and unbelief may be more and more scattered, and that what our hearts and mouths sing may be more and more perfectly performed:

Make a mockery of false idols; The LORD is God, the LORD is God! Give glory to our God!

E. Totzke.

### The Central Illinois District

held its sessions this year from August 16 to 21 in the auditorium of Springfield Seminary. After the Honorable General Vice-President, Father Brand, had called for thanksgiving to God for the blessing of the Reformation in the opening service, the proceedings began with the official communications of the General Presidium, which described the prosperous progress of the work of the General Synod, especially in the area of the various missions, and the Synod remained aware in its proceedings, with heartfelt thanks to God, that the smaller districts may also contribute their share to this growth and should contribute with increased zeal. It encouraged its 12 missionaries to continue to work tirelessly in their 23 stations, and its congregations not only to contribute the \$4500 needed for the work in their own areas, but also to contribute the \$4500 needed for the work in their own areas.

also to offer willingly and superfluously the contribution expected from us, about H1600, to the work in the field of the General Inner Mission, which is also our own field; she encouraged missionary work to be done in the State institutions wherever opportunity offered, as is already being done successfully in the large institutions at Jacksonville and in various county poor-houses; and recognizing that next to the preaching of the gospel, Christian school teaching is the best means of preserving and propagating the church, she encouraged her missionaries to give their special attention to this point, and her congregations on all hands to take good care of the school - to make use of the inspection by the pastor, the school board, the visitor and the president, to strive for uniformity in the textbooks, to take the best possible care of the teacher and the schoolroom and to take the zeal of the state for the promotion of its school system as a model.

That the Synod was excited to even greater zeal for the negro mission in the "Black Belt" of Alabama by the glorious successes which the representative of that commission demonstrated to it at an evening service, and took a warm interest in the remarks of the representative of the Central Committee, who encouraged the collection of a worthy Reformation Jubilee Church Building Fund, is natural.

In order to prevent the debt in the synodal treasury, which is unworthy of such a richly blessed body, from growing again, the synod again and most earnestly encourages the congregations to make regular and abundant collections for this as well as for the other main treasuries. It also hopes that the General Synod will find ways and means to progress from the all-too-emergency support of ministers of the church who have become incapacitated and of needy widows and orphans of preachers and teachers to an adequate provision for them, so that above all the old means of voluntary contributions from the congregations, pastors, teachers and other members of the church will be used more vigorously, so that the administrators of the treasury will be able to write \$80,000 instead of \$40,000 in income.

It was with great joy that the Synod (which took its midday meal in the tropical heat of the Seminary's subterranean dining-room, and could somewhat imagine the situation of the permanent boarders) heard that the ban of a service building was now to be undertaken, and, at the request of the Deputies' Meeting, resolved to ask all its congregations heartily to make an especially ample extra collection for the building fund, from which the necessary \$15,000 must be taken. And in the interest of the farther growth of the Synod, the District resolved to ask the General Synod to leave the Institution at Springfield in its present character. The District holds that the state of affairs, marked in the Word of the Lord, "The harvest is plentiful, but the laborer is few," still continues, as it holds that such young men as have no other institution open to them should have the way open to the harvest field through Springfield.

Much work has God in grace assigned to us, and the very best of all is that He has also enabled us to do the

The Synod is to do the work of preaching, as was strongly urged on the Synod in the doctrinal negotiations of Prof. Biedermann on the basis of Article V. Article of the Augsburg Confession: "God has instituted the ministry of preaching, and given the gospel and the sacraments.

Resolving to express their hearty thanks to the Springfield congregation for the love so abundantly shown them, and expressly including the lovely service rendered by the mass choir in beautifying the services, and with hearty thanksgiving to God for the gift of the gospel, Synod closed its sessions to take up with renewed vigor the work of extending the kingdom and glory of God, and then to report further for two years in Bloomington -- not, however, in August, but in October.

E.

## Iowa District Convention.

From August 23 to 29, the Iowa District met in the hospitable congregation of P. J. Brammers Zu Lowden. There were 265 synodical members present. In the opening service, the Honorable President of General Synod, F. Pfothhauer, preached on Heb. 11:13-46, answering the question, "In what are the Old Testament believers in their wanderings through this world an example to us New Testament believers in our wanderings?"

The lecture, a continuation of the previous year's lecture, dealt with the topic: "Moses wrote about me", or: The main prophecies of Christ in the five books of Moses. The speaker was Theo. Hanssen.

Among the business, as usual, the report on the Inner Mission of the District occupied much of the time. Although the Iowa District is no longer a missionary district in the true sense of the word, it still has 47 stations with 3550 souls in its Inner Mission. Each of these stations has been thoroughly reported upon by our dear Commission. Among them, the small but zealous mission congregation at our state capital, Des Moines, is among the most important. This congregation owns no church property, and is compelled to hold its services at inconvenient times in an inconvenient place. Synod recognized that something extraordinary must be done here to help the congregation obtain church property. It was therefore decided to recommend to the congregations of the district that the missionary there, Father Vogel, be permitted to take up house collections in their midst. During the past year \$8792 was spent for the inner mission in the district. For the coming year \$9000 to P10,000 will be needed. - Following this, Synod was reminded not to forget the General Inner Mission Fund, from which those Synodical districts which are poor in independent congregations but rich in missionary congregations receive support. This fund should receive about H4500 annually from the Iowa District.

Every day the Honorable General Praeses was given the opportunity to report to the assembly on the work of the General Synod. In his clear, matter-of-fact way, he told of the great achievements of our Synod, its teaching institutions,

missions and treasuries, and by his beautiful remarks awakened new love and fresh zeal for the kingdom work of our synod. He also spoke warmly of the Christian church school. What would become of our Lutheran Christian people after twenty years if the parochial school were to disappear among us? A bunch that would be driven to and fro by every wind of false doctrine! Director Kohn of the teachers' seminary in River Forest also encouraged the diligent cultivation of these little planting gardens of the church and solicited pupils for our teachers' seminaries. The Synod elected a committee whose duty it shall be to communicate with the General Board of Education and to do all in their power to elevate the school system of our district.

Missionary Bakke gave an interesting talk on the work in the so-called "Black Belt" of the State of Alabama. In view of the great services rendered by Missionary Bakke to our mission among the children of Ham, and further in view of the fact that the difficult mission in the vast "Black Belt" has been placed under his personal supervision, resulting in long and arduous journeys for his physical condition, pastors, teachers and church deputies took up a collection among themselves and placed an automobile at the disposal of the honored pioneer of our Negro mission.

P. Weidmann of St. Louis shared with the Synod the recommendations of the Central Committee for the Reformation Jubilee.

On Sunday the synod members celebrated the mission feast in fellowship with their dear hosts and other fellow believers from the neighboring congregations. In the morning Father Fiene preached, in the afternoon Father Bertram Jr., after which the colored preaching candidate Carter gave a solid lecture on the mission among his wet comrades. In the evening there was another lecture with photographs on the negro mission. In the pastoral service on Monday evening Fr. Jäbker preached the sermon and

P. Yockey gave the confessional.

Wonderful summer weather' and the 'warm' hospitality of the Lowden congregation did much to make the Synod days most enjoyable.

The blessing of our synodical meetings is evidenced by the words of a deputy from a congregation that had recently joined the synod, who said to the writer of this report, "Oh, if only all the members of our congregation could attend the synod for one day, what a blessing it would be to the congregation!" - "Therefore, my dear brethren, be ye firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord!" 1 Cor. 15, 58. Joh. Bertram.

## Lutheran Charity Conference.

Remembering the words: "Do good and do not forget to share, for such sacrifices are pleasing to God," Christians throughout the ages have not only proclaimed the Gospel, but have also cared for the poor and needy in body. Our Lutheran Christians in this country have also always been aware that they have a double task to fulfil. With the preaching of the



At the same time they have sought to help the sick, the weak, the poor and the needy.

Within the Synodal Conference there are now 54 charitable institutions, namely 14 hospitals, 11 orphanages, 11 Children's Friend Societies, 9 homes for the aged, one institution for the deaf and dumb, one institution for the epileptic and feeble-minded, and 7 hospices. What extent all these institutions have assumed, and how much charity is exercised by them, may be illustrated by the following figures. Our present Hospices alone represent a value of P899,000. In the past year 9000 patients were boarded in them, and ^16,000 were expended in treating the poor sick. Our orphanages, where 450 children are now boarded, are worth ^347, 750. The value of the homes of the Children's Friend Societies is P84,000. 2501 children have been placed by the Societies in Christian families. The homes for the aged, where 400 men and women have found care in their: old age, cost P145,000.

A conference of the representatives of charitable institutions within the Synodical Conference was held at Father E. E. Mueller's congregation at Buffalo in July of this year. It was very well attended. Not only were there delegates from nearly all the charitable institutions, but there were also many guests at all the meetings, especially from the communities of Buffalo and the surrounding area.

After a brief opening service, the meeting was greeted and welcomed by both Mr. Kreinheder, a city official, and Mr. Rother, a representative of the Lutheran congregations in Buffalo. Four principal papers were before the conference for discussion. The first paper was by Prof. v. Krauß, of St. Louis, on the "Inner Mission in Germany." In Germany, however, the term "inner mission" is understood to mean something essentially different from what we here in America understand by it. In Germany, "Inner Mission" is the organized charity carried on by associations within the church. Their work begins with the children, partly by establishing orphanages, partly by establishing children's guardianships, partly by establishing rescue homes for neglected children. Their work continues with the young men and virgins by trying to gather them in Sunday schools. In addition, hospitals are built in which the sick are cared for. Deaconesses' homes are built, in which virgins are trained to either take over the care of the hospital or to visit the sick and needy in their homes and take care of them there. They provide homes for maidens and also hostels for traveling craftsmen. The members of the associations also made it their business to distribute Bibles, edification books and Christian tracts. They also hire deacons to preach in the public places in the cities and in the parks. In many cases, however, your work has something unhealthy about it, for it is all too often carried on in a Methodist-Pietist spirit.

P. C. M. Noack spoke about "The pastoral care of the inmates of our old people's homes". He proved that in the old people's homes real charity is practiced. In two or three years the sum paid in by the old people is already

The money has been used up, and what must then be spent on them is pure charity. They receive not only food and clothing, but also loving care and attention, which cannot be paid for at all. But the main thing in the old people's homes is the spiritual care, the care for the salvation of the old people.

P. H. E. Jaus, superintendent of the asylum at Watertown, Wis. gave a lengthy report of his most difficult, but also very splendid work on the feeble-minded and epileptic. There are at present 181 such poor people in the asylum, 61 of whom are attending school. God's Word also proves its comforting, soothing, and sanctifying power in the hearts of these poorest of the poor. It is a delight to see the children learning the Bible stories, listening to the sermon and singing Christian songs. All are also urged, as far as it is possible, to do bodily work. The girls help in the house and kitchen; the boys and men are kept busy in the garden and field. A farm of 122 acres belongs to the institution. Since this farm does not provide sufficient employment for all, the board of directors is considering adding an adjoining farm of 106 acres.

The last lengthy report was given by Teacher E. A. Klein on the Deaf and Dumb Institute in North Detroit, Mich. He deplored the fact that the number of pupils at the present time is only 31, while there are over 1000 deaf and dumb children within the limits of the Synodical Conference. In the institution not only the secular subjects are taught, as in the state schools, but above all the Word of God. The children learn to know Christ. The children sent there have an external advantage in that they learn both the sign language and the spoken language.

The election of officers resulted in the following: President': Ph. Wambsganß; Vice-President: P. F. W. Herzberger; Secretary: P. J. R. Baumann; Treasurer: Mr. August Frese.

In an evening service preached 1'. Ph. Wambsganß in German and P. H. Hartmann in English.

With praise and thanksgiving to the faithful God for the beneficial negotiations, the conference closed its sessions. Our report on the Charity Conference would not be complete, however, if we did not also remember the great hospitality extended to us by the brothers and sisters in Buffalo. Not only was the hospitality on the part of the dear women excellent, but the brothers in Buffalo also arranged for an automobile trip to Niagara Falls and finally a boat trip on the Niagara River around Grand Island for all conference guests. We would like to express our heartfelt thanks to all the brothers and sisters in Buffalo. May the good Lord reward them for their kindness!

Mrs. Stretchfoot.

My Christian life compels me to do good to others, just as God has done good to me through Christ, so that only this Christ may be known. For this reason we also live, if we are now Christians, so that one may serve the other, wherewith we are able to do more and more. (Luther.)

## To the ecclesiastical chronicle.

**Lutheran statistics for the city of Chicago** have been compiled by Pastors W. C. Davis of Holy Trinity Church of the General Council and W. A. Kiser of Gethsemane Church of the General Synod. According to these, there are 242 Lutheran pastors and 211 churches in that city. In the last 25 years 109 congregations have been organized. By language, 53 congregations are purely English, 39 half-English, and 36 partly English. German and Scandinavian languages are used to an even greater extent. Including the suburbs, the Lutheran Church in Chicago numbers 134, 779 baptized and 88, 718 confirmed members. The number of children in the parochial and Sunday schools is 40,000. 130 young people are preparing for the preaching ministry. The value of the church property is P7, 766, 475. Of all the denominations in Chicago, the Lutheran church is the strongest.

(Luth. Kchztg.)

**A Jew in a Lutheran Pulpit.** In the *Cincinnati Times-Star* of July 17, on the first page, even highlighted by the border, is the following: "Among the Rotarian delegates from Houston, Tex. is Rabbi Bornstein of the Reform Jewish congregation of that city. He occupied the pulpit of the English Lutheran church, at Twelfth and Race streets, Sunday, and took as his subject, 'Spiritual Service.' " The pastor of this congregation is Jacob W. Kapp, D. D., a member of the General Synod. We addressed an inquiry to him as to the disposition of this newspaper report. In reply, he writes that it did not report the whole story, and nothing of the inner meaning of it. He assures us of his Lutheranism, of his adherence to Lutheran doctrine and practice, and claims that nothing has occurred that compromises him or that is in any way contrary to the doctrine and practice of the Lutheran Church. He makes special mention of the person of Christ and claims that special emphasis was placed on the doctrine of Christ. On further reproach that his action was a public nuisance for the entire Lutheran Church, since he in no way denied the fact complained of, nor did he in any way justify it, there was no reply. We informed this pastor at the same time that we were going to testify publicly against him - which is done herewith. This case is reminiscent of a similar one within the same synod not long ago. A D. Delk also entered into church fellowship with a Jew at that time. The matter came up at the subsequent meeting of the General Synod; but only a very mild, quite general resolution of that body was the result. The person concerned lost nothing of his standing in his church body, as he is called upon to attend public celebrations, and his speeches and essays are still received in the periodicals. We are in no way to do injustice to the General Synod, nor to pass uncharitable judgment. But we think this is certain: so long as it claims for itself the Lutheran and Christian name, and demands of other Lutherans that it be so called, it is its duty to make incidents of this kind impossible in its midst. Modern Judaism is the most striking opposition to everything Christian. If a Lutheran, especially a Lutheran pastor and even a doctor of theology, thinks that he can enter into church fellowship with a Reform Jew and allow him to stand in his pulpit without forgiving Lutheran doctrine and practice, he has no conception of Lutheranism or Christianity; he strikes both in the face with his conduct in the most impudent manner. A similar thing is true of the Lutheran congregations in question. Also the synod, in the midst of which these atrocious vexations were given

is responsible, and that absolutely and completely. This responsibility is nothing less than a moral, and spiritual, responsibility before God, before the Church, and before the world. We need say no more here. Others may be silent, we must raise our voices in holy earnest against such abominable vexations. (Luth. Kchztg.)

**From the field of traveling preaching.** In the "Messenger of Peace," the church bulletin of the "Evangelical Synod of North America," we read the following piece from the report of one of their traveling preachers from Mott, N. Dak. "The congregation was planted in 1907. After four pastors had worked on it, it seemed to have dwindled to seven families. No courage, no joyfulness was left. So I met the congregation in July of last year. Immediately it became clear to me that a double effort had to be made there. But how? . . . Then two families from the Mott congregation moved away, leaving only five. But families from Christ Lutheran Church in Mott, who had once come to my services out of curiosity, became regular visitors. Then, after I had held public services several times during the day in the Court House hall, eight Lutheran families joined us at once, so that the number of families in the congregation soared to thirteen. These newcomers are all influential people. However, they were in no way willing to share in the missionary debt that weighed on the old congregation. After much toing and froing, an agreement and union was reached, in that these thirteen families formed a new congregation, in April of this year, and called themselves "Peace Evangelical Lutheran Church in Mott, N. Dak.," under the charter of our congregation. It placed itself under the by-laws of our synod, and adopted, mutatis mutandis, the congregational order of the Hebron congregation. As our old congregation had neither property nor assets to possibly repay the mission debt, also the Lutherans were in the overwhelming majority, I thought it best to re-establish it, so as not to lose everything. After the congregational order had been signed and the incorporation had been carried out, it was decided to build a new church, which was also done without disturbance. The congregation contributed the necessary P3000, five building lots had been donated by a former Lutheran. The dedication took place on October 17." The next column then goes on to relate, "Two congregations (Lutheran), Teepee Buttes and New England, in all probability I could have 'won' for us last summer if I had had more opportunity to koinmen around. . . . As I learned the last time I was in Mott, the Lutherans have now sent these two congregations their own pastor. So now we must wait for better opportunity; nothing can be done during the winter." -- Such occurrences show us again the importance and necessity of the Inner Mission, how important it is that all mission commissions, or whoever comes into consideration, keep their eyes open, and that traveling preachers, or at least temporary vicars, are always sent at once to places where scattered Lutherans live. Whether the above missionary practice is honest is, of course, another question. If the evangelicals can persuade individual Lutherans or even whole Lutheran congregations that their point of view is the right one, then one can only regret it, but one cannot defend it, nor can one complain of insincerity. There it goes, as Luther puts it, according to martial law. But here the matter is different. The Lutherans living there did not join the Protestant congregation that continued there; they did not want to, a "new foundation" had to happen, and so the Lutheran. Pastor founded the "Evangelical Lutheran Peace Congregation". The

People are "former Lutherans" and make up the "Evangelical Lutheran congregation." This is not true. "Former Lutherans" have been such, are no longer such. And such who are no longer Lutherans do not form a Lutheran congregation, and people who form Lutheran congregations must be Lutherans after all. People who have been won "to us," who place themselves "under the charters of our synod," and if the "us" and "our synod" is the "Evangelical Synod of North America"-such people can form a "Lutheran" congregation at best, but not a "Lutheran" one. The name "Lutheran" is simply the name of another church, and these people do not belong to that church; this was the case "in the past," and it is not said that the pastor himself became a Lutheran pastor. One must not do such a thing either, even if one wants to attract people who are "consistently influential people". An "evangelical" pastor founds "evangelical Lutheran" congregations! In another place perhaps also "reformed", in the third place an "evangelical" one, depending on how "the influential people" make it seem wise to him.

E. P.

**The Book of the Lord and its Enemies. In the Lutheran Church Work and Observer,** we read: "Some will remember that not many years ago a number of particularly advanced Bible critics in this and other countries had the idea of publishing what was called the 'Polychrombibell. The opinion of the big-sounding word was this: These learned people undertook to print the Bible in various colors; the various colors were to indicate the supposed sources from which the various sentences and statements of the Bible were taken. They came down hard on the Bible, making it look like a kind of crazyquilt literature, part of which was taken from these sources and other parts from various other sources. Here is an example of how these learned men went about their lofty work. The fifth chapter of the book of Joshua was subjected to this operation. The first four verses, which tell of the fall of Jericho, were cut up into three times as many pieces, which were supposed to come from six fabulous documents; these were then again supposed to have been put together by a great unknown, whom they called 'redactor', in such a way that the present Hebrew text came out of it. Now there were people who thought that if one really wanted to be considered learned, then one had to accept this 'polychromatic' nonsense. And so they did. But it is worth while to note what came of it. A large edition of this Bible, which looked like Joseph's colourful skirt, was printed, and by some 'learned' people it was advertised as the right way to show the people how we got our Bible. But that was too much even for human credulity. The human imagination... The human imagination had been asked to do too much, and now the pressure of these "polychrome bibles" has ceased. There were not enough people who wanted to promote this 'polychromatic' nonsense. The whole ridiculous story died a natural death. The enterprise seems to have been consigned by its own friends to the abode of useless and easily forgotten things. It rests in peace without hope of a resurrection." - This is the old course of the struggle of the book of the HErrn and its enemies. Therefore Christians should not immediately lose their heads and think that God's church is perishing when its enemies strike a blow of conjecture, assuring them that these are the wise; those who still believe the word, these are the stupid. It is always thus written in the church, "Not many wise men after the flesh are called," 1 Cor. 1. 26. But it is also written forever

It remains the same: "For the foolishness of God is wiser than men, and the weakness of God is stronger than men," v. 25. EF also applies to the flesh in the sense of what men do in the flesh, imagining that they are doing something great: "All flesh is like grass, and all the glory of men is like the flower of grass. The grass is withered, and the flower is fallen: but the word of the Lord abideth for ever," 1 Peter 1:24.

E. P.

**"The Pulpit and the Borward Striving in the Earthly."** Under this heading a secular newspaper, the local *Globe-Democrat*, at the time when the theological seminaries were reopening, brought this timely reflection: "Some of what one gets to read now that a new academic year is beginning seems in one respect like an echo of earlier years. Again attention is drawn to the fact that the number of those who want to study theology is diminishing. It is demonstrated to us that the longer, the less the young man is attracted to the preaching ministry at a time when the world is taking great giant strides in the daily race, that not enough earthly income can be offered the preacher to make it possible for him to enter the race. A wise observer insists that while the number of theological students is diminishing, the number of those pastors who are leaving their profession to take up more remunerative employment is on the increase. There we hear again that the altar candles are being burned at both ends. How far the individual congregation is responsible for these conditions would have to be investigated. The world, however, by creating more necessities of life, and by coming to regard as necessities of life what less than an age ago was considered a luxury, has brought about a time when life is more expensive than at any time in the history of the world. And it is very much to be feared that only too many families, when they looked around to see where something might be saved and trimmed, first hit upon the idea of either reducing the church contribution or stopping it altogether. Moreover, church policy may not be conducive to luring a young man who is spiritually and morally gifted into the pulpit. This policy may also afford the explanation of the office being thrown away by men who think that if they are once to do politics, they will want to do it in such a way, and in such a field, where the reward is more commensurate with the work. But having said all this, one cannot help fearing that the chief cause of this diminution is a diminution of the self-denial which in former times induced men of heart and mind to renounce temporal goods for the sake of spiritual blessings; who possessed such strength of character that they saw in it their enjoyment of life to do good for good's sake, and thereby, like Goldsmith's country preacher, to think themselves rich on a salary of £40 [\$200] a year. It is inevitable that later historians will have to portray our time as one of restless running and hunting. Let us hope, however, that among all the causes of decay they will not also have to tell of a loss of all spiritual life, of a senseless throwing away of spiritual, supernatural things, which this earth does not give to behold in land and sea." - This last a truthful historiography of our time will have just to write, and this underlies the whole misery: the earthly sense. What else is said of the decrease of theological students and pastors, of which so many churches complain, is calm and pertinent. There, on both sides, the rich-

said. On the one hand, the congregations should not discourage people from the ministry by leaving their pastors to fend for themselves; and on the other hand, the ministers of the church should practice self-denial and frugality and not lose sight of the glory of their profession. These are the two sides. If every one learns his lesson, there will be a good groan in the house. And when we read this, even in secular papers, that most churches complain that young men do not want to become pastors, and that pastors so often do not want to remain in office, but rather seek rewarding earthly employment, what shall we say to this? What a grace of God that we actually know little of the complaints! With us the number of students is not diminishing, but increasing. That pastors and teachers, especially pastors, throw away their office and take up an earthly profession is exceedingly rare, almost does not happen. That is a sign of faithfulness that we should credit them with. And our church is probably the church with the lowest salaries.

E. P.

**The Pope's grief over the Great War.** The other day there was a wireless report from Berlin: According to a dispatch which arrived from Cologne, the Pope has answered the address of the German bishops, who were united at the tomb of St. Boniface in Fulda, with a pastoral letter, in which he again declares that he will not give up his struggle against the hatred which today divides the nations. "The great pain," writes the Pope, "which the terrible bloodshed of our sons causes us, is aggravated by the fact that our repeated efforts for peace have met on some side with the ignominious attempt to suspect our motives, and have again been flatly rejected on another side, as if not the interest for humanity but the hope of gain had animated our words, or as if we did not all wish to see this war ended by a peace founded on justice and equity." In conclusion, the Pope makes the following exhortation: "Today our principal task is to oppose the hatred which divides nations, and to mitigate it by the mutual exercise of Christian charity." - Two things are clearly evident here: first, that the Pope also experiences how difficult it is to want to be neutral in this war, how one always bumps up against one side or the other and encounters mistrust; second, that the Pope's influence in the council of nations, when important interests come into question, is not great. There will be many people who believe that "the hope of gain" is the main reason for his efforts.

E. P.

## Obituary.

On September 14, in faith in his Savior, IT Friedrich Schröder passed away in Kankakee, Ill. He was born on February 5, 1857 in Hördinghausen, Province of Hanover, Germany. The following year his parents emigrated to America and made their home in Dover near Cleveland, O. There the deceased was confirmed April 2, 1871, by Blessed Father J. Rupprecht. After attending our institutions at Fort Wayne and St. Louis, he took his examinations in June, 1880, and accepted the call of the parish at Sadorus, Ill, which was sent to him. On August 15, 1880, he was ordained and inducted there by the blessed Mary. He served two other congregations and one preaching place besides his main congregation. But he was not to remain here long. Already after three years he received a call from the St. Paulsge

Kankakee, Ill, which he accepted. There he was installed September 16, 1883, and served it until his death. During the 32 years of his ministry there God richly blessed his labors, so that the congregation nearly doubled in size. The deceased also rendered many a valuable service to the Synod, and for the last few years also administered the office of visitor. Although he had been suffering for some time, he was still able to administer his office. After a sick bed of six days God took him over to the triumphant church at the age of 59 years, 7 months and 9 days. The large attendance at his funeral on September 18, both on the part of the congregation and other residents of the town, showed how great a love and esteem the deceased had earned. A large number of his fellow ministers were also present. In the house of mourning Praeses Fr Pfothenauer spoke, in the church the undersigned gave the German speech, Fr G. Schützler the English speech, and Fr F. W. Seehausen officiated at the grave.

Ms. Brunn.

## New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, mau, please, note whether to procure if not in stock.

**DAILY PRAYERS.** Selected and Adapted by C. Abbtmeyer. Concordia Publishing House, St. Louis, Mo. 1916. 90 pages 4^X7^L. Price: 44 Ets.

This beautifully bound booklet first contains a number of prayers for home devotions, and these are distributed over eight weeks in such a way that one morning and one evening prayer are provided for each day of the week of these eight weeks. Then follow prayers for the feast times of the church year, and finally a large number of shorter prayers for private devotion. In content, the prayers are rich in thoughts for all situations in life, beautiful in form, often noble and sublime, true model prayers. Would that our young people, especially young married couples who have acquired English as a language of prayer, would reach for this beautiful collection of Christian prayers!

G.

**Luther Bookmark.** Woven from pure silk in five colors. German and English. Length: 8V2 inches. Price: 25 Ets. Orders find to be addressed to Lutheran Day-School, 45-51 8mitü 8t., Uaterson. X. , 1st, or to Concordia Publishing House, St. Louis, Mo.

A smaller edition - at half the price - of the beautiful bookmark that has already been mentioned in these columns. G. **Do you know?** A new, complete Christmas program for church and Sunday schools. Presented by H. R. Charts. Concordia Publishing House, St. Louis, Mo. 8 pages 6X9 Price: single 5 Ets.: the dozen 30 Cts.; the hundred H2.00.

A Christmas program in rhyme for the children's party. In all there are nineteen numbers, partly recitations, partly Christmas songs, partly dialogues in rhymed speech. Thirty-eight children can take part in the performance. This program also differs from other programs in that both questions and answers are put into the mouths of the children, so the teacher is not actively involved. The same program is also available in an exquisite English adaptation. The latter is entitled: *Can You Tell?* and has the same size and price as the German booklet.

G.

**WeihnacIMdialoge.** Package IV. Alternate conversations in rhymed speech for church celebrations. Published by the Antigo Publishing Co. of Antigo, Wis. Price: 50 Ets. "Holy Christmas." For opening: to twelve larger children. - "Everlasting Father." For one larger boy and two larger girls. - "Eternal Light." For five older girls. - "Art thou that come?" For twelve older children. - "Bethlehem." For twelve younger children. - "The beautiful Christmas." For fifteen younger children. - "Christmas Hymn." For fifteen younger girls. - "A Star Went Out." For three smaller children. - Poem for four larger boys.

In the layout of these dialogues, the compiler has retained the plan that underlay the three packages that appeared earlier. Each

Packet contains so many copies of each exchange that each child involved and the teacher or pastor can get their hands on one. Material for 75 children are provided. The hymns and catechesis would have to be put together by the pastor or teacher, or any other of the programs on the Christmas mart can be used along with these dialogues. - From the same publisher we have also received the following new music for the feast:

The People that Walk in Darkness. *The People that Walketh in Darkness...*  
Text: Isa. 9, 2, 6; Ps. 118, 24, 26. music for mixed choir by R. Beyer. 4 pages. Price: 15 Cts. The same for male choir: 12 Cts.

The biblical texts are sung alternately by the pastor (at the altar) and the choir.

Daughter of Zion, Rejoice, *Daughter of Zion, Rejoice.* After a  
Weise von Naumann: arranged for mixed as well as male choir with obligato organ accompaniment. 5 pages. Price for mixed or male choir: 18 Cts. each.

In both of these editions, a tenor begins with the words, "Auf, machet Bahn, streuet Palmen auf den Weg!" The chant continues with a duet (tenor and soprano, quartet and choir).

Whither, Children, Do You Go? *Whither, Children, Do You Go.*  
Text van G. Schaller, English by J. T. Müller. Alternating song for school children and mixed choir for Christmas Eve celebration. Music by R. Beyer. 3 pp. Price: 12 Cts.

What, dear child, makes you so glad today? *Children, What Makes You So Glad?* Alternating song for a single voice and student choir on Christmas Eve. Music by R. Beyer. 2 pages. Price: 8 Cts.

Boys, come quickly. *O joyfully Hasten..* Alternating chant for a class of girls and a class of boys on Christmas Eve with organ accompaniment by R. Beyer. 3 pages. Price: 12 Cts.

The Shepherds' Song. *The Shepherds' Song..* Alternate chant for Christmas Eve celebration for single voices and student choir or mixed choir with organ accompaniment. English text by I. T. Müller. Music by R. Beyer. 2 pp. Preis: 8 Cts.

Look, look, what wonder is there? *Lo, What Wonder Draiceth Nigh?* Christmas chorus by A. Grimm. 5 pages. Price: 18 Cts. For male choir: 15 Cts.

The first part has a slow tempo. The second part comprises a tercet. In the third part the vllchvr moves in a lively tempo. Without instrumental accompaniment.

Also has been published recently, also by Antigo Publishing:

**Two funeral songs:** "I Wanna Go Home." "Oh, Were I Home." - "The Maiden Sleeps." "The Maiden Sleeps." Lyrics by  
Karl Gerok: English by J. T. Müller and Stern. Sheet music for mixed and male choir. Each song comprises two pages. Price: 15 Cts. C.

On the 8th of Sonnt, n. Trin.: Ist Theophilus Schödel in the Tlormt Olivo Cünroü at Detroit, Mich. assisted by Ist Knorr and Rüßkamp.

On the 12th Sunday, A.D.: Is Aug. miller in the Immanuel church at Calgary, Alra. can. by Is J. Herzer.

On the 13th of Sonnt, n. Trin.: Is O. Frincke in St. Paul's parish at Royal Oak, Mich. assisted by I'l'. J. Gugel and Kutschinski by Bro. F. Hertwig.

On the 16th of Sunday, n. Trin.: Is O. Renner in St. John's parish at Corinne, Sask. can. by P. H. H. Laabs.

On the 17th of Sonnt, n. Trin.: P. C. J. W. Meyer in the Immanuelsgemeinde at East Rutherford, N. I., assisted by PP. King, O. Hanser, H. Stechholz and Beckmann by P. Chr. Merkel. - Ist F. W. Heumann in Immanuelsgemeinde zu Alpena, Mich., under assistance of Ist Weinländer by Ist H. F. Brietzke.

On the 19th of Sonnt, n. Trin.: Is E. F. J. Judge in the congregation at Elizabeth, Ill, by Ist L. Seidel. - Is G. Luecke in the Zion church at Accident, Md. assisted by Gallmeier by Is F. Dreyer.

Incomplete report: Ist Singler in Zion Church at Akrou, O., as missionary for Akron and vicinity by Ist W. Lothmann.

Introduced as teachers in parochial schools were:

On the 9th of Sonnt, n. Trin.: Teacher W- R. Schmidt as teacher at the Immanuel church school on Rock Creek, Cuming Co. nebr. by Ist M. Leimer.

On 13 Sonnt, n. Trin.: Kand. Alb. Dommann as teacher of the second grade in the school of the Immanuelsgemeinde at Toledo, O., by Ist Th. -Horst.

On the 18th of Sonnt, n. Trin: Teacher K. J. Helmkamp as teacher in the Bethlehem parish school at Chicago, Ill, by Ist E. Reinte.

## Initiations.

\*

Dedicated to the service of God were:

Churches: On 16 Sonnt, u. Trin. the new church of the Trinity congregation at Lipton, Sask. can. Preachers: UP. Wetzstein and Gallmeier (English). The dedicatory prayer was said by Ist C. P. Rohloff. - On the 18th of Sonnt, n. Trin. the new church of Trinity congregation at Bremer, Iowa. Preachers: I'l'. Runge and E. F. Melcher. Ist Welcher also performed the dedication. - The new -church of the Trinity congregation at Akron, Colo. Preachers: UP. Bierwayen and Bekemeyer (English). The dedicatory prayer was said by Ist H. Heitfeld.

Schools: On the 10th of Sonnt, n. Trin.: The new school of the Immanuelsgemeinde at Tonawanda, N. P. -(Is F. O. Scholz). Preachers: UU. Senne and Ruhland (English). - On the 15th of Sonnt, n. Trin.: The new school (60x34 feet) of Trinity Church at Paola, Kans. Preacher: Ist F. Tröyemüller. - The renovated school of Immanuelsgemeinde at Arcadia, Ind. preacher: Husmann irnd (English).

Schimmel, Reuter. The consecration was performed by G. A. Schimmel. - On the 17th Sunday, A.D.: The new school of St. John's congregation at Crystal Lake, Wis. Preacher: Is W. Albrecht. The dedication was performed by IT A. H. Janke. - The new school of Zion church at Oberlin, Mich. Preacher: Kist E. A. Mayer and Grüber (English). The dedication was performed by Ist G. Hildner. -- On the 18th Sunday, n. Trin.: The new school of the Immanuelsgemeinde at Toledo, O. Preachers: I'l'. Eggers, R. Meyer (English), Bodamer. The consecration was performed by Th. Horst.

## Ordinations and introductions.

Ordained on behalf of the district president concerned were:

On 12 Sonnt, n. Trin.: Kand. Rudolf Siebert as general missionary in Nebraska, deputized with the assistance of V'l'. Nittamel, Lehninyer and Potratz by Ist P. Matuschka.

On the 18th of Sonnt, n. Trin.: Kand. G. Hesse at Trinity Church, Bremer, Iowa, assisted by Ist Runge of Ist E. F. Welcher.

At the meeting of the respective District Presidents, the following were ordained and inducted:

On the 9th of Sunday, A. D.: Kand. M. Schäfer in the mission church at Baton Rouge, La., assisted by Ist O. Wismar of Ist G. I. Weyener.

On the 15th of Sunday, A.D.: Cand. P. J. Engelbert in the parishes at Armour and in Corsica, S. Dat., by Ist Chr. Wieting.

Introduced on behalf of the district president concerned:

On the 7th Sunday, A. D.: Is W. C. Klahvld in St. Martin's parish at Boston, N. P., assisted by Ist Dallmann of Ist A. Krüger. - Ist R. K och in the congregation at Jerico Springs, Mo. assisted by Ist A. Griefse.

## Groundbreaking.

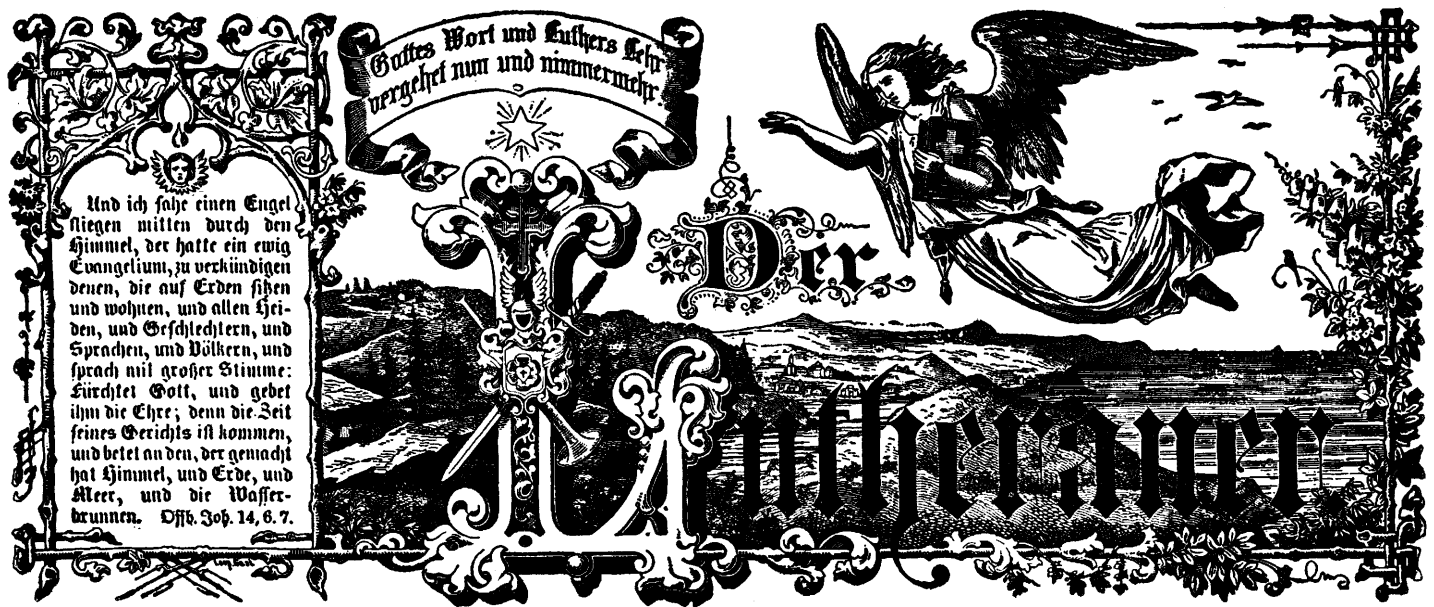
The foundation stone for the new church was laid on the 17th of Sunday after Trinity by the St. Paul's congregation at Minakarc, and the preacher was H.

## Anniversaries.

Anniversary:

The 50th Anniversary: On the 18th of Sunday, A.D.: St. Paul's congregation at Pea Ridge, Ill (Is E. A. Tautenhahnj, connected with mission feast. Preachers: I'l'- Kuppler, Matzat, Stieg. Collect: E>55. 17.

The 25th anniversary: On the 18th Sunday, n. Trin.: St. John's congregation at Hoboken, N. J. (Is C. Eilgelder). Preachers: Dir. H. Fcth and Ist E. Gallmann (English).



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Edited by the faculty of St. Louis Theological Seminary.

7S. Year.

St. Louis, Mo., Nov. 21, 1916.

No. 24.

## Of the building of the Christian church.

### 2. construction never stands still.

The second thing Paul tells us about the building of the invisible church is that it does not stand still. Many a building which men start is not completed. It stands still, and the stones crumble and weather. Another building may be completed, but after a shorter or longer time it crumbles into ruins. Nor have the outward church communities any promise that they will grow and abide. The glorious Asiatic churches to which the apostle John addressed his epistles are no more. The flourishing wreath of the North African churches has long since withered. Of the once mighty Lutheran Church of German lands there are but small remnants. Even our congregations and our Missouri Synod have no promise of growing and remaining. In some places, sadly, we already sense stagnation, decline, crumbling and dissolution. But a building on earth cannot go backward, crumble, or stand still even for a minute, but continues to increase, grow, and approach more and more to its completion, and that is the building of the holy Christian Church. Clearly and distinctly it says here in our text: the building "grows". It grows according to God's premeditated counsel and will. Just as a congregation, when it wants to build a church, first consults, then makes a plan, and now builds according to the accepted plan until the building is finished, so also the Holy Trinity before the foundation of the world decided on the building of the Christian church and planned everything down to the smallest detail. Jesus Christ, framed in the word of the apostles and prophets, is to be the one cornerstone. Out of all nations, peoples, tongues, and languages, at all times in the world

The stones for the building of the church must be brought and prepared and placed in the place appointed for them at the appointed hour. And God will not be hindered in this purpose, neither by the fury of the wicked world nor by the gates of hell. And so the building never stands still, but grows on and on through the centuries until the end of days, sometimes faster, sometimes slower, but always according to the program made by God, until the full number of the elect has entered. Even in the midst of the decay of the visible church, the invisible church grows. If and wherever the word of the apostles and prophets still resounds, wherever Christ is still preached, then a number of members are always won, and these are an increase for the true church. Therefore, while we may speak of the decline of a visible church, there can be no question of the decline of the invisible church.

How comforting this is for us, who are called by God to help in the building of the Church, especially when times are miserable and the brokenness in the outer Church grows ever greater! We should then fix our eyes of faith on this wonderful building and be sure that it does not stand still, but grows. But how does this also admonish us to go willingly and confidently wherever the Lord sends us, even into the most difficult circumstances and the most remote places on earth? Even there the Lord has building material and wants to use us to bring it.

And truly, this work is worthwhile. The least stone in the building of the Christian church, inserted in the most inconspicuous place, even if it had to be brought with great toil from the uttermost parts of the earth, is worth more than all the treasures and goods of the earth; for the building grows "into a holy temple in the LORD." Of this, thirdly, a few words.

F. Pf.

## School and home in relation to each other in the work of youth education.

(Continued instead of ending.)

What, then, has the house to do in order to fulfil its part of the duties in the work of educating youth?

As already mentioned, the right foundation should be laid by the home in the education of the children. But this is often neglected and neglected. Instead of the child being educated from its earliest youth, it is often spoiled. To make up for this mistake requires a great deal of work in school and takes a long time and a great deal of patience. But apart from this, there is often a widespread opinion among people that if the child attends school, its education is also the concern of the school, that is, of the teacher. Yes, many parents are glad when the children are only taken from their hands. But nothing can be more erroneous than such a view. The child is and always remains first and foremost the child of the parents. They are responsible for it at all times. That is why they must also help to supervise the education of the children during the entire school period.

Of course, they have to do this outside of school hours, mainly in and around the house. What the school strives for during school hours is to be continued here. Therefore it is necessary that the home is also familiar with the demands of the school.

But the duty of the home extends even further. Parents should see how their children are progressing in their education during school hours. Parents should ascertain how their child behaves towards the teacher during school hours, whether he willingly allows himself to be guided by him to do good, or whether he shows evil inclinations. The worst way for parents to get information about this is to ask their own or other children. But this happens very often. Distortions are then easily brought to light, and the parents will seldom get a truthful report. It is better for the parents to look carefully through the written testimonies, if any have been introduced. But the very best thing is to make direct inquiries of the teacher himself. This should be done much more frequently than is usually done. Many parents, during the whole time their children are at school, do not once inquire of the teacher whether he has any difficulty in educating them, and if so, what it is. If, on the other hand, parents ask the teacher themselves, they get a true picture of their child's behaviour, even inside the schoolroom. Of course, the teacher should not conceal or embellish anything out of consideration for the parents or out of human kindness, but should present the facts nakedly and clearly.

If parents find that their child is in some way causing the teacher difficulties in education, their help should begin immediately. With all seriousness they should reproach the child for its sins, speak to its conscience, and exhort it to amend. But even if the child willingly lets itself be guided and educated, an inquiry on the part of the parents with the teacher is only advantageous; they can then at least encourage it to remain on the good path.

And to continue. How beneficial and of what important influence on the child it would be if he saw and noticed that the parents stood by the teacher in the handling of Christian discipline! They should assist him with their parental authority even when an order of the teacher is not entirely agreeable to them personally.

If, furthermore, the teacher is compelled If the teacher is forced to complain about a child because he is causing him difficulties in his education, this is always unpleasant for the parents. But this should not tempt them to be unkind to him and to reproach him. They should not misunderstand his efforts, but should always bear in mind that he has the welfare of their child in mind, and especially in this case they should be helpful to him, so that grievances may be remedied and their child brought back on the right path. What very different fruits of education we would often see if the parents in such cases actively supported the teacher in the right way, and thus the home also did its duty fully in the work of youth education!

Thus, as the longer now explained, school and home should work together. That is the ideal that should be striven for. But how far we are from it! There are evils upon evils. There is sin on both sides. Of the school, or rather of the teacher, as the more knowledgeable part, it is reasonable to suppose that it happens less and less frequently. Nevertheless, we must confess that the teacher is also only a man, imperfect and fallible. And so in his procedure and in his method of education there will be many things that cannot stand up to criticism. All conscientious teachers openly admit this. Every righteous educator in our schools therefore always strives to become more and more perfect in this respect, so that nothing happens or is omitted on his part that can somehow hinder or be harmful to the proper education of the youth.

But it is also an undeniable fact that in many homes things are unfortunately not as they should be. There are so many problems in the home that are a great hindrance to the kind of education that the school is trying to provide. The number of homes in which the teacher always finds strong support in his faithful work is unfortunately not very large. That some parents neglect to educate their children from their earliest youth has already been mentioned. When the child then enters school, they may have many wishes concerning the treatment of their child, which the teacher cannot and must not take into account for good reasons. The principle that school and home must work hand in hand sounds very nice to them, and they agree with it, but the execution of it often leaves much, indeed everything, to be desired.

On the one hand, the child is not confronted at home with reproof and punishment where it is necessary, and on the other hand, he is not assisted with encouragement and encouragement where the purpose requires it. If the teacher is compelled to discipline the child severely in order to eradicate this or that bad habit in him, parents only too often have an attentive ear for the child's complaints, pity him, and stand by him. Neighbors and good friends will

They are told of the teacher's injustice to their child, and one usually finds a sympathetic response. That the teacher had to do what he did out of love, for the good of the child, is something they cannot make up. Often they go to the teacher in anger, reproach him, and even make all kinds of threats. When a child has first noticed that his parents are like this, it is usually the end of proper education.

Or the parents have other unjustified complaints. They may feel that other children are preferred to their child in school because their parents play a higher social or business role in the community. Other parents are not satisfied with the method and procedure of the teacher in teaching and discipline, but without getting to the bottom of the matter and finding out why he has to do it that way. But what is the use of adducing more? Which teacher, especially when he has been in office for a long time, would not know a song to sing about the evils and disagreements which many parents confront him with in his work of education and which are put in his way and thus hinder him in reaching his goal.

H. A. Schumacher.

(Conclusion follows.)

The two classrooms that were immediately put into use were soon overcrowded again; and this time many children had to do without Christian instruction because there were not enough teachers available. There was no other way out than to appoint a third teacher. Since the distribution of the various classes among our three teachers, we have now been able to establish the eighth grade, so that our children keep pace with those of their age in the free schools, although they have a larger workload to manage. Probably most of the children in our school live in the country and therefore have to travel more or less long distances every day, so that the dear angels of God have ample opportunity to pursue their favourite occupation, namely, to guard the children on their way to school (Ps. 91:11, 12; Matth. 18:10).

From the above it is evident that even the Christians of the western prairies (our congregation is not alone in this) have learned to appreciate the Christian church school and spare no expense in its interest. May the good Lord make Christians everywhere more and more aware of the fact that under

### **Bethlehem Parish School in Sylvan Grove, Kans.**

Our congregation at Sylvan Grove, Kans. is mentioned for the first time as a preaching place in the "Statistical Yearbook" of 1884. But even then the parents in this little group were anxious to bring up their children in discipline and admonition to the Lord. In spite of their poverty, they sent their children to school for several years in the next community, some twenty-five miles away, where families were willing to take them in.

Soon the little group organized itself into a congregation, erected a building that served as a church and school, and hired members of the congregation to teach their children. After some years a pastor was appointed who also took the trouble to hold school. The congregation, and with it the school, grew rather rapidly, however, so that a church was soon built and the former building was used for school purposes. Soon a teacher was appointed. After some years the old school building became too small, and the congregation built a new one with a confirmation room. After six years the number of pupils had grown so much that one teacher could no longer cope with the work and a second had to be appointed. The second teacher took care of the lower classes in the confirmation room, while the confirmation classes were held in the sacristy. This made a little more room for the school, but there still remained quite a number of school-age children in the parish who could not be accommodated. It therefore became an urgent necessity to build again. Thus in 1913 the building shown in the picture was erected, containing four large rooms, at a cost of \$10,000. The rooms are all of the same size, and each has a vestibule in which the children can leave their dinner kettles and skirts and hats. The



**Bethlehem Parish School at Sylvan Grove, Kans.**

of the many benefits he has bestowed upon us through the work of the Reformation, the Christian school is far from being the least! F. A. M.

### **About the Kansas District Assembly**

at Alma, Kans. from October 4 to 10, 1916.

Dear friend!

How abundantly God has blessed His work with you in the Northwest, especially in the last decades! I am sure you will be interested to know how the cause of our Lord is also growing in the Midwest. Our Kansas District recently had its synod in Alma, Kans. Let me tell you a little about that trip!

Peaceful and picturesque lies the little town of Alma on the wooded banks of Mill Creek, 35 miles west of Topeka. But if we had been allowed to take a quick look into the houses of our dear hosts, it would have become clear to everyone how much work and worry we had caused. No wonder, there were about 250 guests! The dear people have again given a fine example of Christian hospitality.

In diligent, energetic work the seven days of the Synod passed very quickly. The usual services were edifying. Our synodical choir diligently sang beautiful hymns. On Sunday, after the afternoon service, the Synod remembered one of its faithful officers of the District, First Vice Pres.



and Chairman of the Missionary Commission, the Rev. P. D. Müller, and celebrated his twenty-fifth anniversary in office.

The lectures were again led by Prof. Gräbner of Winfield; he completed the paper he had begun on "the struggle of the spirit against the flesh". You read last year's report with great interest. So you will certainly not want to miss ours this time.

Vice-President Speckhard encouraged us to continue to support our various teaching institutions and our extensive missionary work, so that we do not neglect to help in our local interests to pull in the large net of the whole Synod. We also heard a special report from Prof. Stöppelwerth about our Winfield College. Let me tell you, things are going well in Winfield. One is very happy about the now finished, well-built residential building.

Another special guest of the synod was Father Drewes of St. Louis, who came to encourage everyone to get to work on the Reformation jubilee collection. All certainly want to do this for God's glory, and urged by the need of the church.

Now something about the special work of our district. That this is not small, you can already see from the fact that in the last financial year ^47, 685. 52 passed through the hands of our treasurer Ölschlager. But you ask: What is the work that is most dear to you Christians there, for which you care and collect most diligently? It is the work in the Inner Mission. God has blessed it abundantly. It was only 55 years ago that our first Lutheran pastor came to Kansas. And how God's work has spread over the states of Kansas, Colorado, Oklahoma and New Mexico! Out of 44 missionaries, almost all were there, and they reported on their 145 mission churches.

That's when Colorado was first called out. In addition to 8 pastors serving independent churches, there are 11 workers in missionary service serving 42 stations. The report on Colorado was especially promising this time. There are plans to establish parochial schools in three or four places. Thus an official of the Synod reported from a visit to X., Colo. about, as follows: "We had well expected that the people would help a little to get a school going. But when we got there we met with a most pleasant surprise. How willing people were to make sacrifices! One, two, even five dollars a month were promised by individuals for the upkeep of the school."

The report on Kansas, made by 14 pastors on 28 churches, was favorable and gratifying.

The two missionaries from New Mexico who were present reported on 14 stations. An important decision was made for the good of the mission work in New Mexico. The small congregation in Albuquerque, which consists mostly of those who come to this healing climate for their health, and who often can earn little, will be helped as soon as possible in Christian compassion and helped to obtain a church home through a general petition.

Oklahoma was in its festive garb this time. It was, after all, celebrating its twenty-fifth church anniversary. This state was formerly a large Indian reservation. In 1889 Old Oklahoma, and in 1893 another part,

the Cherokee Strip, opened to settlement. It was in 1890 that Kauffeld made the first missionary trip to Oklahoma from Newton, Kans. He preached at Orlando, Guthrie and Okarche. At the latter place the first Lutheran congregation was formed, served by our first Lutheran pastor in the state, M. J. Von der Au. At the Oklahoma church also the promise was fulfilled, "God is with her within, therefore she will abide well. God help her early." 90 churches and preaching points with a combined 6000 souls are currently served there by 35 pastors. Three churches have teachers, one even two. So we have rejoiced with thanksgiving against God over and with Oklahoma.

Is it not a great mission field into which God has directed us? Many little preaching places, far apart from each other, are to be served. God help that all sowers not only always have good, pure seed and scatter it diligently and faithfully, but that they also always draw courage and perseverance from the right source!

But if you had been there, you would have noticed again with what sacrificial love and great patience "Father Kansas" tends the little trees on God's wide prairie. On the other hand, you would have heard from the report of the Mission Commission how the supported mission churches are making valiant efforts in their contributions. So God continue to bless his work in all places! Remember us in diligent intercession: "that the word of the Lord may run and be praised as it is with you. With heartfelt greetings

Your employee

P. Kretzschmar.

## To the ecclesiastical chronicle.

**Our congregation at Alma, Mo.** currently has 13 students at various teaching institutions in our synod. G.

**For the Jubilee Fund** (General Church Building Fund) a wealthy member has given P10,000 to our Chicago Synod, and another member, the same, H4000. A gift of P1000 is reported from Iowa, and from Benson, Ill, a bequest of P1875 for the same purpose. G.

**At Bronxville, N. Y., a congregation has now been planted,** and the pastor called was installed on October 8. This news is of interest to the whole Synod, because it has one of its preparatory institutions there. The "Witness and Gazette" reports: "At last has come to pass what has long been the desire of many who love the Lord Zion. Bronxville has its own pastor, and a faithful Lutheran congregation is in the making there. It is true that our Concordia has hitherto been parochialized in the congregation of our dear Father Sommer at Mount Vernon, and the students who could not spend Sunday in their home congregation went to church there; but the distance was still considerable, and it has proved advisable, nay necessary, to start a congregation in the immediate vicinity of our institution, that our students and professors, together with their families, and others whom God the Lord may yet bring, may have the full blessing of the preaching of the Word. The services of the Concordia congregation will be held in the auditorium of the institution until further notice.

will be held, preaching every Sunday morning first in German and then in English. Sunday school is to be held at 2 o'clock in the afternoon. A women's club has also already been started." E. P.

This year's Reformation feast has been celebrated in all parts of our Synod with a **large attendance**. In St. Louis, on the afternoon of November 5, one of the largest halls in the city was filled to capacity, and reports from other cities, where our congregations are represented by large numbers, indicate uplifting celebrations. In the city of New York our congregations held a festive service in the great Carnegie Hall. Everywhere the speakers pointed out the task of our church to use the occasion of the Jubilee Year to communicate the noble treasure of pure doctrine which our church possesses to those who are still distant from the gospel, but who have now become aware of our church through the quadricentennial celebration. The jubilee year has been introduced in a worthy manner. Only one report has reached us which is an exception in this respect. While our New York congregations were holding their festive service, a meeting was held in a Y. M. C. A... in the same large city, a celebration was held which was also arranged by Lutherans, but at which Lutherans as well as Lutheranism were greatly overshadowed. The principal speaker was a certain Dr. Claxton, a non-Lutheran, who at present holds the office of Commissioner of Education. Claxton stated, among other things, that he was pleased to be told that the Reformation anniversary was to be celebrated not in a "controversial spirit" but "for the good of humanity." Claxton thus erred threefold, first, in failing to recognize that everything that has ever been done for the good of humanity has been won precisely through struggles; second, that without addressing the contrasts in doctrine, one cannot portray the Reformation in its meaning; and finally, that there are a million and a half Lutherans who do not profess the non-controversial program. Claxton, in the further course of his speech, judged that the Bible ought to be read in the public schools—a proposition which we, as citizens who have the right notion of the separation of church and state, will not subscribe to. And in conclusion he gave his word to an education in which the school should form only the mind, and not the heart and character. So the man has no idea of the thought that underlies our parochial school system. A Presbyterian clergyman also made a speech. He referred quite, Calvinistically to "the sovereignty of God" as the main idea of the Reformation, and urged, again quite in the spirit of Calvin and Zwingli, that "we" must make God the "center of civilization" in order to enforce world peace and introduce other reforms. Another prominent gentleman, Judge Fawcett, read a passage of Scripture. All the clergy of New York were invited, and many sectarian preachers were present. You could see there how the Lutheran Church does not celebrate the Reformation anniversary.

**According to a report in the *Presbyterian*, the same imtüsran** Loist<sup>4</sup>, who is in charge of this celebration at the Bedford Y. M. C. A., has on her list of speakers a number of liberal (unbelieving) theologians and the Mormon Apostle Smoot. The *Presbyterian* calls for a counter-movement, lest the Reformation anniversary be spoiled; and in this he is perfectly right. A Lutheran who still has some sense of dignified observance of the day celebrated to commemorate the great divine deed of the Reformation will, on reading this report, clutch his head and ask himself, "Where then will

this out?" Nor do we believe that the pastors of our synod who are on the membership list of the Lutheran Society had any inkling of where things were headed when they formed their society. Certainly the leadership at the Y. M. C. A. celebration was an official who is just out of touch with our Synod; otherwise how could the committee have sent us the report of this unfortunate festivity for publication in the "Lutheran"! Precisely against such mishmash enough has been warned in the "Lutheraner". In any case, this first attempt to organize a celebration with non-Lutherans in which only the earthly blessings of the Reformation are to be discussed has proven that this is not possible. The Reformation was as certainly a divine deed as the miracle of Pentecost, and to refrain purely from religious matters in the commemoration of a divine deed (unionism was certainly not sought!) will always fail because every man must take his stand on the Reformation as on the Gospel. Even if we needed a Presbyterian to describe to us the blessings of the Reformation, it could not be done without the speaker's open opposition to Luther. Our brethren know this as well as the editors, but people who do not justify the confidence reposed in them have evidently been placed in charge of the business of the Lutheran Society. G.

**Something that certainly does not make us proud.** The *United Lutheran* brings a compilation of how much in various Lutheran synods the communicant member sacrifices on average a year for foreign missions. It has these figures: Norwegian Lutherans 58 cents, Danish Lutherans 55, United Synod of the South 36, General Synod 33, General Council 24, Ohio Synod 11, Synodical Conference 6 cents. Now there are many things to explain, but not to excuse the fact that our average giving is so low, provided, of course, that the figures are correct. It is well known that our church school, certainly the best missionary work there is, probably costs us more than all the other missionary work. Then we still have our main focus and spend our main effort on the inner mission. But this remains the case: we can and should still "become more complete" in the work of the Gentile mission, just as we do in our other activities. We are to do one thing and not leave the other. The *United Lutheran* makes with reference to the relatively high-ranking contributions of his Norwegians the remark, "That is twice as much as the average was ten years ago. So it's worth agitating." There has been a lack of agitation, that is, of energetic activity, in our country, in that the work of the mission has always been urged upon the hearts of Christians, and they have always been approached for gifts to the mission for Christ's sake. The percentage of contributions will increase among us if many agitate, especially the pastors and teachers, and the others do not resent it, but consider it a nullity that they agitate again and again, and if then finally - and so it should be - all agitate, work on themselves and on others for the furtherance of the mission. E. P.

**One tribute the "Lutheran" pays to our schools.** "While the public schools are being reopened, we desire to call attention to the fact that the Missouri Synod has not only a large number of common parochial schools, owned and administered by the congregations, but also a number of well-ordered high schools, and some excellent colleges. In passing, we will remark, that this branch of our church not only outranks all the other parts of the Lutheran Church, but also has a large number of schools.

rical Church, but also surpasses all other 'Protestants in the amount of young men he prepares for church service. To use the words of a frequently seen advertisement of a food: 'There's a reason'. " E. P.

**Men in the church.** People from other church communities often notice that there are almost as many men as women in our churches. In rural communities, the seating area of the church is usually divided up in such a way that one half is allocated to the men and the other half to the women. The number of men and women is pretty much the same. This is not so in all church congregations, but in most the women are the significantly predominant portion. The *Lutheran*, writes: "The Lutheran Church is less a church for women alone than any other communion in the country, if the Census of the United States is to be believed. The census gives the average percentage of male communicants of the Lutheran church in this country as 46. 1. Then comes the Reformed Church at 42. 9, the Baptists and Methodists at 38. 5, the Presbyterians at 37. 9, the Episcopalians at 35. 5, and the Congregationalists at 34. 1. Among the Lutherans the United Norwegian Church stands highest in this; the Iowa Synod, the Hauges Synod, and the Synodical Conference are not much behind it. The more thoroughly English church bodies stand most miserably in this respect. Here is food for thought." If we now reflect on the reasons for this phenomenon, then there are probably to be mentioned first of all the parochial school and confirmation classes, that is, the thorough religious instruction which the youth receive, and which still has an effect, then the preaching in the Lutheran church according to form and content, and the pastoral care. To a large extent, however, the question is certainly answered by the counter-question: Where are the men in other church communities who should be in the church and yet do not consider themselves to be? And in most cases the answer will be: in the lodge. The Lutheran church also keeps many men in the church by keeping them out of the lodge. E. P.

**The Methodists in the State of Illinois**, according to a report, have raised \$50,000 with the intention of erecting a building near the University of the State of Illinois for Methodist students. It is alleged that about one-fifth, or nearly 1,200, of the students of this university are Methodists, or at least inclined to that sect. This building is to serve that these young people may also be instructed in their religion and not be lost to their church.

(Wax. K.)

**The voice of reason.** The "Germania" brings the following: "In Canada a movement is under way to eliminate German instruction in all higher educational institutions in the Dominion. The Star, published in Toronto, writes very sensibly: 'The German language is no more responsible for Germany's conduct in this war than the shape of the imperial moustache. A crusade against the German language is a movement calculated to divert attention from highly important questions. Whether the German language should be taught in schools and universities is an educational question, dependent only on the consideration of educational results. It has not the least to do with patriotism. By ignoring the German language we do not in the least increase our strength in the struggle against Germany both on the battlefield and in the economic field. The suggestion that the German language

to ban German influence is simply childish. It is reminiscent of the logic of quarrelling schoolgirls: 'I'm not talking to you anymore.' The suggestion must necessarily give the impression that the seriousness and importance of the conflict in which we find ourselves are not properly appreciated. If we have an eternal enemy to look upon in Germany, we have all the more reason to understand German, as it furnishes us with the key to German plans. If Germany makes discoveries in chemistry and medicine, it would be the height of folly to say that we do not wish to exploit these discoveries. Of course we must take into account the hostile feeling created by the war, but that should not drive us into the arms of an eternal stupidity.' Perhaps some newspapers of the neutral United States will take notice of this article by a newspaper of Canada at war with Germany."

**Church and State.** Under this title the *Lutheran Herald of Decorah*, Iowa, the organ of the Norwegian Synod, brings the following remarks: The State of New Jersey has a school law which requires that five verses from the Bible shall be read every morning at the opening of school. These verses are to be taken from the Old Testament, no doubt to satisfy the Jews, who regard the New Testament, with the life of Christ, as poison. When will the American people come to understand the Abc of religious liberty and the importance of "complete" separation of church and state? Yet to the descendants of Calvin and Zwingli these principles have never been clearly set forth. For four hundred years they have held the same confused views on this subject, and this confusion, only more confused, was imported into our country from England. The English colonies planted the seed of the Inquisition on American soil, and made an attempt to make the people religious by legislative measures, by police power, by the use of restraining blocks, dipping stools, thumbscrews, and finally by assassination. That New Jersey law is a remnant of this mistaken conception of the duties of the State, and returns in a tempered. Way back to the old, time-barred system. Under the guise of piety, and religion, our religious liberty may be endangered on the part of the great majority from sheer ignorance. But what has surprised us most of all is that even some of our Lutheran church papers have not recognized the danger that lies in allowing our free schools to give religious instruction. Let the State protect life and property, and give the Church the liberty to assist the Christian home in the giving of religious instruction. The best help the State can now give is to allow the free school pupils time for religious instruction on the part of the Church.

- The says nothing about the parochial school in this connection. Through Bible reading -- that little religious nugget! -- makes some weak-minded people think that the parochial school is really quite unnecessary and superfluous. After all, the children in these free schools have only five verses a day from the Bible, from the Old Testament. To some this will seem quite sufficient, and so they will think much less than before of the church school. But the fact remains - not only that the church and not the state has to provide religious instruction, but also that the church, that is, the church in the broader sense of the word, including the Christian home of the church members, has to provide all religious instruction. And that includes the parochial school.

(Luth. Kchztg.)

## Obituaries.

IV Wilhelm Bode was born December 17, 1891 at Cleveland, O. He attended the parochial school of St. John's parish and was confirmed April 8, 1906 by IV I. H. Wesel for confirmation. In September of that year he entered Concordia College at Fort Wayne, where he was graduated in 1912, and then Concordia Seminary at St. Louis, where he was graduated in 1915. He accepted the call of St. Paul's parish at Red Hill, W. Va. and St. John's parish at Sand Hill, W. Va. and was ordained the second Sunday irr July, 1915, by I\*. Stolzenburg ordained and inducted. Exactly one year later he preached his last sermon. He fell ill with nervous fever and passed away July 26, at 2 o'clock in the morning, believing in his Savior. He brought his age to 24 years, 7 months and 19 days. Notwithstanding his short ministry, he had won the love and confidence of his members, and it was with deep sorrow and many tears that they took leave of him. - On July 27, in the midst of his congregation at Red Hill, W. Va. the funeral services were held, IV O. F. Stolzenburg preaching in German on Matt. 17:8, and IV F. T. Schroeder in English on Luk. 11:2. The body was then conveyed to his home in Cleveland, accompanied by his relatives, IV Stolzenburg and a representative of both his churches. At his parents' home, IV Fr. Kleinhans preached a comforting sermon on Jer. 29, 11 to the sorrowful bereaved. IV Stolzenburg officiated at the graveside. - "Ask the Lord of the harvest to send laborers into his harvest!" Matth. 9, 38. F. T. S.

On August 18, a faithful, well aged servant of the Lord, Johannes Traugott Feiertag, died in Chicago, after having been struck by a stroke on July 2. After a short farewell service at the home on August 20, the body was conveyed to the church and laid out before the altar. On the following day the funeral service took place, in which IV F. P. Merbitz addressed his former co-worker at the "City Missionary" on 2 Tim. 4, 18 before a large congregation. The altar service was performed by the undersigned. At the grave, in the Konkordia churchyard, IV Ferd. Sievers officiated. - The deceased, son of Gottlieb Feiertag and Wilhelmine, née Grützmacher, was born in Berlin on February 21, 1837. He attended good schools in Germany and came to America as a student of theology in 1864. The following year he took his examination at St. Louis, and in August, 1865, was ordained and inducted by Father Wunder at Bainbridge, Mich. Here he served until 1868. for the next eleven years he was pastor of the parish at Aurora, Ill. In 1879 the congregation called him to Wolcottsville, N. Y., and in 1882 he answered the call of the congregation at Colehour, Ill, now the East Side of Chicago. For twenty-seven years he was active in blessing at this church, until sickness compelled him to resign his dear ministry, which became exceedingly difficult for him. For every one who knew him will bear testimony that he was a zealous and conscientious preacher, devoting his glorious gifts and powers entirely to his Lord. He comforted himself, however, during his retirement of nearly seven years, with the song of Rodigast, "Whatsoever God doeth is well done." He still occasionally helped his successor with larger communions. - Last year he and his wife celebrated their golden wedding anniversary surrounded by their eight living children and their families. Two sons and a son-in-law are serving the Church. - May his memory remain among us in blessing! Traugott Thieme.

On Aug. 31, shortly after midnight, died at the home of his son-in-law, IV Br. Gladosch of Town Harrison, Wis. Christian Reuschel. He was born at Gramschütz, Silesia, April 10, 1833. Until he was twenty years of age he was employed by his parents in the nursery. He then went to Lehn, Silesia, where he accepted a position in a clock factory. Here he became acquainted with an IV Strehle, who recognized in him a faithful Christian and advised him to serve the kingdom of God as a missionary in India. This induced him to enter the Berlin Mission Institute, where, however, he remained only one and a half years; for when the war with Austria broke out in 1866, he went into the field with them as a nurse and nursed mainly cholera patients. After the end of the war he entered the mission institute at Hermannsburg to be trained further for the mission in India. Since the need for preachers was very great in America at that time, he went here with 23 of his classmates and studied for another year at the seminary in St. Louis. At the expiration of that time he answered a call from the church at Logan, Can. For four years he served that congregation, and then followed a call from the congregation at Middleton, Can. which he served for five years. In 1882 he removed to Fox Point, Wis. and served the township there for twenty-one years, until he was obliged to resign his office on account of age. Of late his strength declined more and more, and shortness of breath increased, so that he had to spend his last days of life mostly sitting in a chair, until death relieved him of his suffering on August 31, at the age of 83 years, 4 months and 21 days. A funeral service was held at Harrison on Sept. 4, at which sermon was preached by IV Hinnenthal of Kaukauna, Wis. a longtime friend and fellow student of the deceased. The body was then taken to Fox Point, where the funeral was held at his old church, Sept. 5, with a large attendance, at which IV H. G. Schmidt of Milwaukee preached the sermon, and IV G. Präger delivered a short address. Then the tired body was laid to rest in the churchyard beside his wife, and there awaits the great day of resurrection. I. R.

"Remember your teachers who have told you the word of God; which end look to and follow their faith!" The Zion congregation in Cleveland, O., at the close of this year, especially remembers their dear teacher, F. M. F. Leutner, to whom the Father in heaven gave a blessed end April 28. Born at Allendorf, Hesse-Darmstadt, May 19, 1848, confirmed in St. Paul's parish at Baltimore, educated in the seminaries at Fort Wayne and Addison, Student Leutner came to succeed Cantor Brauer at the Ziousschulc at Cleveland in 1865, remained at the urgent request of the congregation, and ministered there in great blessing fifty years. He was a fcin gifted and industrious teacher and organist. In May last he was privileged to celebrate his golden jubilee of ministry. Soon after, an ailment presented itself which made further school keeping impossible for him. "Joyful in hope, patient in sorrow, persevering in prayer" he waited for the hour of deliverance from all evil. At his funeral, which took place with a large attendance on May 1, IV C. M. Zorn in the house, the undersigned in the church and at the grave. - May the Lord continue to provide our church with teachers and organists who, like Leutner, are capable and wait for their office with diligence and also with perseverance!

Theo. Schurdel.

## New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**American calendar for German Lutherans for the year 1917.** Concordia Publishing House, St. Louis, Mo.. 106 pages 5U X8U. Price: 11 Cts.

Our synodal calendar in the layout long familiar to all readers. The usual calendar material is followed by 26 pages of interesting reading material, then the lists of teaching institutions, boarding houses, hostels, information bureaus, children's friend societies, periodicals, and pastors' and teachers' lists of the Synodical Conference. This calendar is the most widely distributed publication of the Lutheran Church in America. G.

**FOUR HUNDRED YEARS.** Commemorative Essays on the Reformation of Dr. Martin Luther and Its Blessed Results. In the Year of the Four-Hundredth Anniversary of the Reformation. By Various Lutheran Writers. Edited by *Prof. W. H. T. Dau*, Concordia Publishing House, St. Louis, Mo. 1916. VIII and 320 pages, 5% X7%. Price, \$1.10.

Under the above title the English Jubilee pamphlet of our Synod announces itself. It is the product of the co-operation of twenty-six people, each of whom treats of a special section of the Reformation period, or of a special effect of the Reformation. The result is a book to which we wish the widest circulation in this jubilee year. A truly solid work has been accomplished here. The individual chapters are by no means different variations of the same eulogy on Luther and his work, but essays elaborated with great thoroughness on the most diverse subjects arising from the occasion of the book. That some episodes of Luther's life, especially the climaxes: Wittenberg 1517, Worms 1521, as well as the basic ideas of the Reformation, stand out more than once, goes without saying. But this is done in a way that in no way detracts from the enjoyment of the reading, but rather enhances it. If they are not variations of the same melody, *Four Hundred Years* can be compared to a festive composition, in which the most diverse tone formations, those of a renting kind, then lively, swinging ones that make the heart beat faster, then wistful ones, then again gently swelling ones that end in a bright jubilant tone, alternate with one another, but which are based on the same leitmotif: "Give thanks to the Lord, sacrifice your vows to the Most High! She is fallen, Babylon, the great city! The LORD has done great things for us, we rejoice!" The diversity of authorship also results in a diversity of style and expression that does not allow for fatigue in the reading. The rich content of the volume results from the following selection from the chapter headings: "Formation, Deformation, Reformation"; "Luther's Family"; "Luther and Erasmus"; "Luther at Marburg"; "The Open Bible"; "Luther and the Peasant War"; "Wittenberg in the Days of Luther"; "The Economic Teachings and Influence of Luther"; "Luther a Lover of Nature"; "Luther and the Classics"; "Tributes to Luther"; "Luther and the Constitution of the United States". (Note also that in this volume by no means the same material as in our German Jubilee Book "Unser Erbteil" has been treated; rather the two volumes complement each other). Moreover, this English volume in particular has a significance all its own. Here people from all the regions of our Synod speak of what is their heart's conviction; the authors dwell on the Atlantic and on the Silent Coast, and in all the intervening regions; but it is one sense and spirit that speaks from all these chapters. Is not this heart-lifting, considering the nameless confusion that prevails in other American church communities? Above all, here is the test - has the bilingualism of our synodal work, for instance, in the course of time revealed a difference of opinion between German and English workers? The answer is clear: as if with one mouth, our workers in German and in English confess the same truths in the same spirit, and there is not the slightest trace of a difference of opinion. Those who did not yet know it will know it when they have read this volume, that in spite of the change of language, which in many cases has already taken place, the unity of the confession among us has remained undimmed. Should we not rejoice? Yes, if it were not so, what a sad jubilation there should be among us! And again, if we consider that

these chapters were only transferred to the various authors in May of this year, the familiarity of the writers with Luther and Luther's writings also clearly emerges; they have obviously drawn from the full. We have not counted the quotations from Luther which are woven into this book, but their number must run into the hundreds; wherever we open the volume, Luther speaks to us in his own words. And to these are added innumerable quotations from the works of scholars, including secular scribes, with which the authors of these chapters, none of whom are actually historians, come up. Evidently, for years, Luther and his work have been studied diligently in silence. And so we believe that the purchasers of this book will get plenty out of their bill and will know the editor of the book, Prof. Dau, for heartfelt thanks that he has given this jubilee publication into the hands of the English-speaking part of our congregations. The question has recently been raised: Where would Luther stall if he could again awaken and visit the Lutheran Church of the twentieth century? The reader will find the answer to that question in *Four Hundred Years*. G.

**Commemorative Coin.** Official commemorative coin minted under provisions of the Central Committee for the Reformation Anniversary. Concordia Publishing House, St. Louis, Mo... Area diameter: 1 $\frac{1}{2}$  inches. Price of bronze coin: 50 cts, of silver: Hl. 50.

The subcommittee, which was commissioned by the synodal Central Committee to publish a commemorative coin for the anniversary of the Reformation, was instructed to spare neither effort nor expense in order to have a commemorative coin produced which would be worthy in every respect of a centenary celebration of the posting of the theses. The members of the subcommittee based their preliminary work on the collection of Luther medals and commemorative coins.



coins from Lutheran commemorations, which is the property of our Concordia Seminary. After the metal and size as well as the design of coins minted on similar occasions in previous centuries had been examined, and many proposals and plans for our coin had been discussed, and inquiries had been made through the General Agent Seuel as to the feasibility of the Committee's wishes, drawings and inscription were finally determined and the contract for the coin awarded. The above illustration of the finished medal probably gives a general idea of its appearance, but gives no idea of the beauty of the coinage and metal. The drawing was procured by Mr. Robert S. Schiesner, and the engraving by Mr. Wilh. G. Bock. These gentlemen are numbered among the most distinguished artists in the United States. The result of their work is a commemorative coin which bears comparison with the German, French and English Jubilee medals of 1817, 1821, 1717 and 1617. For the silver coin is taken coin-silver. It is a true gem and makes an excellent Christmas gift. This issue is shipped in a fine velvet-padded case. The bronze edition is sent in a padded cardboard box. It can be placed in this box in a convenient location - lectern, mantelpiece, etc. - and will inspire the admiration of all who see it, both because of the fine Luther profile and because of the fine metal. In spite of its low price, this bronze coin will also make a fine gift for the Christmas table. G.

## Synodal Report of the Lutheran Synod of Minnesota et al. St.

Proceedings of the 56th Assembly. Northwestern Publishing House, Milwaukee, Wis. 86 pp. 5 $\frac{1}{4}$  X8 $\frac{1}{2}$ . Price 10 Cts.

This report contains a presentation about the damages of our time. Interesting is the statistical report on the contributions of the individual parishes with an exact indication of the amount of the contribution for each fund. Attached is a parochial report. According to this the Minnesota Synod has 28,000 souls, 20,500 communicant members, and about 600 voting members. G.

**Wake up, all you Christians!** (Christmas.) For mixed choir by A. L. Wendt, 2719 8. Larlov Ave., OüieaZo, Ill. 7 pages 7x10 1/4 - Price: 20 cts, the dozen \$2.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

Organ prelude, choir, quartet, choir. Instead of the full choir, a women's or children's choir may also take a part. Trade "Tochter Zion, freue dich" and the chorale "Ich freue mich in dir" have been used. German and English text. Freshly written and easily performed. L. F.

**CONCORDIA MEDLEY No. 19.** Christmas Carols. Barthel & Duesenberg, 912-914 Pine St., St. Louis, Mo... Price: 60 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

It will be welcome to all who have a clear player piano, especially for the coming festive season, that the aforementioned firm has also added a collection of Christmas carols to the chorales and folk songs previously published. This new "88-Note Player Roll" contains: Tochter Zion, freue dich. Hosanna! Praise be to him who comes. Come, O ye faithful. Little children, come. O Merry Christmas. O Christmas tree. The Christmas tree is the most beautiful tree. Silent night. L.F.

At the beginning of this year we announced in a book announcement that Fr. Herzberger had created a text for a larger sound work to celebrate the anniversary of the Reformation: *At Eventide There Shall Be Light*. We can now add that several have been engaged in the setting of this text, that a cantata on it is almost completed in manuscript and will appear in print with German and English text as soon as possible. According to reports, others are also busy with choral pieces for the festival, which we will report on at the time. L. F.

## Introductions.

Introduced on behalf of the respective District Presidents:

On the 12th of Sun. n. Trin. the Rev. Th. D. Martens, at St. Luke's parish, Cumberland Tp. Wis. by the Rev. E. Plüdemann.

On the 17th of Sonnt, n. Trin.: Fr. Herb. Daib at Immanuelsgemeinde at Adell, Wis. assisted by Halboth, Gutekunst, Kanietz, and Heschke, by P. Edm. Hübner.

On the 19th of Sonnt, n. Trin.: P. W. A. Tisza in St. Paul's parish at Olive, Cal., assisted by Schmelzer and J. W. Tisza of P. J. Kogler. - P. F. Forster in Trinity Parish at Wausau, Wis. assisted by Böttcher and Rotermond by IN Geo. Schroedel. - P. H. Welch in St. Peter's parish at Dunkirk, N. P., and (in the afternoon) in Zion parish at Fredouia, N. P., assisted by P. Potrafkes of P. Jul. Walker.

On the 20th of Sunday, A.D.: Rev. F. W. Rätz at the Immanuel church at Reeseville, Wis. assisted by Rev. Jaus' of IN\*E. Schauer. - P. Geo. F. Schutes in the churches at and near Logan, O., by IN C. H. Weber.

On the 21st of Sonnt, n. Trin.: Bro. A. d. Behnke as assistant pastor of the Emmaus parish at St. Louis, Mo. assisted by Prof. W. H. T. Daus and Bro. King of Bro. Rich. Kretschmar. - P. Th. Gutknecht in the congregation at Nashua, Minn. and in the Immanuel congregation at Western, Minn. by P. W. Friedrich.

Introduced as teachers in parochial schools were:

On the 18th of Sonnt, n. Trin: Teacher L. Polished as teacher in the school of St. Paul's parish, near Brownstown, Ind. by P. F. More.

On the 21st of Sonnt, n. Trin: Teacher R. J. Schulz as teacher in the school of Zion parish at Hinsdale, Ill, by P. H. E. Güberr.

## Initiations.

Dedicated to the service of God were:

Churches: On the 17th of Sonnt, A.D.: The new church (36X50 feet) of the Immanuel congregation at Adell, Wis. Preachers: I\*IN Gutekunst and Heschke (English). The dedicatory prayer was said by Bro. Edm. Huebner. - On the 18th of Sonnt, n. Trin. the new church of St. Mark's parish at Ponkers, N. P. Preachers: K. Kretzmann, C. Schröder (both English) and A. v. Schlich.

The consecration was performed by Fr. O. Trinklein. - On 19 Sonnt, n. Trin.: The new church and school of the Tabor congregation at Detroit, Mich. (IN G. Nelson). Preacher: P. Hertwig.

Schools: On the 16th of Sonnt, n. Trin: The new school (60X65 feet) of the Zion church at Wausau, Wis. Preachers: H. Daib and I. Schliepsiek. The consecration was performed by Father G. Schröder.

n. Trin.: The new school (a gift of Mr. and Mrs. G. Gruener) of the congregation at Sioux City, Iowa. Preacher: Prof. W. Kohn, Runge, Jltten (English).

Organ: On the 19th of Sonnt, n. Trin. the new organ of Zion parish at North Esfingtou, Minn. (P. Herm. Kelm). Mission feast was also celebrated on the same day. Preachers: DD. Ahrens and J. Nauß. Collection: \$93. 29.

## Groundbreakings.

The foundation stone for the new school was laid:

On 17 Sonnt, n. Trin.: The Zion Church at Bay City, Mich. Preachers: I. Schinnerer and F. H. Brunn (English). P. Brunn full also drew the dedicatory act. - The Emanuel congregation at Aurora, Ill (P. K. J. Fricke). Preachers: DD. J. H. Rabe and Heinemann (English). - On the 19th of Sonnt, n. Trin. the Immanuel congregation at Minneapo lis, Minn. (P. E. G. Nachtsheim). Preachers: kk. Huchthausen and Chr. Anderson.

## Anniversary.

On the 20th of Sunday, A.D., the Immanuel congregation celebrated the 25th anniversary of the consecration of the church at Union Tp, Ind ("P. Karl E. Hoffman"). Preachers: Preuß and Hinz. >

## Conference displays.

The Southwest - Nebraska - Teachers' Confercnz will meet, w. G., Friday, December 1, at Grand Island, Nebr.

H. Hartmann.

The Guest Lake Shore - Special Conference will assemble, w. G., from the 4th (3 n. Li.) to the 6th of December, at Port Hope, Mich. Papers: Distinction Between the German and the English Languages: teacher Gugel. Self-study of the teacher: Teacher Bertram. Catechesis: "What is the Office of the Keys?" D. Rook. Use of the lot with the people of God: Father Berner. How far may a pastor take part in politics? P. Voss. How is the satiety and indifference so often manifested among Christians today to be controlled? Fr. Donner. Sermon: Fr. Donner (Fr. Lücke). Registration requested. R. Rook, Secr.

## To our synodical congregations.

To the north of the area of the city where the institutional buildings of our St. Paul's Gymnasium are located, our synod owns ten acres, separated from the buildings by a main road on which a tramway will be built in the foreseeable future. Now we have the opportunity, without further expense to the Synod, to obtain fifteen acres instead of the ten, which border immediately to the west of our buildings, on which the new building can then be erected in an extremely paffing location.

The General Board of Supervisors, the Local Board, the Faculty, the Minnesota District (after the congregational delegates had seen the situation on the occasion of the synodal meeting), the Middle District, and the Iowa District (at whose meetings the matter came up) unanimously find in favor of the matter. There now goes out, by resolution of the Minnesota district, to the townships of the remaining districts the call to vote whether the exchange should be made. Those municipalities which have not cast their votes within six weeks will be deemed to have voted in favor. F. Pfotenbauer,

Chicago, Ill, November 21, 1916. president of the General Synod.

## Notice.

The Board of Supervisors of Concordia College at St. Paul has elected P. E. G. Nachtsheim as its secretary. - In place of Teacher C. R. Marquardt, who has resigned from the district, I appoint Teacher W. I. Joseph a member of the school committee of our district.

R. Koehler, Minnesota District President.

**The pastors and congregations of the Texas district** will kindly take notice that the address of the district treasurer, Mr. G. R. Miertschins, is no longer Lexington, Tex. but Giddings, Tex.

G. Birkmann, President.

# Christmas presents.

The following selection from our publishing house and assortment can serve you well in choosing suitable Christmas gifts.  
Please address your order to: Dep't. L, Concordia Publishing House, St. Louis, Mo.

## Recommended children's and young adult literature for the Christmas table.

The following is only an extract from the large list of books compiled by the Commission for Children's and Youth Literature appointed by the General Synod. The full list of 414 titles - with German and English stories - will be sent free of charge on request. Enclosed remarks in small print contain the judgment of the Commission on the volume in question.

### To be noted!

The prices shown in this list are printed from our catalogue. Until further notice, all catalogue prices are subject to a surcharge of 10 percent, so please always add a tenth.

#### 1. for young people in more mature years.

Books for young men: f. Books for virgins:

- 11 Witnesses to the Faith in Reformation History. By D. Alcock. 174 pages 5X7<sup>4</sup> .....tz. 65  
Language a little high for American youth. Assumes knowledge of history.
- 11 Kane, the North Pole driver. 292 p. 524X8<sup>4</sup>tzl ..... 50  
Magnificently illustrated history of Kane's voyages in the Arctic Ocean.
- 11 Parson of Andouse, The. By H. Möwes. 159 p. 5X7tz ..... 25  
A historical narrative from the time of the Dragonades (persecution of the Huguenots). Language a little high.

#### 2. for young people aged sixteen and over.

Books for boys: f. Books for girls: 1.

- 11 Adoptive Grandmother, The. Eno Eman. 104 p. 5X7<sup>4</sup>tz ..... 50 1  
Reconciled. Tales for the young 27. 142 pp. 4X6- - tz . 20  
A very exciting tale from the fifteenth century. The action takes place in Alsace at the time of a war with France.
- 11 Selected Stories by Otilie Wildermuth. Vol. 1. 370 p. 6X8<sup>4</sup> ..... tzl.00
- 11 From my childhood. Margarete Lenk. 140 S. 5X7<sup>4</sup>tz ..... 60

Margarete Lenk's writings for young people are characterized by a wonderful melodiousness of language, never dulled freshness of presentation, original German depth of feeling and a perfect symmetry of style, which alone would be sufficient to classify these writings in the permanent stock of Christian literature for young people. The Youth Writings Commission of the Swiss Teachers' Association judges: "Marg. Lenk's books need no further recommendation. Simple, childlike piety is expressed in them quite naively, with natural matter-of-factness, because it is obviously a matter of the author's heart, indeed the love of life in which she breathes. With fine feeling she recognizes and understands the hearts of children, and in addition she has a strong, artistic creative power." The fact that so few of Lenk's stories are included in this second list is explained by the commission's endeavor to examine only those books whose value was not a foregone conclusion. - Aus meiner Kindheit" is a book for the more mature youth and for adults.

- 11 Belisar. Tales for the Young 20. 116 p. 6X4<sup>4</sup>tz ..... 20  
Traits from the life of the great commander as well as description of the transplantation of the silk manufacture to Europe. According to history and legend captivatingly told.
- 11 Beggar Singer, The. Margarete Lenk. 230 p. 7NX5<sup>4</sup>tz ..... 75  
The story punishes vanity and incites intimate love between siblings.
- 11 Pictures from the Holy Land. Presented by the editors of the "Evening School". 336 S. 524X8<sup>4</sup>tzl. .... 25
- 11 Leaves and bleeds. Presented by the editorial staff of the "Evening School". Seventeenth vol. 344 S. 524X8<sup>4</sup>tzl. .... 25
- 11 leaves and flowers. Presented by the editorial staff of the "Evening School". Eighteenth vol. 368 S. 524X8<sup>4</sup>tzl. .... 25
- 11 leaves and flowers. Presented by the editorial staff of the "Evening School". Nineteenth vol. 376 S. 524X8<sup>4</sup>tzl. .... 25
- 11 leaves and flowers. Presented by the Editors of the "Evening School". Twentieth vol. 376 S. 524X8<sup>4</sup>tzl ..... 25
- 11 Christian and Jew. Caspari. Narrative tales for the youth 25 and 26. 288 P. 6X4<sup>4</sup> ..... tz. 40  
Siege of Sigeth in the 16th century.

11 This and that and something else. By Herm. H. Zagel. Travel Pictures. From the days of youth. Stories. From Louisiana. Beach trist. 222 p. 52LX8<sup>4</sup>tzl.00

- 11 Three wishes. Margarete Lenk. 262 p. 74X5<sup>4</sup>tzl. .... 00  
Narrative of the Napoleonic Wars.

11 Rock Child, The. Tales for the young 5th 12l p. 4X6- -tz . 20  
'Also includes "The Two Treasures in the Forest."

- 11 Founding, The. Margarete Lenk. 296 p. 74 X4Utzl ..... 00  
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11 Fifteen Years in America. Margarete Lenk. 155 S. 5X714- -tz . 60 Gives a glimpse, in a most interesting way, of the circumstances of the times and of the domestic life of the first Missourian preaching families in St. Louis and surrounding towns. Walther, Stöckhardt, and Bünger appear.

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The fire of Hamburg in 1842. Language difficult in places.

- 11 siblings, The. Margarete Lenk. 166 p. 5X7<sup>4</sup>tz ..... 75
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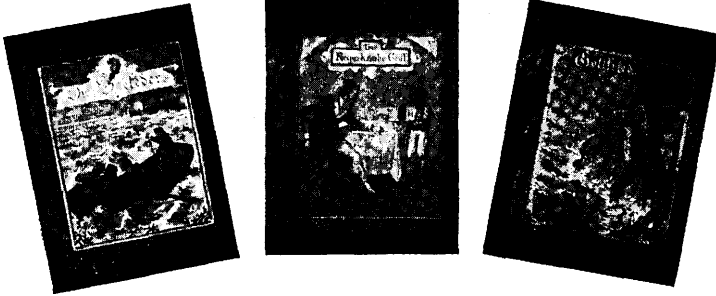
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|   | 40. The Magnificent Boy.                                  |



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84 of the most beautiful, most popular carols for Advent, Christmas and New Year for one or two voices with piano.

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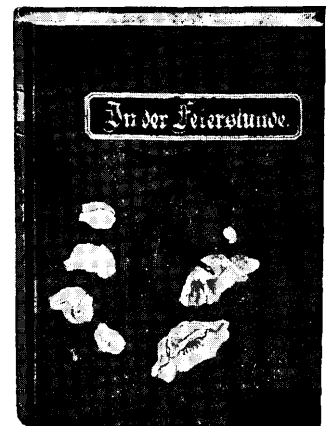
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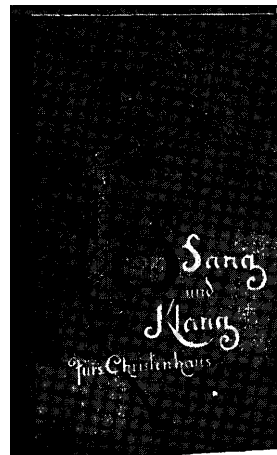
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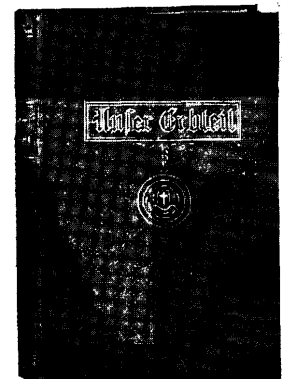
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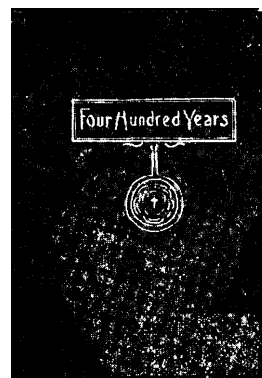


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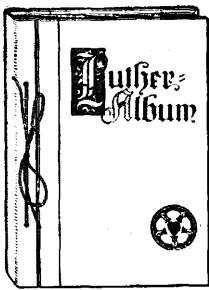
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## Luther album.

A precursor to the 400th anniversary of the posting of the 95 Theses on the Castle Church at Wittenberg on October 31, 1517 by D. Martin Luther. With the 24 pictures of the Luther Gallery painted by Wilhelm Weimar and a new portrait of D. Martin Luther by K. Astfalck. Presented to our Christian people by August Lange. In a pretty white binding with gold and title in colour print. Price: H1. 10.

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in very fine colour print after the excellent originals by R. Leinweber with biblical stories based on words of the Holy Scripture followed by songs and poems referring to the biblical stories.

Size: 7"X6" inches.

Price: Each issue 28 Cts.



The titles of the six different booklets are:

### Glory to God in the highest!

Content: The announcement of the birth of Jesus. The visit of Mary to Elizabeth. The birth of Jesus. The Adoration of the Shepherds. Presentation of Jesus in the Temple. On the Flight to Aeghpten. Rest on the run. The twelve year old Jesus in the temple.

### 2. do not be afraid, only believe!

Content: John the Baptist's sermon of repentance. The wedding at Cana. The raising of Jairi's little daughter. Peter's rich fishing trip. Jesus heals the sick. The raising of the young man at Nain. The feeding of the five thousand men. The raising of Lazarus.

### 3. blessed find, the retues Herzeus find!

Content: The baptism of Jesus. The temptation of Jesus. Jesus teaches in Nazareth. Jesus and the Samaritan woman. The Good Samaritan. The Prodigal Son. Jesus blesses the children. The interest penny.

### 4 Behold, your KSuig comes to you!

Content: The cleansing of the temple. Jesus and the sinner. The Transfiguration. Jesus with Mary and Martha. The Pharisee and the publican. The anointing in Bethany. Jesus weeping over Jerusalem. The Holy Communion.

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Content: Jesus in Gethsemane. The arrest of Jesus. Jesus before the high council. Peter's denial. The mocking of Jesus. Jesus before Pilate. Jesus carrying his cross. Jesus under the cross.

### Abide with us, O Lord!

Content: The crucified Saviour. The entombment of Jesus. The women at the tomb. Peter finds the tomb empty. Mary Magdalene "meets the Risen One. The unbelieving Thomas. The disciples at Emmaus. The ascension of Christ.

## Biblical picture book

(Bound.)

Above six booklets, in a pretty durable binding with picture on the front cover! H2.00.

(Also available in English).

## Wall calendar with Bible verses.

Size: 10"x10" inches.

Thirteen pages; finished with silk oak cord, ready to hang.

The flyleaf is adorned with a magnificent color print, titled: "Christmas Morning," by W. H. Low, the original of which is in the National Gallery at Washington, D. C. The calendar picture is a faithful imitation of the original painting, also as far as the color printing is concerned - a beautiful picture.

In addition, each of the twelve pages of the calendar is decorated with a work of art by a famous painter, reproduced in sepia colours (black and brown printing): Adoration of the Shepherds, Jesus blessing the little children, Jesus in the house Mary and Martha, Bergpre-sermon, Jesus in Gethsemane, institution of the Lord's Supper, "He is risen," etc.

For each day of the year a Bible verse has been chosen from which the Christian can draw teaching, exhortation and comfort.

A puffing Christmas and New Year's or even birthday gift; also very appropriate in the meeting rooms of our women's, maidens' and young men's clubs.

(German and English available.)

Price: 25 Cts. postage paid.

## Jubilee Souvenir Coin.

P

r  
i

The execution is in very high relief, and the chiseling of the features is a masterpiece of one of the foremost designers and engravers of this country, Mr. William G. Bock, an artist who has made a specialty of just this kind of work. Encircling the bust of Luther is the legend: "Martin Luther, October 31, 1517."

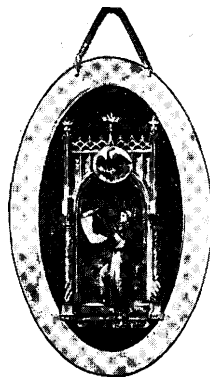


The reverse of the coin reproduces the well-known figure of the angel used in the head-piece of the LUTHERAN. This angel, illustrating Apocalypse 14, 6. 7, has come to be quite an identification mark of our Synod, and our committee has done well to embody this feature in our coin. The legend around the angel reads: "American Lutheran Celebration of the Quadricentennial of the Reformation. 1917." To the left, below the center, are the words: "Ein' feste Burg ist unser Gott."

## Luther medallion made of celluloid.

An oval medallion with the image of Luther posting the 95 theses on the castle church in Wittenberg, on a dark background with a pressed white frame, all made of celluloid. With eyelet for hanging.

Price: 10 Cts.



## L. P.R. bookmark.

A magnificent bookmark of genuine, finest silk in quite splendid execution. The opening line of the most glorious of all Reformation hymns: "Ein' feste Burg ist unser Gott", decorated by delicate single flowers, is embroidered in light blue, violet, rose red, green and white, and the text again framed by white embroidery - all of genuine silk. Both ends have short, fine silk fringe. The shade of colour is a rather happy one. Without any doubt this bookmark may be called a small work of art.

Size: 2^X7^ inches.

Price: 25 Cts.



## Abbreviation.

These delightfully decorated bookmarks are especially recommended as inserts in hymnals, bibles, prayer books, etc.

## Luther bookmark.

Genuine silk veined bookplate with the caption:

BIRTH OF THE REFORMATION, OCT.. 31, 1517.

The picture below the heading shows us D. Martin Luther, as he is about to post the world-famous 95 theses on the gate of the castle church in Wittenberg. Below the picture, almost the entire first verse of the chorale "Ein' feste Burg ist unser Gott" ("A Mighty Fortress is Our God"), famous throughout Christendom, which, as is well known, according to its words and melody, was written by Luther, is interwoven in both German and English, with the melody added. The whole is sealed by a facsimile of Luther's own handwritten signature together with his coat of arms.

No. 1. size: 2^X13 inches. Price: 50 Cts. net.

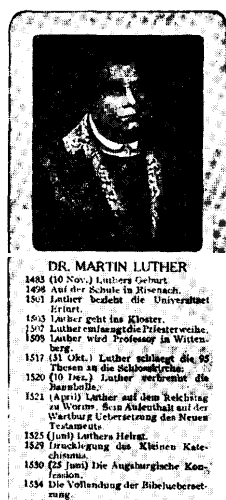
No. 2. size: 2X8^4 in. Price: 25 Cts. net.



## Celluloid Luther bookmark in larger size.

With German or English text.

Size: 2^X6 inch.



a. Luther's bust in fine color print, below the main events from his life with indication of the years and date.

b. Luther's Theses in color print with indication of the four main theses.

Price: Per piece 10 Cts.



## Luther bookmark made of celluloid.

A bookmark executed in beautiful colours with the picture "Luther's Nailing of the Theses", below the English text: "Luther Nailing the Ninety-five Theses on the Church-door" together with his coat of arms and the first verse of his famous Reformation hymn "Ein' feste Burg ist unser Gott" in five different languages.

Price: 10 Cts.

## Songs for 88 note player pianos.

Arranged by Barthel L. Düsenberg.

### Christmas Carols. (Concordia 41cd1c^ Xo. 19.)

Daughter of Zion, rejoice. Hosanna. Praise be to him who comes. Come, all ye faithful. Little children, come. O Merry Christmas. O Christmas tree. The Christmas tree is the most beautiful tree. Silent night. Price: 60 Cts.

### Church Hymns. (CHORAL MEDLEYS...)

Each role plays five or more chorales of the following content:

No. 1. All Glory Be to God on High (Allein Gott in der Höh' sei Ehr'). Auf, auf, mein Herz, mit Freuden (Awake, My Heart, with Gladness). Ein' feste Burg ist unser Gott (A Mighty Fortress Is Our God). Nun danket alle Gott (Now Thank We All Our God). O that I had a thousand tongues (O That I Had a Thousand Voices). Price: 50 Cts.

No. 2. Ah, abide with thy grace (Abide, O Dearest Jesus). Keep Us, O Lord, in Thy Word (Lord, Keep Us in Thy Word and Work). Now give thanks, all, and bring honor (How Precious Is The Book Divine). We all believe in one God (We All Believe in One True God). Soul Bridegroom (desn8. Le Onr Onide). Let me be thine and remain (Tot Llo 8e Hüne k'rever). Price: 45 Cts.

No. 3. (Passion.) O Lamb of God, innocent (O Lamb of God Most Holy). O head full of blood and wounds (O Leedinx Hoad and Wounded). A little lamb goes s-4. Oamb Ooes Onoomplainin^). Rejoice greatly, O my soul (desn8 Orueiüed ?O8868868). Dearest Jesu (Leloved ,lo8us, Wüat Oarv). Price: 65 Cts.

No. 4. (Easter.) Christ is risen (Üüri8t 18 Brisen). Up, out, my heart, with joy (-4.vako, Wv Ilonrt, >vitü O1adno88). The glorious' day has appeared (Tüo Olorion" Oa^ llatü Xo^v Xppoard). JESus, my confidence (, 7o8U8 Oürist. 41 v 8nrc Ookousoi. There is salvation come unto us (To 08 Valvation Xmv 18 Oomo). Price: 65 Cts.

No. 15. Harp, my soul. Sonimnmeine hands. At Lilies of those joys. Let me go. Where can the soul find the best

Friend. Closer, myGod . Price: 60Cts  
No. 16: Great God , we praise you  
Give thanks to the Lord. I

pray to the power of love. Oh, my Lord Jesu. Upwards. God is love. The grace of our Lord JESu Christ. Price: 50 Cts. ' Folk songs.

No. 17. Who wants to join the soldiers. With a hundred thousand votes. Dawn. Down there in the mill. I'm a happy wanderer. I have surrendered. The watch on the Rhine. Price: 60 Cts.

No. 18. When the swallows go home. I don't know what it means. Come, dear May. Last rose. Golden evening sun. Look at the sun. Tired I am, go to rest. Price: 55 Cts.



## Hanging map.

No. 1917.

A very pretty card in the form of a wall verse. At the top the well-known and very good picture: Luther with the open Bible, his right hand on his chest. This picture is followed by the opening line of the magnificent Lucherlied: "Ein' feste Burg ist unser Gott", embroidered on his white silk in rose red, violet and blue, decorated by small branches with immensely beautiful little flowers in dark red and rose red - all in the finest silk. Both the picture and the text are arranged by means of loose, specially prepared paper in such a way that both appear as if framed and will be very welcome as another new souvenir for the 1917 jubilee and will be a new ornament for every Lutheran home for quite some time.

May every Lutheran order this fine card and always be reminded that the faithful, almighty God ("und wenn die Welt voll Teufel wär") is our stronghold!

Size: 3'X12 inch.

Price: 30 Cts.

## Christmas postcards.

- No. 31V. P. 4 fine postcards in relief with splendidly decorated Christmas tree and lovely children, Christmas greeting and puffing Bible verses. Size: 314X514 inches. Per dozen ..... 20
- No. 8IV. P. 4 pretty postcards in relief with a bell rung by a boy, Christmas thorn ornament, greeting and biblical Christmas texts. Size: 314X514 inches. Per dozen. tz. 20
- No. 5007 IV. P. 12 embossed postcards with Winterland chests in delicate design, Christmas thorn and bells, and Bible verse or carol verse. Size: 514X314 inches. Per Settz ..... 25
- No. 5008 IV. P. 12 pretty postcards. Poinsettias with landscapes and wreaths of Christdorn, beautifully embossed, along with Christmas greeting and puffing Bible verse or carol verse. Size: 314X514 inches. Per Set ..... tz. 25
- No. 5009 IV. P. 12 beautifully embossed postcards with Winterland chests in gold border and Christ's thorn ornamentation and greeting and Bible verse or song verse. Size: 514X314 inches. Per Settz ..... 25
- No. 5010 IV. P. 12 Christmas postcards with embossed garlands of Christdorn, decorated by Christmas bells. In addition to the wish, each card contains a Bible verse or carol verse. Size: 314X514 inches. Per Settz ..... 25
- No. 50111V. P. 12 embossed postcards with winter wonderland chest, Christmas thorn and Christmas bells and greeting, Bible verse or carol verse. Size: 314X514 inches. Per Settz ..... 25
- No. 5012 IV. P. 12 beautifully embossed postcards with christmas thorn ornaments and wreaths with embossed center plates together with wish and Bible verse or song verse. Size: 314X514 inches. Per set..tz. 25

## Christmas and New Year postcards.

- No. 21V. N.P. 4 appealing postcards in relief with nice winter landscapes in an ornament, decorated by beautiful trees, and with greeting and biblical Christmas sayings. Size: 314X514 inches. Per dozen ..... 20
- No. 41V. X. P. 4 pleasing postcards in relief with small wintry landscapes and bells decorated by flowers or branches of holly. In addition to request, each card includes biblical Christmas text as well as carol verse. Size: 314X514 inches. Per dozen. tz. 20

- No. 5 IV. Al. P.4 graceful postcards in reliefsprelsung with wintry, lovely landscapes in an ornament, decorated by Christ's thorn and field flowers. Biblical Christmas texts with portions of carol verses join the wish. Size: 514X314 inches. Per dozen ..... tz. 20
- No. 7IV. X. P. 4 postcards in relief relief with winter landscapes decorated by Christmas thorns and bells, along with wishing and puffing Biblical sayings. Size: 314X514 inches. Per dozen. tz. 20
- No. 91V. N.P. 4 beautiful postcards in relief relief with its winter miniature country boxes, bells and Christ thorn. In addition to the wish, each card includes a Biblical Christmas text and a puffing carol verse. Size: 514X314 inches. Per dozen..... 20
- No. 905IV. X. P. 12 assorted, very pleasing postcards of wintry landscapes, decorated by beautiful flowers and Christmas thorn, tastefully arranged, together with "Merry Christmas and Blessed New Year", without Bible verse. Size: 514X314 inches. Per Settz ..... 15
- No. 5013IV. X. P. 12 embossed postcards with combined Christmas and New Year's greetings, decorated by winterland chests in delicate design and Christmas thorn and bells along with Bible verse or song verse. Size: 314X514 inches. Per Settz ..... 25
- No. 5014IV. N. P. 12 pretty postcards. Poinsettias with landscapes and wreaths of Christ's thorn, beautifully embossed, together with combined Christmas and New Year's greetings and puffing Bible verse or song verse. Size: 314X514 inches. Per Settz ..... 25
- No. 5015IV. P. 12 beautifully embossed postcards with Winterland chests in gold border and Christ thorn ornamentation and combined Christmas and New Year greeting and Bible verse or song verse. Size: 314X514 inches. Per Settz ..... 25
- No. 5016IV. X. P. 12 dainty postcards with embossed garlands of Christ's thorn, decorated by Christmas bells. Each card is inscribed with a combined Christmas and New Year's wish and Bible verse or carol verse. Size: 314X514 inches. Per Settz ..... 25
- No. 5017IV. N. P. 12 embossed postcards. Winterland chests with Christmas thorn and bells and combined Christmas and New Year greeting, Bible verse or carol verse. Size: 314X514 inches. Per set ..... tz. 25
- No. 5018IV. X. P. 12 beautifully embossed postcards with Christmas thorn ornaments and wreaths with embossed center shields along with combined Christmas and New Year's greeting, Bible verse or song verse. Size: 314X514 inches. Per Settz ..... 25

## New Year's postcards.

- No. 202P ..... 4 Finnish postcards in relief relief with miniature country
- The picture shows a horseshoe and branches of holly, together with a wish and an exquisite verse from the Bible. Size: 514X314 inches. Per dozen .. 20
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- No. 205 N. P. 4 most charming postcards in relief relief with a homelike dwelling place at winter time. Little birds and four-leaved clover decorate the whole in a pretty way. The wish is followed by a puffing Bible verse along with poetry. Size: 314X514 inches. Per dozen ..... 20
- No. 5019P ..... 12 beautifully embossed New Year postcards with Winterlandschas and Christ thorn ornaments along with a wish and Bible verse or hymn verse. Size: 314X514 inches. Per Settz ..... 25
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- No. 5021P ..... 12 New Year postcards with beautifully embossed bells and Floral embellishments along with wish and bible verse or song verse. Size: 314X514 inches. Per settz..... 25

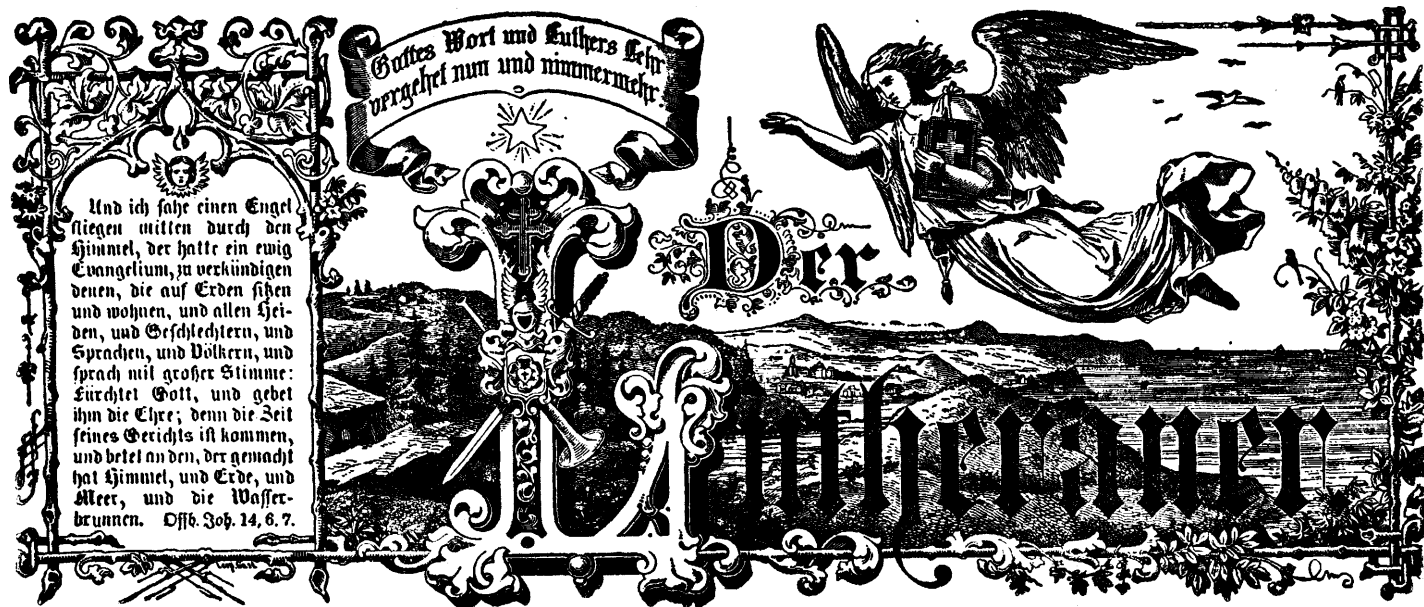
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Briefs containing business (orders, cancellations, monies, etc.) are at the address: Concordia lwbUsüiQK Lonss, dsLrson ^vs. L Lliaini 8t., 8t. lxniv, ülo. to be sent.

Those briefs containing notices for the paper (articles, advertisements, receipts, changes of address, etc.) are to be sent to the following address: "Qntdsrsncr," your ok l'rot. Dr. 6rasdnrs, 3618 Dsxas ^vs., 8t. Qonis, Llo. to be sent to the Editor.

In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editor no later than the Thursday morning before the Tuesday whose date the issue will bear.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Published biweekly. - \$1.00 per annum in advance.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 72. St. Louis, Mo. December 5, 1916.

No. 25.

### Wake up!

O Lord, teach me to number my days, That I may know the great value Of the time of grace which thou gavest, Which never, never returns! If unused it haste away, I am eternally lost.

Therefore I beseech you with all my heart, O Lord, make me watchful and faithful. In sins' distress and sorrows, Give true penitence and deep contrition, When I have missed an hour, No longer steadfast in the covenant of grace.

Let me avoid all such things, That I may not respect the time of grace, That nothing may enter my heart, By which the mind is only distracted, And soon creeps in through Satan's cunning. What is harmful to my soul.

Let me be vigilant, adorn the lamp, Earnest, believing with the Spirit's oil, And ever praying look out for thee, That when thou comest in splendid height I may exult: I am ready. Have tank, O Lord, for the time of grace!

Hermine De Merrés.

as Paul writes to the Corinthians: "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" The church is a holy temple in the Lord. It is filled by the HERRN Christ, who fills all in all, in a special way not only with his omnipresence, but also with his presence of grace, which is mediated through the Word, in which the Holy Spirit works and rules. The great Triune God, whom all heavens cannot contain, has a place, a throne on earth in the midst of the sinful children of men, and that is the congregation of the saints. Rightly we sing:

I have a little spiritual church built up in the heart of mine,  
Which is always stained with the blood of the Lamb of Jesus Christ.

In it dwells the holy Trinity, God the Father, the Son, and the Holy Ghost; That is the worthy guest of the soul, Who gives the heart rest and respite.

This little church is small, but because the three dwell in it, It is large enough and glorious, And God's royal seat.

And while the glory of the church is still hidden here on earth, it will be revealed on the Last Day, when the building is completed. Then all the world, including the angelic world, will be amazed at what a great and stately temple has become out of the small congregation gathered from poor sinners. The clarity and glory of the thrice Holy One will shine through the whole structure. Then it will be revealed before all eyes, "Behold, a tabernacle of God with men!"

The apostle closes his teaching by calling out to us: "Upon whom also ye are being built up for a dwelling place of God in the Spirit. Yes, we are not only to help in the building of the church, as many once helped Noah in the building of his house.

### Of the building of the Christian church.

#### 3. he groweth up into a holy temple in the LORD.

Paul says in our text: The church is "built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon which the whole building, being joined together, grows into a holy temple in the Lord." This is what the Church will one day be in a perfect measure. But it is essentially that even now, while it is still in the process of being built.

No, we are built into Christ, we belong to the living stones of this glorious temple, we are members of the holy Christian church, citizens with the saints and members of God's household. Let us always remember this dignity and glory, and then with joy and gladness, with courage and perseverance, we will do our ecclesiastical work in a godly manner, and be preserved from folly.

Now unto him that is able to do exceeding abundantly above all that we ask or understand, according to the power that worketh in us, to him be glory in the church which is in Christ JEsu for ever and ever. Amen. F. Pf.

### School and home in relation to each other in the work of youth education.

(Conclusion.)

In addition to all this, in many homes conditions still prevail which in and of themselves work against the school. In the school it is taught that the fear of God is the beginning of all wisdom; in the home the fear of the Lord has no place. The school urges willing and punctual obedience; in the home the spirit of opposition prevails. The school works to accustom the children to order; in the home there is more or less disorder. The school exhorts to mutual love and peaceableness; in the home quarrels and strife are often the order of the day. The school seeks to instill honesty and truth in the child; in the home dissimulation, dishonesty, and lies spread. The school endeavors to accustom the child to modesty and modesty; at home there is often room for impudence and crudeness. Perhaps, too, there is disparaging talk in the home about the school, the teacher, certain institutions, and the like, in the presence of the children, or even to the children themselves. In some cases, the children are virtually incited at home not to respect certain orders of the school or the teacher. Through such and similar evils, what the school strives to build up with great care is naturally torn down to a large extent or even completely.

There are many reasons why the right assistance is so often lacking at home. Some of them may be mentioned here. First we mention indifference. Parents often know quite well where and when they could help the teacher, but nothing serious happens. Often they may make a good resolution in this respect, or even an attempt to carry it out, but everything soon remains as it was.

Closely connected with this is a lack of interest on the part of parents in the prosperous spiritual development of their children. So many other things, especially material things, so occupy the parents, so completely captivate their interest, that they give little or almost no thought to the welfare of their children. The education of their children is therefore more or less a secondary matter to them, and as a result they lack effective assistance in this work, so

as the school endeavors to advocate. Often, too, one reason why the home does not fulfill its part of the duties in the work of educating youth is the convenience of the parents. They do not wish to be disturbed in certain, perhaps unnecessary, work, amusements, and social entertainments; they want to have their peace and quiet, and therefore give free rein to the education of their children, letting everything go as it pleases, when they could be doing incomparably better work on their children.

What can be done to remedy such evils as much as possible and to help establish the right understanding between school and home? I know of no other means than continued encouragement, admonition, and instruction of the parents in a properly evangelical manner. This can and should first be done by the pastor, as the pastor of the congregation, to whom above all the education of the youth should be close to his heart. He should often preach school sermons, emphasize to the people the importance of youth education, point out the necessity of a good relationship between school and home, and urgently exhort and encourage them to do everything possible so that school and home, parents and teachers, work together in heartfelt unity to achieve the common goal. But also in private pastoral care, and then usually most successfully, the pastor can touch many a sore point in the education of parents, speak to their conscience and try to induce them to fulfil their duties.

But the teacher, too, as already explained, should work faithfully on his part to promote and maintain unity of action between school and home.

But the school principals can also do some good work in this matter. They often know the parents better than pastors and teachers, are more familiar with them and can therefore speak more freely and openly with them. They are often also better acquainted with the home circumstances, know this and that weak point in the parents' education, and can therefore remedy many an evil of which perhaps the teacher knows nothing. If the school directors are not only such in name only, or perhaps only to hold an office, and if the welfare of the school as well as that of general youth education in general is close to their hearts, they will also take many steps in their own part, often quite quietly, that are conducive to a harmonious relationship between school and home.

H. A. Schumacher.

### The Preparatory Year.

That we Lutherans should use the year which will end with October 31, 1917, not only to acquaint our non-Lutheran fellow citizens with the significance of the Reformation, its great blessings for the church, for human society and for the state, but above all: to remind our own Lutheran Christian people of the goods which they possess as an inheritance of the Reformation above all other people, and of the duties which such primacy entails, has already been mentioned in the "Lutheran".

has been said many times. This was done following the recommendations of our Synod. In the future we want to report on how the recommendations of our synod, concerning the jubilee celebration and the preparations for it, have been received in our congregations.

In Brazil - to begin at the very southern end of our synodal territory - a number of congregations have already made a start with "Luther evenings". On these evenings, passages from Luther's writings are read, followed by lectures. In our congregation in Porto Alegre Prof. Kunstmann gives Luther lectures, which are supplemented by Prof. Wegehaupt with light pictures. The first Luther evening took place there on July 30.

Our congregations in New Orleans and vicinity have appointed a committee which has convened the following resolutions: To hold a congregational celebration on October 28, 1917; choral pieces by a children's choir and a mass choir, with the participation of an orchestra, are to elevate the celebration; the festive collections at the morning service and at the congregational celebration are to go to the church building fund; lectures on the Reformation are to be given and appropriate literature distributed from early January through Lent.

In Chicago a committee is working out plans for a large scale celebration. A Luther Memorial Society has also been formed and is considering plans to erect a bronze Luther memorial in front of the main building of our teachers' seminary in River Forest.

In Fort Wayne, the Pastoral and Teaching Conference has elected an Executive Committee consisting of three pastors, three teachers and three members of the congregation who have already developed a comprehensive program of work. This committee makes the following recommendations to the Central Committee in St. Louis for distribution to the congregations of our synod:

All the municipalities in a district appoint a local executive, which issues an invitation to a larger (preparatory) meeting. At this meeting a number of committees are then appointed: a celebration committee, a finance committee and a propaganda (publicity) committee, which then elect sub-committees among themselves. For example, the celebration committee would have to appoint a sub-committee to arrange the celebration itself, another for the school celebration, a third for music, another for preparations for a parade, and so on. The Finance Committee would have to appoint two sub-committees, one composed mainly of lay people, to secure the finances necessary for the preparations, especially for the distribution of tracts, and another to work for the greatest possible participation in the Jubilee collection and "especially to see to it that the literature of the Central Committee concerning this collection really reaches all the parishes and then every home". The Propaganda Committee would have the task of seeing to it that "no means, good in itself, is spurned which could serve to bring 'God's Word and Luther's teaching'^ more before the public," and that for this purpose a Lutheran News

The congregations would be responsible for setting up a service, arranging for lectures, and distributing Lutheran literature, tracts, and writings on a massive scale. The representatives of the congregations on all these committees and subcommittees would then work in the congregations to carry out these recommendations.

In the city of New York an Ansschutz of the congregations has been at work since the beginning of the year to make preparations for a worthy celebration. One of the largest halls on Manhattan will be rented for the mass meeting, which is planned for October 28, 1917 \*): Halls on Manhattan, and all congregations are requested to hold preparatory meetings and festivities in their own circles. At a meeting of representatives of 42 congregations on March 21, it was decided to appoint an administrative committee, a finance committee, a program committee, a music committee, a press committee, and a lecture and literature committee, the latter to work hand in hand with the Lutheran Publicity Bureau.

A series of lectures on the Reformation will be given at Hope Evangelical Lutheran Church at Milwaukee during the winter. The speakers are from the Wisconsin Synod, the Norwegian Synod, and our Synod. Thirteen lectures have been registered.

Note the request of the Central Committee elsewhere in our paper that notes on the preparations for the anniversary celebration be sent to the chairman of this committee. If the committee or the editors have to rely on newspaper reports or second-hand reports in various papers, it will only be possible to report incompletely, and inaccuracies will also occur. Only through the most complete possible reporting service directly to our Central Committee can the desire of many brethren that a public exchange of plans and thoughts take place through the columns of the "Lutheran" be taken into account.

### **On ecclesiastical decorum in the celebration of the holy sacraments in private houses.**

The place where the holy sacraments should be celebrated according to order is, of course, the church. It is much to be deplored that this is more and more forgotten. Home baptisms are multiplying in quite an unusual way. This should not be. But circumstances often arise which make it necessary for the holy sacraments to be celebrated in private homes. This often lacks the proper ecclesiastical decorum.

It seems to be forgotten that in such a case the private house becomes the church, where sacred acts ordained by the great God are performed in His name.

\*Our New Porter congregations did not hold a community celebration this year. The note to that effect in the last issue of the "Lutheran" was based on a newspaper report. While in other years our congregations in Greater New Park used to hold mass fires alternately in New Port and in Brooklyn, this year the usual joint celebration of the Reformation Feast in Carnegie Hall was omitted. .



Things therefore sometimes occur which disturb the devotion and offend Christian feeling. But this should not happen in a Christian house. For example, it is quite unseemly for men to sit in their shirtsleeves with a pipe in their mouths while a child is being baptized. And if the door to the kitchen or dining room is open, so that the clatter of dishes and the bubbling of food on the stove can be heard, the annoyance is doubly great.

When a baptism is to be performed in a Christian house, the room should, if at all possible, be clean and nicely decorated. On a small table covered with a clean white cloth and placed in the middle of the room, there is a clean bowl made of porcelain or glass with lukewarm clean water and next to it a clean cloth, such as a napkin or a small towel.

When everything is in order, the whole family gathers in the room with any friends who may be present. It is wrong to tell the children to go out and play during the holy action. It is the children who should be present. They should be made aware beforehand that the Triune God is present at Baptism, and they should be exhorted to be quite devout. A reminder of their own baptism will make a deep impression on the child's mind just on such an occasion. How is the child to learn how to behave at this sacred act if he is sent out to play while, say, a little brother or sister is being baptized? During the act of baptism all should behave decently and reverently and listen devoutly. It would be very desirable that before the baptismal ceremony, a few verses of a baptismal hymn be sung by those present. This would prepare the minds for the following sacred act. It is also beautiful if all present join in praying the Lord's Prayer aloud. It is not nice if after the baptism all kinds of witty remarks are made about any bad habits of the baptized person that may have occurred during the baptism.

One bad habit, which occurs not only in private homes, but even in the church, should be pointed out in particular. When the little children become restless at the baptism, one sometimes tries to calm them down by giving them a sugar lollipop in their mouths. It is quite unseemly and violates the ecclesiastical sense of propriety to put the sugar lollipop into the baptismal water in order to moisten it. In general, one should avoid everything at the baptism that could disturb the devotion. The crying of the child is by far not as disturbing as the anxious, hasty handling of the child. - When the child has been baptized, place it in the arms of the dear mother again with a suitable blessing and remove the baptismal water in a proper manner.

Communion to the Sick. If a sick person desires Holy Communion, his pastor should be informed immediately. Where possible, the sick person is washed, combed and dressed in clean clothes. The bed, as well as the whole sick room, is made up neatly and nicely. A small table, on which nothing else should stand, is covered with a clean white cloth and placed near the sick person.

bed. It is disgusting and offensive, and certainly does not show any special reverence for the "Lord's Supper," if the pastor has to place the sacred utensils on one corner of a table covered with a cloth stained with medicine and food, and on which lie bottles, apple peels, used spoons, scraps of food, and even pipes and tobacco. Especially in the case of the seriously ill, before the celebration of Holy Communion, the sick person should be given the opportunity to be alone for a moment with his pastor, since it may be the case that he wishes to confess something that should remain secret.

If the sacred act is to begin, the whole family should assemble as quietly as possible in the sick room and listen devoutly, standing. Every effort should be made to prevent the devotion of the dear sick person from being disturbed by excessive weeping and sobbing. It will often be very difficult to control oneself in such cases. But one should make an earnest attempt, with God's help, to preserve Christian calm, especially when one sees that the dear sick person himself is so quiet and devoted to God.

Such a communion of the sick at the bedside of a believing Christian is one of the most uplifting and edifying celebrations in our church life. If anywhere, it is in the celebration of the holy sacraments in our private homes that the word of the Lord applies: "Let everything be done honestly" - literally: decently, morally - "and orderly", 1 Cor. 14:40.

It goes without saying that circumstances may arise in which some of what has been said above cannot be carried out, for example, in the case of sudden serious illness or misfortune. But even in such cases one should see to it that ecclesiastical decency is preserved as much as possible.

J. A. F.

### Western District Assembly.

The Western District of our Synod assembled at the hospitable congregation of Mr. P. Friedrichs at St. Charles, Mo. from October 18 to 24, 1916. There were 315 synodical members present. Vice-President Hilgendorf preached the opening sermon, in which he showed, on the basis of 1 Cor. 1:23, 24, that the preaching of Christ crucified must also be and remain the summa of all our preaching. In his presidential address, President Bernthal dealt with the current efforts toward church unity, emphasizing that they must be guided by the words of Christ: "If you continue in my word, you are my true disciples," etc.

The lecture was given by D. Krauß, who described in a detailed and most interesting way "Luther's struggle with the Reformed", especially with the heavenly prophets, Karlstadt and Zwingli. We live in a time in which Luther is praised, but little understanding is shown for his doctrinal struggles, indeed, it is almost universally held that doctrinal disputes can only harm the church. But this is a great lack of understanding. It was precisely Luther's struggles, not only with the Papists, but also with the Reformed, that were of immense blessing to the Church. Through his doctrinal battles Luther has protected the Church from soul-destroying heresies.



and preserve the gospel pure and the sacraments unadulterated. The writings against the sacramenters are among the most glorious and useful that Luther wrote. In them he not only showed what the Church has in Holy Communion, but also brought to complete clarity and validity the doctrine of the person of Christ and the majesty of his human nature, as well as the doctrine of Holy Scripture and the all-important meaning of the words of Scripture as they read. As never before has the consoling truth been brought out in the sacramental controversies that Christ, the exalted Saviour, possesses divine attributes even as a man, and is omnipotent and omniscient as a man, and is present with us even as a man on earth, especially in the Holy Supper, where he miraculously gives us his body and blood to partake of verbally.

And as far as Holy Scripture is concerned, Luther had already received the truth in his battles against the Papists, that neither the Fathers nor the Pope nor the Councils, but Holy Scripture alone is the sole judge of what must be considered true or false, right or wrong, good or evil in the Church. And in his disputes with the sacramentarians, Luther victoriously brought this very thing to recognition and validity, that a clear word of Scripture must be understood as it reads, and must not be twisted and interpreted according to what human reason and human science hold to be true or false, possible or impossible. Karlstadt, Zwingli, and Calvin rejected the sense which the plain words give to the institution of the Lord's Supper, reinterpreted the words, and put their own reasoning thoughts into them. The one said that "is" here means "signifies"; the other that "my body" means "sign of my body. Luther, on the other hand, emphasized: "The clear word of Scripture decides the question; this word is too powerful; it is the word of the infallible God; it is a crime of majesty if one interprets and twists it; it must be believed as it reads; we must not allow ourselves to be misled in this simple faith in the clear word of God by all kinds of objections and incursions of rhyming reason. The word of Scripture, as it reads, is the only ground of our faith. He who lets himself be deprived of this word has lost his footing, and his faith becomes a human delusion. If the Church lets go the word of Scripture as it reads, as is the case at present with all those who deny the literal inspiration of Holy Scripture, she is like a ship that has lost compass, anchor, and rudder, and has become a plaything of the waves. Only then do we take up a storm-proof position, when we place ourselves, without all interpretation and contradiction, on the clear word of Scripture itself and on it alone, and not on human interpretations and interpretations of it. And no one has exemplified this better and more faithfully than D. Luther, and nowhere more decisively than in his fight against the devotees of the sacraments.

Also many useful lessons for us and our church work resulted from Luther's struggles with the heavenly prophets, Karlstadt and Zwingli, vividly described by D. Krauß. Everywhere it showed itself in these

Luther was not merely a reformer among many others, but the reformer, the reformer of the church set in motion by God Himself. While Karlstadt "reformed" at a stormy pace, Luther proceeded slowly, deliberately, and prudently. While Karlstadt demanded that the moment something became clear to him, all others must also have the same insight and act accordingly, Luther proceeded pedagogically and instructively. While Karlstadt raped the consciences, Luther sought to free them by calm, patient instruction. While Karlstadt struck with the club, even with physical force, Luther always used only the word and the sermon. While Karlstadt "reformed" from without by smashing the Papist environment, Luther attacked the cause from within by seeking to win hearts to the truth of the Gospel. From Luther we can learn how we, too, must go forward, wherever damage and evils are to be fought among us.

Luther was almost universally accused of unkindness, hard-heartedness, and stubbornness of will, especially in his fight against the Reformed and the enthusiasts. And it is true that Luther relentlessly stood up for divine truth. When Zwingli offered him a rotten peace at the expense of the truth, Luther, though he knew that he would therefore be called uncharitable, rejected the brother's outstretched hand with the words, "You have a different spirit from ours!" Divine truth was above all things to him, above everything in the world. The truth Luther confessed, but the truth in love. What moved his heart in all his teaching, confessing, and struggling was love, love for the poor souls he was so eager to save and make happy. Luther had just clearly recognized that the truth of the Gospel is the means, and indeed the only means, to the end of Christianity, namely, to make the sinner blessed. Luther's last thought, therefore, was not merely to proclaim the truth, but to win souls to the truth that makes all souls blessed. Since the days of the apostles, no one has stood up for divine truth more powerfully than Luther. And why? Because he wanted to save souls and at the same time knew that this could only happen through the gospel. Since the days of the apostles no one has stood up more decisively against false doctrine than Luther. And why? Because he knew that false teaching corrupts souls and leads to hell. "The truth in love" could be placed as a motto over all of Luther's struggles and writings. And it is good for us and our congregations if we take Luther as a model for our work in this piece as well!

Only one salutary lesson, which forced itself upon every synod member during the excellent descriptions of Luther's struggle with Karlstadt and Zwingli, should be pointed out here, namely, that the divisions in Christianity usually have their origin in the envy and ambition of their members, especially of the theologians. Luther did not push himself forward in the work of the Reformation. He only followed the call of his God, who placed him first on the scene. But when the people fell upon him and cheered him, and Luther's name was celebrated all over Europe, ambition stirred in Karlstadt, and his heart became

yellow of envy and resentment. Instead of joining Luther's entourage, he wanted to be something special, not with Luther, but beside him and above and against him. But this was only possible in such a way that Karlstadt contradicted Luther and fought the truth that Luther represented; ambition and envy made Karlstadt a sacrament-phobe. And the same can be proved with Zwingli, who likewise opposed Luther, because he wanted to be what God had not made him to be, but Luther. Ambition and envy are thus the ultimate causes why, immediately after the beginning of the Reformation, Protestantism was divided into two great camps. And how often has this been repeated in the history of the church, even here in America! Let this serve as a warning to us.

A lively and warm interest in the welfare and prosperity of our Synod and its manifold and great work was also shown in the negotiations concerning our coffers, missions, teaching and charitable institutions, etc. Concerning the Jubilee collection for 1917, it was decided that it should go into the General Church Building Fund. The most important decision, however, was that our district will apply to the next General Synod for a new building in Concordia, Mo. It was unanimously decided by the Synod that our district will offer the sum of \$30,000 to the General Synod at its Jubilee meeting in 1917 for a new building in Concordia. It is hoped that the full synodal report will soon be published; but those who desire a brief English or German report of the proceedings of the Western District may, while supplies last, obtain the English from P. A. H. Poppe and the German from P. W. Hallerberg. F. Bente.

## The Bethiana Parish School of Detroit, Mich.

As congregations are usually planted in our synod, namely by establishing a parochial school, so our Bethiana congregation was also established in 1886. Their small chapel was used as a school. But already in 1889 an extension had to be made and a second class established. When the two rooms of the chapel also became too small, the congregation purchased a plot of land (three building sites) facing the church and built one half of the brick school. In that same year, 1893, it became necessary to erect a third grade. Instruction for this class was given in the chapel. In 1910 the other half of the brick school was built, and now the third grade also moved into the beautiful new school. This school, which is shown in the picture, contains four beautiful classrooms and a spacious ground floor, in which, besides other necessary rooms, sinks and sanitary drinking apparatus, there is also a beautiful playroom and heating equipment. The fourth room is now used as a confirmation room. Between the school and the community hall there is a large playground covered with cement and shaded by several trees, which is also used by the children in good weather. The children ask for the shade

but not at all. The annual school festivals of the community are held in the schoolyard and in the hall.

We have had a female teacher for the third grade up to now, but the community has decided to appoint a male in her place; indeed, voices have now been raised in favor of starting a fourth grade. We want, if possible, the best school for our children. Hitherto the children have been prepared for the seventh grade; if we had a fourth teacher, the children from our school could readily enter the college. This is the wish of many; God grant that it may be fulfilled quite soon!



**Lutheran Bethanias School of Detroit, Mich.**

At present 161 children - 88 boys and 73 girls - attend our school. Religion and, of course, instruction in the German language is in German; in all other subjects, however, the English language is the medium of instruction. R. Smukal.

## To the ecclesiastical chronicle.

**The South Dakota District School Committee reported to** its district at its meeting: "In reviewing the school laws, it appeared that our school system would be served if our teacher training colleges were recognized and accredited by the state. As is well known, the state issues Life Diplomas, and it became clear that, in general, our teacher training colleges teach the same subjects as the standard state schools and should therefore also be entitled to issue such diplomas. Therefore the Teachers' Conference made a petition to the Synod to this effect. If our schools were accredited, they could no longer be unfairly accused of being inferior. As far as the curriculum is concerned, the South Dakota course of Study has been thoroughly reviewed, and it has been found that we can work quite well under it. Because of the subjects of religion and German, of course, it would have to be completed. Since the last Synod the school system in the district has improved externally, firstly by retaining all the schools we had at that time, and secondly by increasing the number of schools, with the appointment of a teacher to the school in Canastota and the employment of a teacher from the parish in Marion. The interest in our schools in the communities seems to be growing; we

live in the hope that more teachers will be hired in the near future." Upon this the printed synodical report says: "This report was adopted. Resolved to have a Course of Study published in the 'School Journal'." And then, "The Synod, on the recommendation of the School Committee, resolved to submit the following petition to the General Synod of 1917: 1. The School Committee of the District states that our schools and teachers are often accused of being inferior because our teachers do not hold a diploma recognized by the State. In order to rebut such unwarranted objections, we should help our teachers to obtain such a diploma, especially as we believe (after reviewing the relevant state laws in Nebraska and South Dakota) that this would be an easy thing to do. If, for example, the institution at Seward were accredited by the State of Nebraska, the diplomas issued there would also be recognized in our State. Therefore, we propose that teacher training colleges be accredited and recognized as normal schools by their respective states. 2. We recommend that the General Synod resolve that the institution at Seward may also colloquiate candidates for teaching degrees." E. P.

The Reformation Festival reminded us once again of the **German Bible** as one of the most delicious gifts of the Reformation. And the jubilee year that has now begun should remind us again and again of this gift and above all motivate us to use the German Bible diligently. That Luther has done an excellent piece of work in translating the Bible is generally known and acknowledged by friend and foe alike, and need not be further explained here and now. But for this very reason we want to keep the old, unadulterated Luther text and not accept the newfangled so-called "revised Bible", which changes the old Luther text in many places and often brings newfangled errors and falsehoods among the Christian people. A word of warning against such changed Bibles, as the "Lutheran" has often said, seems necessary again and again. Many German bookshops in our country sell these altered Luther Bibles, sometimes perhaps without knowing it, because it is not clearly stated on the title page that these editions do not contain the unadulterated Luther text. Confirmation students in our circles receive such altered Bibles as a gift at their confirmation, students of our institutions bring such Bibles with them when they come to our seminary in St. Louis. Recently we have seen a new Bible published by the Wartburg Publishing House in Chicago, the publishing house of the Iowa Synod. In the "Church Journal" of the Iowa Synod, this edition is displayed and recommended in the following words: "Wartburg Bibles with unaltered Luther text." The "Theological Time Sheets" of the Ohio Synod recommend this edition to all who "would still have the old, unaltered Luther text in their German Bible." And yet this statement is not correct. The "'Wartburg Bibles," while not having in the Old, strangely enough have in the New Testament the changes of the "revised Bible." We will cite only three well-known sayings. The word of the Sunday epistle: "Who fChristj himself offered up our sins in his body upon the wood," 1 Petr. 2, 24, is here thus changed and deteriorated: "Who himself laid up our sins." In the main saying, "We therefore hold that a man is justified without works of the law, through faith alone," Rom. 3:28, it is much more dull, "We therefore hold," etc. The catechism saying, "God is a Spirit," John 4:24, is rendered, "God is Spirit." We could give still more examples of how well-known Scripture words are changed, and also

show that in the "revised Bible" this is undoubtedly often done with a special intention. If even theologians have not recognized the real facts of the "Wartburg Bible," how easily will others be deceived and be sold an altered text instead of the genuine Luther text. We would therefore like to give the specific advice to all who want to buy a German Bible to insist that the Bible be obtained from our publishing house, and not to take a Bible whose title page does not say: Concordia Publishing House, St. Louis, Mo.

L. F.

"The **Boy Problem and Lutheranism.**" Before this the remark: by "boy problem" is meant the question of how to win boys and young men, and then men at all, to the church and keep them with it. Under the foregoing heading, the *Lutheran* says: "A writer in the *Lutheran Church Work and Observer* points out that Lutheran doctrine is more a doctrine for men, and is more likely to win and keep men than that of any Protestant community. After showing this in percentages, he shows by proof of figures, and finally by a certain example in one city, that there again the Lutherans stand best, who take it most strictly with doctrine. He says: The Missouri Synod surpasses the General Synod by 9. 3 for the past five years, although the city is more in keeping with the General Synod. The General Synod lagged behind, not because its boys were vicious, or even because the people at large were prejudiced against it, but in consequence of infidelity and indifference in doctrine. It does matter somewhat whether one is strictly Lutheran or not, and the work of our four churches in this city proves it. These congregations are very diverse, and precisely in the proportion in which they are serious about the Confession. Here, then, is a boy problem, and yet it is, after all, a question of fidelity to the Lutheran Confession. We may not like to hear it, and we may not like to believe it, but we certainly cannot deny the truth that has just been stated, that we are not successful in the work of our boys and young men in the same city, where we have the added advantage of being generally more favorably disposed, using the same ways and means by which our Missourian brother so outstrips us." - That God is worth faithfulness to his word, that the unabridged and un mutilated word of God, God's word, and Luther's doctrine, without abatement or accommodation to what people's ears itch for, is the power of God and has the promise to accomplish something, is self-evident. But we ourselves would scarcely have had the courage to set ourselves up as an example in that way; it would have been ill construed against us. We have these remarks to make on the subject. First: Would God that the conviction would break through even more in the General Synod that faithfulness to God's Word and the Lutheran confession is worthwhile! Secondly: Would that those among us would take this to heart, who often think that it would be wonderful what we could gain if we were a little less faithful to the Word of God and the Lutheran Confession in our teaching and practice! And thirdly: May God grant us the grace to always be diligent in adhering to God's Word and Luther's teachings, so that we may not blush at such praise when it is bestowed upon us! E. P.

The news from the **German Free Church** has almost completely failed during the last year. Two excerpts only from the journal of our brethren, the "Ev.-Luth. Freikirche", have reached us in a roundabout way. From one of them we see that one

of our pastors, H. Otten, died in a war hospital in the Balkans from an illness contracted in the service. His wife received telegraphic notice on September 9: "Your husband died suddenly here in the hospital today." The deceased, who was pastor of our Free Church congregation at Sottrum, enlisted as a military orderly about a year ago. During the last months he was employed in the transport of the sick and had to take care especially of the epidemic sick. Only a few weeks before his passing he had written that it was a special joy and refreshment to him to tell the poor dying and sick of their Saviour. Father Otten brought his age to about 42 years and leaves behind a widow and six children. His body was "buried solemnly and with all military honors" in the Balkans according to the report of the chief physician of the department concerned. G.

**The Presbyterian Church Building Fund** has loaned eight million dollars - H8,000,000 - to mission congregations in the last seventy-five years, helping ten thousand congregations in the United States, Portorico and Cuba, and Alaska to church property. For the purpose of building churches near State Universities and Presbyterian Colleges alone, this fund will expend H200,000 in the near future. G.

**Also a recommendation.** Now the election in our country is over. When everything was still in political ferment, one of the candidates sent us a personal letter in which he recommended himself. Underneath was his name and then a list of the lodges to which he belonged. This was his strongest recommendation; he was a Mason of the 32nd degree, Shriner, Knight of Pythias, Odd-Fellow, Elk, and member of various clubs - that is, not a free man, but tied down in all directions. Member of a church, I suppose, he was not. It is outrageous how the Lodge plays a part in the politics of our country and then also in our government. Many will remember what the Masons did to our former President Taft when they openly demanded a pardon of a high ranking criminal found guilty because of his membership in the Lodge. Men who have sold out to the Lodges and seek to capitalize on it are very inferior candidates for State office. We vote against such wherever we are given the choice. From a newspaper we learn that during the past year the Knights of Pythias in the State of Illinois have lost about 1000 members. The said paper discusses the causes of this phenomenon, as being the prevalence of the lodges, which is so great that a backlash must take place; then the increase of other interests, such as that of automobiles, convertibles, all sorts of sports, etc. All this may have its right. That newsletter, *The Lutheran Companion*, declares

then that, in his opinion, the number of those who recognize the deeper seriousness of life and thus turn away from the Lodge and its silliness is increasing. But it seems to us very doubtful whether this view has much foundation. The superficiality in our country is simply colossal, especially in religious matters. Of the deeper seriousness of which that paper thinks, we have seen nothing in particular lately, but much, very much of the opposite. It would be a good thing if the ever-growing bubble of the lodges would finally burst. (Luth. Kchztg.)

**An evil swarm spirit and seducer of the people gone.** On the 31st of October, died suddenly on a railroad train in Texas, a man whose name was very much before the public, and was usually so spelled: "Pastor Russell." He was

Sixty-four years old. His name and his unctuous face could be seen on almost every old fence and telegraph post in recent years. Many daily newspapers carried regular accounts of his activities, and also published his sermons. He seems, however, to have outlived the height of his fame.

At one time, in his sermons at the Academy of Music in Brooklyn a large following. The Watch Tower and Tract Society, which he founded, spread his heresies to almost all parts of America, and indeed the whole world. At one time he operated a Bible correspondence school in the Tabernacle building in Brooklyn, where about 200 people attended to the clerical and business work. In recent years a drama he wrote, "The Creation," was performed in convertible picture theaters everywhere. In 1911, when he was still at the height of his fame, 22, 838, 282 tracts, more than half a million of his six-volume work *Studies in the Scriptures*, and 221, 789 letters left the press at his institute. His chief work, the so-called *Studies in the Scriptures*, were sold at large in more than 4,000,000 copies. Everything that could cause a stir and attract attention, meetings, printing ink, words and pictures, all he knew how to press into his service. If only the man had spread the gospel of God with such effort! But he was a false prophet, to the extent that not much of Christian doctrine remained with him. Nor did he hold with any existing church fellowship, but was opposed by all as a transgressor of the gospel and a deceiver of the people. A few years ago he had his followers solemnly decree and publish to the world for the consolation of all the ungodly that there was no punishment in hell. So he preached. Only the good would be resurrected and become blessed; for the wicked there would be no resurrection and thus no eternal punishment, but everything would end with death; that was their punishment. Especially did he proclaim all manner of ravings concerning the last days of the world. And there he committed the folly of fixing the beginning of the millennial kingdom he proclaimed for the year 1914. But how disgraced the false prophet was when, instead of the millennial kingdom of peace, tranquillity and blessedness, the terrible world war broke out in that year, setting the whole world on fire! Since then, many have been misled by the "prophet," though many still have not. What one should not think possible - he has also beguiled here and there former Lutherans for his raptures. Well, Russell is dead, and that probably puts Russellism on its deathbed. If only all those who were beguiled by him would come to their senses and sober up from Satan's snare!

E. P.

## Obituaries.

"The harvest is great, but the labourers are few", this word of the Saviour is still true today. As often as we think of it, wistfulness wants to overtake us when we read again and again in the "Lutheran": "It has pleased the Lord above life and death to call away the pastor or the teacher of the congregation in N. N. by a blessed death." Several weeks ago there were already thirty such notices published in this volume of the "Lutheran." To those who have fallen asleep in the Lord their death is certainly a gain, but to us it is a loss. Let us therefore not omit the plea: "Lord, send forth laborers into your harvest!" - Such a labourer, who faithfully served his Saviour and was humble of heart and knew nothing to boast of but his weakness, was Fr August Senne.

He was born January 4, 1852, at Port Richmand, Staten Island, N. Y. He graduated from the high school at Fort Wayne, and in 1875 from the St. Louis Seminary. Called by the congregation at Ottawa, Ontario, Canada, to be their pastor, he was the first pastor of our synod in that great city. In 1881 he answered a call to Trinity congregation at Buffalo, N. Y. It was a large congregation he served, and heavy work was to be done. In all faithfulness he administered his office. An admirable capacity for labor and good health God had given him. He did not spare himself and was always at work. Not only did he perform the many labors of the church, but he was zealous in missionary work. When he came to Buffalo there were only two pastors of our synod here, now there are eleven; churches there were only two, now there are nine. While here he also served the Synod in various offices. He was a member of the Electoral College, first vice-president of the Lst. District, for eighteen years chairman of the Missionary Commission of that district, and visitor. In Buffalo he was chairman of the Missionary Society and a member of the board of directors of the Children's Friend and Hospice Society. He is now resting from his labors. He did not have a long sick bed. On September 3 he preached his last sermon. It was already becoming quite difficult for him. Also in the following weeks he was not compelled to stay in bed, but complained of tiredness and sleeplessness. The doctors diagnosed gallstones and declared that only an operation could possibly bring help. This was performed on October 9. It was in vain. He lived another week, and confessed to his fellow ministers, who all loved him, his faith in Him whom he had preached for more than forty-one years. In this faith he passed away on the afternoon of October 9, at the age of 64 years, 8 months, and 5 days. With how great a love the members of his congregation clung to him, they proved not only in his sickness, but also at his funeral. The spacious church could not hold the mourners. His friend of many years, Father J. Sieck, who worked with him in Buffalo for more than 33 years, preached the sermon in German based on Revelation 2:10: "Be thou faithful unto death, and I will give thee the crown of life." Fr. M. Walker spoke in English on Mark. 7, 37: "He hath made all things well." - Yea, the LORD hath made all things well, so confess we also, and beseech God for Christ's sake to help us to be faithful unto death, and then also to give us by grace the crown of life.

I. S.

The funeral service, which was held at Port Huron, Mich. on the 24th of October, with a large attendance, was one of praise to divine grace. In the sermons preached by Father F. Tresselt, Vice-President of the Michigan District, and Father H. C. F. Otte, all glory was given to God alone for all that one who had entered into blessed rest had done during his 27 years of ministry for the benefit of the flock under his command. - The deceased, Father Karl Friedrich Gotthold Müller, eldest son of Father J. F. Müller, emeritus, and his wife, Maria Margareta, was born September 10, 1865, at Lake Ridge, Mich. and baptized there. Confirmed at Amelith in 1878, he entered our high school at Fort Wayne in the fall of that year, and after completing the six years' course entered our seminary at St. Louis. He first served Zion church at Beaver, Mich. From here he also served Midland, Sanford and Mount Pleasant. Already here his love for the children was evident, in that, in spite of much missionary work, he soon opened a parochial school, and, as the appointment of a teacher was not to be thought of, he gave the

took over the daily teaching himself. He also taught school diligently and faithfully for sixteen years at St. Peter's Parish in Hemlock, Mich. where he was called in 1890. Besides this he still knew how to find time for missionary work in the surrounding area. And the Lord blessed his work, so that here a little church and there a little church came together, and soon he could no longer pull the net alone. On January 18, 1906, the same Trinity congregation in Port Huron, Mich. that now mourned and wept over him, was joyfully allowed to hear from his mouth the vow that he would henceforth proclaim to them, whose call he had recognized as divine, the dear Word of God in its full purity, according to the confessions of the Evangelical Lutheran Church. And the whole congregation ift witness that he did in all faithfulness what he promised at their altar. For over a year the deceased was tormented by exceedingly great pain due to a cancerous disease in his abdomen. Even an operation brought no relief. Saturday, October 21, came the eagerly desired deliverance. Shortly before noon, the Beloved fell asleep gently and quietly, after having enjoyed Holy Communion once more in the course of the morning. He brought his earthly pilgrimage to 51 years, 1 month and 11 days. - May his memory remain among us in blessing!

J. M. Gugel.

## New printed matter.

**Synodical reports of the Missouri Synod of the year 1916.** Concordia Publishing House, St. Louis, Mo. Michigan District. 84 pp. Price: 18 Cts. 4a. Oregon and Washington districts. 52 pp. Price: 11 Cts. 5. South Dakota district. 52 pages. Price: 11 Cts.

Again three beautiful synodal reports. The following were the doctrinal discussions: in No. 4: "The Holy Spirit and His Work" (speaker: Fr. J. Höneß); in No. 4 a: "Jesus Christ, our Saviour, according to John 1" (speaker: Fr. W. J. Janssen); in No. 5: "The Dwelling of the Holy Trinity in the Believers" (speaker: Prof. R. Pieper). The latter report contains a more detailed discussion of this subject, which is only touched upon in our other "Synodal Reports", with detailed "introductory remarks". Fr. W. J. Janssen took occasion from Joh. 1, 19-51 to also deal with missionary work (missionary workers, message, method). In the report of the Michigan District, the fourth thesis, dealing with the nature of the saving faith, is of special importance at present; next to it, the sixth and seventh. K.

**COLLECTION OF NEW ORGAN MUSIC.** By H. B. Proehl, 3616 pp. Wood St., Chicago, Ill. Vol. 1. 30 pages 9X12. Price: \$1.00; postage: 3 cts. To be obtained from Concordia Publishing House, St. Louis, Mo..

This booklet contains 14 numbers: 8 general preludes, 3 postludes, including one for funerals, 2 preludes on the melody "O du fröhliche" and "Vom Himmel hoch" and a "8okb Volunbar^". The preludes and the "Volunbar^" are more suitable for organ recitals, those on the two Christmas carols can be used quite well in church services, as can the postludes, of which the funeral postlude is appealingly choral ("Wer nur den lieben Gott läßt walten"; "Befiehl du deine Wege"; "Wer weiß, wie nahe mir mein Ende"), Christian songs ("Harre, meine Seele"; "So nimm dann meine Hände") and English melodies ("Rock of Ages"; "Jesus, Lover of My Soul"). - We take this opportunity to say a brief word from the ecclesiastical-liturgical point of view about preludes, interludes, and postludes. All such music in the service should be in the ecclesiastical style and correspond to the organ, have the right length of time or rather a shortness of time. Not everything that sounds good on the piano therefore also fits the organ, and the congregation is gathered in the house of God to sing and thus to praise God, and not to listen to an organ concert. The organ has exclusively a serving position in the service, it is at the service of the congregation gathered for worship and edification and may not claim independent significance. At the beginning of the service a longer organ prelude is entitled, a so-called entrance prelude;

but it must not be chosen arbitrarily, but should correspond to the time of the church year, the character of the day and feast. Preludes to the individual hymns, chorale preludes, should not be too long and should really introduce the chorale. Interludes, so-called interludes, are only justified in order to provide the singing congregation with the necessary resting points; they should therefore be quite short and naturally fit the chorale, and can very often be omitted altogether. Their omission, according to experience, enlivens the congregational singing, and why should such short and closely connected verses as in "Ach bleib mit deiner Gnade," "Erhalt uns, Herr, bei deinem Wort," "Wir glauben all' an einen Gott," etc., be broken up in an unattractive manner by the completely unnecessary and superfluous interludes? Postludes are outside of the service, and therefore allow a freer choice, but should also in some degree take into account the character of the ended service and the place. L. F.

Our publishing house announces the publication of  
**Christmas Sounds.** Christmas carols for one and more voices for church, school, and home by J. A. Tisza, teacher. The same English:  
*Christmas Cheer.* Unison and Part Songs for Use in Church, School, and Home, by J. A. Theiss. English text by Rev. F. W. Herzberger...

The above is a collection of 20 original hymns. The composer is known as a solid church musician through his interludes to our "Choralbücher" and through his other contributions to Lutheran music. The present collection of songs has proven itself in his own and other schools, and we believe that we have done a real service to the singing schools and Sunday schools by publishing these songs. They are childlike, both in text and melody, without sacrificing anything of dignity, either musically or in content. On 24 pages, the collection contains five songs for one voice, seven for two voices and eight for three voices. Accompaniment is provided for the one- and two-part songs. All songs - with one exception - have German and English lyrics. Price: 35 cts. postage free; the dozen tz3. 60 and postage.

## Introductions.

Introduced on behalf of the respective District Presidents:

On the 15th of Sunday, A.D.: Bro. Paul Fretthold at St. Mark's parish, North Tonawanda, N. P., assisted by PP. Öhlschläger, Albrecht and Kleist by P. C. Frankenstein.

On the 20th of Sun. a. Trin.: 44Fr. Hassenpflug in the missionary congregation at New York (207th St.), N. P., assisted by PP. Schönfeld, Pottberg, Sieker, Geo. Schmidt, Körber and Hecke! of 44 Wm. Cop.

On the 21st of Sonnt, n. Trin: F. Grunwald in St. John's parish at Fort Collins, Colo. by 14 J. G. Pflantz. - P. E. T. Heyne at St. Peter's parish at St. Paul, Minn. assisted by 17k. Knntz, Kohn and Randt by Prof. A. Schlüter.

Introduced as teachers in parochial schools were:

On the 13th of Sonnt, n. Trin.: Kand. Hermann Schmieding as teacher at the school of St. John's parish at Belford, N. Dak. by P. R. Hilgendorf.

On the 17th of Sonnt, n. Trin: teacher A. F. Albers as teacher in the parochial school at Lincolnville, Kans. of 14 M. Senne.

On the 21st of Sonnt, n. Trin. Teacher Wm. Ehlers as teacher at St. Mark's School, Trinity Parish, near Malcolm, Nebr. by P. F. Möller.

On the 22d of Sonnt, n. Trin.: Teacher Karl Wyßmann as teacher at the school of St. Paul's parish at Stover, Mo. by P. J. W. Lehr. - Teacher W. Bertram as teacher at the school of Immanuelsgemeinde at St. Clair, Mich. by 14 C. J. Krahnke.

## Initiations.

Dedicated to the service of God were:

Churches: On the 12th of Sonnt, A. D. Trin. the new church of the Trinity congregation at Fort Wayne, Ind. (Rev. G. W. F. Doege). Preachers: I. W. Miller, Wesel, Gausewitz (English), Pros. Wessel (English), Ph. Wambsgang and Blievernicht (English). - On 19 Sonnt, A.D.: The new church (34X54 feet; altar niche and tower) of Christ Church at Taylor, Tex. Preachers: G. Young and Fisher (English). The  
 The consecration prayer was said by Father W. E. Dube. - On 20 Sonnt, n. Trin.: The new

Church (36x64 feet; altar niche) of St. John's parish at Wheaton, Minn. Preachers: PP. Meichner, Klemp and Pros. C. Abbetmeyer (English). The consecration was performed by Rev. H. A. Fädtke. - On the 21st Sunday, n. Trin: The new church (24X36 feet) of the Immanuelsgemeinde at Cottonwood, Wis. Preachers: Brandt, Plüdemann and Th. D. Mar.

iens (English). Mary's also said the consecration prayer.

Schools: On 19 Sonnt, n. Trin.: The new school of the Zion congregation at Germantown, Nebr. preachers: Proff. Aug. Schülke, Father Reuter and Father Merz. The consecration was performed by Father T. Jöckel. - On the 20th Sunday, Trinity: The purchased school (30X40 feet) of St. John's Parish at Washburn, Ill. preacher: Prof. Fr. Streckfuß. The dedicatory prayer was offered by Rev. E. Düver. - The new school of St. Paul's parish at West Point, Nebr. (P. A. R. Cd. Lischläger). Preachers: P. Matuschka, Proff. G. Weller, and P. Reuter (English). - On the 21st Sunday, n. Trin.: The new school of St. Paul's parish in Readlyn, Iowa. Preachers: PP. Hockey and Schütz. The act of dedication was performed by Bro. Herm. Maas.

## Anniversaries.

Anniversary:

The 50th anniversary of the consecration of the church: On the 19th of Sonnt, n. Trin.: St. Trinity's parish at Detroit, Mich. (P. H. C. F. Otte). Preachers: kk. Hügli and Smukal. - The 40th Anniversary: On the 21st of Sonnt, n. Trin. the St. John's congregation at Elk River, Minn. (P. J. A. Schert). Preachers: PP. Fackler and Schmiede. - The 25th anniversary of the consecration of the church: on the 21st Sunday, n. Trin.: The Zion congregation at Chicago (Washington Heights Sta.), Ill (L. Ed. Tappenbeck). Preachers: Dir. W. C. Kohn and P. Neitzel. - The 25th Anniversary: On the afternoon of the 19th of Sonnt, n. Trin. the church of Christ at Taylor, Tex. (P. W. E. Dube). Preacher: Rev. Krämer. - On the 22nd Sunday, n. Trin.: The Zion church at Detroit, Minn. connected with the dedication of their new church (30x52 feet; steeple). Preachers: Metz, Grabarkewitz, and P. Noss. (English). The consecration prayer was spoken by C. Raase.

## Conference displays.

The Shawan 0 - Special Convention will assemble, w. G., Dec. 5 and 6, at P. Plaf's church at Hayes, Wis. Work to be done by Muller, Schilling, Huebner, Hesse. Confessional address, Bro. Schilling (Bro. Müller). Sermon: Bro. Frank (Bro. Selle). T. Fieß, Secr.

The pastoral conference of Lafayette and Saline counties will meet, w. G., on the 27th of December, at Higginsville, Mo. Work has been done by Proff. Bäpler and Arndt, and Bro. Bernthal.

I. T. Roschke, Secr.

The Seward Special Conference will meet, w. G., December 27 and 28 (noon to noon) at Seward, Nebr. Confessional address: Dir. Jesse (Rev. Klawitter). Sermon: Prof. Reuter (T5 F. W. Meyer). Sign up, please. O. Batz, Secr.

The Effingham - Special Conference will meet, w. G., on January 3 and 4, 1917 (two full days) at Father Hartmeister's parish at Altamont, Ill Works: Confession registration: Brockmann. Pastoral: Fr. Keller. Sheol and Hades: Fr. Schaaf. Hebr. 9: Fr. Herrmann. 1 Tim. 1: Pfotenbauer. Confessional: Fr. Graf (Fr. Brockmann). Sermon: Fr. Schwagmeyer (Fr. Beiderwieden). R. Herrmann, Secr.

The Eastern - Michigan Pastoral Conference will meet, w. G., on the 3rd (9 L. Ll., Nostril Time) and 4th of January, 1917, at n. Schwankovsky's church at North Detroit, Mich. Signing out or signing up, stating whether full quarters or table only is desired, should be in the hands of the local pastor by Christmas. From Detroit, take the Luëur out to Hamtramck, cross the railroad track, and then board the Nortü votroit eur (40-in. sorviee). W. F. lunke, Secr.

## Jubilee 1917.

Committees in various parts of our Synod engaged in preparations for the Reformation Jubilee are requested to send reports of their activities, especially including preparatory work (lecture courses, etc.), to the Chairman of the Central Committee, Fr. C. F. DreWes, 4108 Xuturul Bridge Hd., 8t. T-ouis, tNo., so that communication of these preparations and plans, for mutual stimulation, may be made in the Synodal bodies.

The Central Committee.



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No. 26.

### Immanuel.

Now praise with all the morning stars That earth and heaven  
echo! Who shall not learn to rejoice? God comes in human form. Now  
must the greatest of sinners succeed, Full of joy "God with us! God  
with us!"

We are now starry-eyed,  
Before us the angel choir bows, As God's own child rises from  
above Into these lower places.  
God has clothed us with golden pieces;  
What can we still be missing? What do we not need to succeed?

God once saw us lying in our blood,  
Faded the image's splendour, Saw our last strength fail; But now  
all is made good. Today we hear: The Son is born, purity acquired, sin  
lost!

If God is with us, then it must also be true,  
That we may be with God at all times, Here in the pilgrim's tent,  
And up in glory.  
Immanuel help us! This child will win, Wherever world, hell and flesh war  
against us.

The highest among David's heirs  
Rests in the borrowed crib;  
That is: No prince, no servant shall die, He who is man shall also  
be blessed!  
So come, too, all, sing joyful psalms In honor of the King, stored on  
stalks!

W. Schaller.

Child wrapped in swaddling clothes and lying in a manger." Now the  
angels can confidently go back to heaven. The people on earth have the  
child JEsu. In him they have enough. Let us look at this Christmas gift.

It is a child lying in the manger, a weak, tender little child. What is  
a child's life! The first breath of wind extinguishes the little light. How  
close together they are: The life of a child and the death of a child. Oh,  
what does that mean: the Son of God, a weak little child!

Yes, that fits us. We are and remain weak, frail human children,  
even when we grow older. Even when an aged old man dies, we still  
exclaim: "Human being, what has it been!" Our lives hang by a thread.  
Even strong men in their youthful fullness and virility can be knocked to  
the ground by a slight breeze. And now this tender child is placed in the  
arms of us weak human children. This is our comfort and support. This  
weak little child is the strong God. Whoever has and holds this little child  
is held and supported by God's power. These little hands rule the world,  
guarding our entrance and exit from now until eternity. A child is utterly  
powerless, helpless. A child needs guardians and caretakers. If others  
do not take care of him, he must die and perish. That is how low the Son  
of God humbled himself! He became a powerless child in need of help.  
His mother had to swaddle him in swaddling clothes and place him in  
the manger. His father had to protect him and flee to Egypt. The Eternal  
Father, who sustains, cares for and protects all creatures on earth, is a  
little child and needs the care, the protection of his parents. Holy  
incapacity! That is comfort for us incapable, helpless, needy human  
children.

Yet we are and remain children all our lives in fortune and intellect.  
Our best works are childish bungling, our wisest thoughts childish folly.  
We cannot counsel and help ourselves. God need only lead us once into  
trouble, and it will be seen that

### The Christmas Gift.

"Mary took her first son and wrapped him in swaddling clothes and laid  
him in a manger." This happens every day, that a mother gives birth to  
a child and wraps him in swaddling clothes. But what Mary did here was  
yet a unique story, the greatest ever. The angel's speech closes with  
this: "And this is for a sign, you will find the

our power and art is very short. We are as the children. If a hair is bent, laughter turns to weeping. A little trouble can spoil our mood, a little worry and sorrow can upset us. And now we who are miserable and helpless seek counsel and help from this child. He has taken our inability upon himself, and so we are advised and helped. In this helpless little child rests God's counsel, wisdom, and strength. When we, helpless and helpless, lay our helplessness on him, he will hasten to apply his power to our weakness.

Yes, this little child Jesus is dependent, in need of parents, stretching out his arms to his mother. And that is what it wants to mean: He needs people, he needs them. His loving has driven him down from heavenly bliss and glory. He did not want to be blessed and glorious without us. He longs for us. He stretches out his arms after men. He needs us, as it were, in his heaven. He wants to be praised and glorified there by saved sinners. O our accursed self-reliance! We think we can get by ourselves, are self-sufficient, need no one else. He needs us, and we should not need him for our salvation? He may not, he does not want to be blessed and glorious without us, and we want to carry our burden here on earth without him? Oh no, we want to confess it, we need him. He has entrusted himself to men, to the hands of men; let us entrust ourselves to him, to his arms of God.

See, this is how we are there for each other, he for us and we for him. This little child, this weak, helpless child in need of care and love, is the consolation of the poor, weak children of men, and indeed also of Christians. We are still weak and frail Christians. We are born again through Christ. Ah, but even this Christ in us is still a weak, tender little child, the new life a still so puny plant. But do not despair, this tender little child is the Christ child. As long as your soul clings to the child Jesus, it is safe.

And not only to the individual Christian soul, but also to the Christian congregation the little child has been placed in the womb. He entrusted himself to the congregation in word and sacrament. And when the church is distressed about its miserable lot in this world, about its weakness and powerlessness, when it again resembles the stable of Bethlehem, then this is a sign that the child Jesus has made his home in its midst. This child is with her, and therefore God is with her, and she will be well.

G. Stöckhardt, "Mercy for mercy".

### Our monument?)

We want to erect a monument - that is no secret, but known to all our congregations. Yes, even more! We ourselves have solemnly decided to do this in God's name, and every deputy has reported back home what great things we have done for the four hundredth anniversary of the commemoration.

\*) No. 6 of a series of articles currently appearing in our Atlantic District's paper, the "Zeugen und Anzeiger".

of the Reformation to the praise of God. There is no doubt that many congregations are already busy carrying out these resolutions. They are impelled to do so by gratitude for God's benefits. But if the monument is to have lasting value, then we, as wise builders, must give it a good foundation. If the foundation is lacking, then what we have built so beautifully will burst and may topple over night. Part of the foundation is that faithfulness to conviction is closely connected with gratitude.

Faithfulness! What a glorious, but also what a heavy word! How does our Savior exalt faithfulness! "What a great thing is a faithful and wise steward!" "Be thou faithful unto death, and I will give thee a crown of life." "O thou faithful and true servant . . . enter thou into the joy of thy Lord." Are you therefore a Lutheran because you are convinced that our Lutheran church sticks to God's pure, unadulterated Word in all matters of doctrine? Yes, really, you are convinced of that? Thank God for that! But now it also means to be true to one's convictions in what one does and does not do.

Be faithful in your conviction that the Bible is the Scripture given by the Holy Spirit, that is, the Word of God! If this certain truth, which we have regained through Luther's ministry, is firmly rooted in your soul, then you will not make ecclesiastical fellowship with all those Protestants who claim that the Bible contains God's Word, but also inaccuracies and errors. In so doing, they insult the majesty of God.

Be faithful in your conviction that this Word, inspired by God, is the sole and fully sufficient ground of our faith! This certain truth is the basis of the whole work of the Reformation. If you are a Bible Christian, you do not make ecclesiastical fellowship with all those Protestants who have discovered in their reason a new source of knowledge and proclaim new revelations. In doing so, they are rebelling against the authority of the Scriptures.

Be faithful in your conviction that through this word the Holy Spirit is working on your heart for your salvation. Through the law he brings you to the knowledge of sin, and through the gospel to faith in the Lord Jesus Christ. This certain consolation of Scripture Luther drew out of the jumble and rubble of the papacy and placed it on the lampstand. If this is your conviction, that God is the beginner and perfecter of faith, and that to Him alone all honor is due for your conversion to sonship with God, then you do not make ecclesiastical fellowship with all those Protestants who by their own reason or strength, or as a result of a so-called inner enlightenment, want to decide for themselves to believe in Jesus Christ. In doing so, they rob God of His glory and make themselves the saviors and the blessed.

Be faithful in your conviction that the holy sacraments are real means of grace through which God offers, appropriates, and seals to us the goods of salvation acquired from Christ. For the defense of this truth Luther unbendingly devoted all his strength. If you believe in your God with fidelity to your child, then you do not make any ecclesiastical mistakes.



Fellowship with all those Protestants who again protest against God's clear word and devalue the sacraments according to their nature, their use and their power and degrade them to an ecclesiastical ceremony. They are counterfeiters of the gold of our Lord's kingdom.

Yes, but who are "all those Protestants" who follow their reason instead of the Scriptures in this or that part of the doctrine, with whom we can therefore make no church fellowship? These are the Reformed sects, and - God be lamented! - also many who bear the name of Luther and call themselves Lutherans with lins.

Being faithful to conviction sometimes seems to be hard, uncaring and unloving. But it only seems that way! Hard, unfeeling and unloving are those who want to rob God of His glory and force us to participate in their sin. We would like to reach out our brotherly hand to all Protestants, especially to all those who call themselves Lutheran, and cultivate ecclesiastical fellowship with them, not only on the Reformation anniversary, but every Sunday, every day. God knows we are not lying. We are not separatists, but earnestly seek right unity in the Spirit. But they, "all those Protestants," put one obstacle after another in the way of such union, preaching gospel differently than we have received it. Do we remember to be pleasing to men? "If I were still pleasing men, I would not be Ehrsti's servant," says St. Paul. Therefore, let us remain faithful to God's Word, even if we have to stand alone.

But in purely civil terms we can celebrate the anniversary of the Reformation in community with "all those Protestants"! Yes, how? Should high-ranking politicians and such baiters or "drawing-cards", who do not care a jot about Luther's teachings, graciously pat us on the back and sprinkle incense on Father Luther and us "dv tüe Mrll"? Thank you for all such flattering speeches! Our Jubilee is not an election campaign. Shall sectarian pastors, dryly preaching about alcohol and women's suffrage, or shall lukewarm Lutherans, allotria with wholesome doctrine, give us a civic assembly in glowing colors highlighting Luther's services to the German language, to science, and to the economic welfare of the state? Thank you for the information!

No, if we want to hold civic meetings on the occasion of the Reformation anniversary, then, if our club rooms are too small, let us rent spacious halls, and then let us invite our fellow citizens - the more the better - to join us as our guests. And then, through the most capable and quick-witted men we have, who are of our faith and conviction, let us tell the assembled crowds why we are celebrating the Jubilee. Why are we celebrating? Not because Luther was a linguistic genius. Not because Luther's principles had such a clarifying and groundbreaking effect on the welfare of the people. Not because Luther had such a lasting influence on the development of all the sciences. Not because Luther - yes, but how? Is it permissible, then, in an assembly of citizens

Is it really true that the authors of the book do not go into these historical facts and try to substantiate them? Certainly one may do so. But we want to tell the assembled crowds that this is not why we are celebrating the anniversary of the Reformation. We have another:: We have another calling, which we carry with us as Christians and as citizens, and that is that we should proclaim the virtues of Him who called us from darkness to His marvelous light. We cannot divide ourselves in half and be Christians here and citizens there, as if our Christianity had nothing to do with our citizenship. No, we always wear our livery! Never, under no circumstances, not even in any civic meeting that we organize or in which we participate, may we conceal or deny the core of the truth to please people, but must make an open confession, faithful to our convictions. Let all the world know and experience it: We celebrate the anniversary of the Reformation solely because God, through Luther, has fully restored to us his Word: the Word which today is still suppressed by the Romans; the Word which today is everywhere pushed aside and reinterpreted by the sects; the Word which even by some Lutherans is not recognized as infallible truth in all pieces of doctrine. We want to put this fact where it belongs, namely in the foreground, and we want to illuminate it from all sides, for the sake of friend or foe.

Hold on, hold on, Zion, hold on to your faithfulness, Don't let yourself be found unfaithful! Come, the jewel is at hand! Come on, leave what's over there!

Zion, in the final battle and ostrich Hold out, hold out!

Thus, with heartfelt gratitude, combined with fidelity to our convictions, let us, as true and right Lutherans, prepare ourselves for the anniversary of the Reformation. In all preparations for the celebration and in all work for the monument which we want to consecrate to the dear God, let each of us agree with deep-rooted seriousness and with powerful firmness to the words which the straight, honest man of God Joshua once spoke to Sichern as his holy vow:

"But I and my house will serve the Lord!" A. v. Schlichten.

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### "Who's helping?"

A young man, a member of one of our churches, asks me to announce the following matter.

He sees that some of our pastors who have to resign because of old age or sickness do not have enough to live on. And he sees that pastors who should resign because of old age or sickness hesitate to do so because they would then lack the means to support themselves. Because he wants to show his gratitude for God's blessing bestowed upon him through action, he would like to establish a fund, from the proceeds of which help could be provided in said cases. He has through

I have sent in five hundred dollars to the General Treasurer, and will send in sums again and again, as and when God gives grace, for this fund. As this first submission, so shall all subsequent ones bear the name of "Who will help?" For he alone, because he does not belong to the rich people, cannot make the fund so large that it will be profitable. He hopes, however, that his example will inspire others to participate in this fund by contributing larger, smaller, or even very small sums.

The young man would like it to be understood that the fund he has planned and started is intended to be used to provide a grant in such cases where the sum provided from the existing provident fund is clearly insufficient.

He asks that this fund be given the name: **Grant Fund for Emeritus Pastors.** He strongly requests that the General Treasurer of our Synod establish and administer the fund, and that the respective St. Louis Theological Faculty take charge of the distribution of the monies received from this fund. He considers this to be the most central and appropriate in every respect.

"Who's helping?"

The young man said something to me which I will reproduce in my own words in the following.

The pastors emeritus are not only our brothers in Christ, but they have also been "stewards of God". Tit. 1, 7. And read Luk. 12, 42! Shall we now let them suffer hardship in their sick or old days? And we - what shall we keep ourselves for? It says 1 Pet. 4, 10. Read that! Yes, he for whom the "Who helps?" somehow echoes in his heart, let him take a quiet hour and read aloud to himself the two chapters 2 Cor. 8 and 9.

"Who's helping?"

God grant in grace that many may say, I help! C. M. Zorn.

The faculty of St. Louis Seminary gives its consent to the idea of its administering the income of the "Who Will Help?" fund for the purpose named; but for the present it will follow, where possible, the recommendations of competent support committees. G.

## Southern Illinois District Assembly.

The Southern Illinois District assembled at Belleville, Ill, from October 18 to 24. In the unanimous judgment of all present, this synodical meeting was one of the best we have been privileged to hold since the existence of the district. Probably every one pronounced that it had been a richly blessed meeting for him. So indeed it was. Already the well thought-out and clear synodal sermon of the General Praeses F. Pfotenhauer indicated that the good Lord would place His blessing on this assembly in a rich measure. On the basis of Apost. 1, 8 he spoke of the Christians as the witnesses of Jesus Christ in this world. He reminded us of the high privilege and the holy

Duty of all Christians to be true witnesses and confessors of JEsu Christ in this world.

This sermon of the General Praeses as well as the instructive synodal speech of the District President J. Kleinhans introduced the delicious lecture of Mr. D. F. Pieper. In a clear, simple and therefore edifying manner he spoke about the main doctrine of the Holy Scriptures, namely the doctrine of the reconciliation of man with God. The venerable doctor developed his doctrinal and comforting lecture from the following three sentences: "Man needs reconciliation with God, but cannot procure it himself. God, through Christ's vicarious satisfaction, has reconciled the whole human world to Himself. Man, in his turn, becomes a partaker of reconciliation with God when he believes the divine message of the reconciliation instituted by Christ."

All who were privileged to hear the paper delivered will agree that never was the main article of the Christian faith more instructive and edifying than at the meeting of the Southern Illinois District at Belleville. With true Reformation freshness was set forth the delicious doctrine of our reconciliation to God. O, how we Lutherans can rejoice that we still have this main doctrine of Scripture pure and loud! With what joy and thankfulness to the all-good God, therefore, should we celebrate the approaching four hundredth anniversary of the blessed Reformation! With what zeal should we work that this delicious doctrine of the reconciliation of man with God, which especially in our time is more or less denied by so many who want to be Christians, may be made known not only in our dear fatherland, but in the whole world! The venerable speaker has done with his discourse what the great Reformer of the Church once said of himself: "If I believe and say that faith alone in Christ alone does and determines everything, I overthrow the monkey business of all the world; they cannot stand that." (XI, 996.) By the "monkey game" D. Luther understands the false doctrine of man's self-reconciliation with God, namely, by his own doing and suffering. Would that all readers of these lines would procure and carefully read the report of the Southern Illinois District, which appeared in print at the time! No one will be able to do so without heartfelt thanksgiving to God.

As in other district synods of our synod, the General Praeses also presented his report for discussion in our district assembly. He especially pointed out the need in our synodal treasury, in our synodal building treasury and in our mission treasury. He did not lack heartfelt encouragement and pleas to fill these coffers before all others.

Among the various resolutions passed, these were the most important: to encourage the Hon. Synodical Conference to undertake the mission to China; to hold a worthy jubilee celebration of the blessed Reformation in the coming year, and to collect a large thank-offering; to have the Southern Illinois District incorporated by Praeses J. Kleinhans, P. E. Koch, and Mr. C. Seehausen; to send as delegates to the Synodical Conference PP. W. C. Behrens,

A. Fühler, Teacher W. A. Gutowski, and Mr. C. Seehausen; to express hearty thanks to the pastor and congregation at Belleville for hospitality shown, and to accept the kind invitation of the congregation at Collinsville to meet in their midst for two years.  
J. H. H.

### News from our missions.

**Inner Mission.** Montana. At the Montana District Conference assembled in October, the pastors and missionaries reported the details of their areas. It was shown that where five years ago there were only 7 pastors laboring in this state, there are now 26 pastors and missionaries ministering to the people by word and sacrament, and seeking to win souls for the kingdom of God. In the last three years the number of churches and preaching places has increased from 56 to 181, and the number of souls from 4226 to 7845. Considering that the population of the state has more than doubled in the same time by heavy immigration, there is no doubt that the Lord has opened a great vineyard for us to work here. Some pastors serve from ten to eleven churches and preaching places, and one pastor even seventeen. Another must travel over a distance of 250 miles to serve his area. Many of these trips are very arduous and must be made by wagon, as the railroad has not yet found its way through in many places. During the past year new churches have been erected at Hobson and Beach, and one each has been purchased at Hamilton and Miles City. The work is difficult and costly, but the blessing and increasing success are all the more encouraging. May the dear Christians continue to remember this delicious work in sacrificial love, that it may suffer no lack!  
M. C. K.

**Indian Mission.** As we look upon the blessed progress of our mission among the Stockbridge Indians in Wisconsin, we may say the kindly God has exercised his grace upon our Indian mission during the past year. This dear Christians will know with praise and thanksgiving to God from the following particulars.

Missionary Otis Lang has been in blessed service at the Mission since summer before last. Two services are held every Sunday at Red Springs, which are almost always well attended. In addition, preaching is also held at Morgan Siding, about six miles distant, and for some months past at Neopit, about ten miles distant. The organized congregation includes twenty voting members. Besides these, about twenty families and a number of single people keep to the church. The Indians are now all very poor, and can contribute but little to the support of the preaching ministry. We are, however, endeavoring to educate and guide them fairly in this respect also. Fine improvements have lately been made to the church, the expense of which has been paid by the congregation. We hope to be able to obtain regular contributions to the maintenance of the preaching ministry in the coming year.

Our main work is with the children. It is precisely this work that God has richly blessed this year.

In the person of the candidate Eugen Peetzke from Seward, Nebr. God has given us a dutiful, zealous mission teacher. In a short time the Indians have gained such great confidence in him that they have sent a goodly number of children to our school, which we had not counted on. At present 72 children attend our school. This school is a mixed one in every respect. There are big and small children; children who already knew something about religion and those who had not the slightest knowledge of God and Christianity; children who are already well advanced in worldly knowledge up to and through the eighth grade, and also those who are literally beginners in these subjects. The writer of these lines has been pleased to find that among these children are several who are of the Menominee tribe of Indians, all of whom, unless heathen, have hitherto belonged to the Roman Catholic Church. After several visits to the school, it became evident to the members of the Commission that one teacher could not possibly do the work on these many and varied children with the desired success, and that the time had come to establish a two-class school. We have therefore employed a teacher, who will take up her duties in the near future. Whoever, like the writer of these lines, has the opportunity to get to know these heathen children and to see with his own eyes how the Word of God works powerfully in their hearts and makes Christians out of them who praise God with the lovely prayers and songs that are in use among Lutheran Christians all over the world, will not be able to avoid giving thanks to God and praising His glorious name.

We also experienced God's special protection when we were struck by a smallpox epidemic in our institution a few weeks ago. Although sixteen children were ill, all of them recovered, and all the other children were saved from the terrible disease by grace.

As we have to accommodate all our school children in our institution, with only a few exceptions, space has become too tight. All the bed rooms are crowded with beds. The upper corridor must also serve as a bed room until we have set up two more bed rooms in the attic.

Dear Christians, give thanks to God and praise the name of his glory! Praise him for the blessings he has bestowed! Continue to carry our Indian mission on a praying heart! Ask God to lead many more of these blind heathens into his kingdom, and even into our church and school! Do not tire of supporting this mission with your charitable gifts! From the above you will see that we are especially in need of abundant gifts at this time. Although we are much more frugal in our Although we are managing our budget much more economically than in the past, our expenses will still be higher in these expensive times. In addition, we have an additional expenditure of about H600 for the salary of the second teacher and the furnishing of the necessary rooms. May the good Lord warm many hearts for the Indian mission in the coming festive season and make them willing to help so that the Saviour of sinners may also be known to these poor heathens!

H. Maack Jr.

## To the Ecclesiastical Chronicle.

**In our Synod great contributions to our church work are multiplying in a gratifying manner.** Thus, in October, \$1875 was registered to me. This sum is bequeathed to our Synod by will, and according to the wishes of the testator is to be paid to the General Church Building Fund as a Jubilee gift. Further, in the same month I received from Indiana P4000 with provision to distribute the money to funds of our Synod according to my best judgment. This month \$10,000 was sent me from Iowa. The kind donor writes that he had originally decided to give this sum to the Synod in his will, but then he changed his mind and decided to give the money to the Synod during his lifetime, on the occasion of his golden jubilee as a thank-offering for the many benefits and great blessings which the Lord had bestowed on him and his wife during their long married life. It says further in the letters: "There are so many coffers, and they are mostly empty. The main thing is to help those first by whom the most can be done for the kingdom of God. To advance the kingdom of God here on earth, money is needed, and the sooner it is given, the more can be directed." The person concludes by saying, "May this gift prove quite profitable for the advancement of the kingdom of God! This is my most ardent wish." - The above examples should stimulate other members of our Synod, who are blessed with earthly gifts, to likewise make large contributions to our church work and to help that preachers and teachers can be trained and sent out.

F. Pf.

The government in South Australia wants to **nationalize all mission stations.** At any rate, this refers to the lands connected with them. The "Church Messenger" reports: "It is the intention of the government in South Australia to take over all mission stations. They took over Port McLay and Port Pierce last year. The 9 government also wants our station. A few weeks ago the Chief Protector asked President Janzow under what conditions we would sell the station, which we have leased from the Government with the right to buy. After a commission appointed for this purpose had thoroughly considered this matter on all sides and consulted with an advocate, the Government was informed that we could not sell our mission station to the Government without the consent of the Synod. The Government now intend to pass a law giving them the right to reclaim our station from us for a public purpose, for compensation, of course. Should we lose our station, all money borrowed will, of course, be repaid at once, as the value of the station considerably exceeds the debt resting upon it. If the government takes over the station, not only our synod, but also other churches will be allowed to do missionary work there among the blacks. If we wish to have the exclusive right to continue missionary work there, it would be advisable for an association to be formed in our synod for the purpose of supplying our fellow black Christians with the bread and water of life." E. P.

**Like our appointed house parents for the mountain home in India,** the missionaries sent out by the Ohio Synod were also denied landing in India. They have now arrived back here in their homeland, and the "Kirchenzeitung" comments: "Thus, after a year's time, our

Brothers returned after coming as far as the door leading to India. All that men can do has been done to secure the entrance of the brethren. God alone knows why this has not been accomplished. He also knows how to make our sad experience serve us and His kingdom cause for the best. We are only to be still and wait while we pray unceasingly: "Thy kingdom come. Our Commission for Heathen Missions also, of necessity, refrains from sending new workers into the Mission until the troublesome war is over." E. P.

**The Baptists and Religious Liberty.** Under this heading the Baptist "Messenger" reports the following incident: "General Funston, the commander-in-chief of the Federal troops on the Mexican border and in Mexico, was approached by the Baptist representatives of the State of Texas for permission to allow Baptist preachers to preach to the soldiers in the camps. Upon this, General Funston gave notice that no objection was to be made to the granting of this permission, provided the preachers did not tell the soldiers that they were lost. The General further stated that he did not wish the feelings of the soldiers to be excited, and revivals to take place. In a letter to General Funston, D. Gambrell, the Baptist representative, wrote him that the condition he had laid down was an impossible one, that no Baptist could allow any human authority to dictate what he should preach. This letter General Funston left unanswered, but he defended his position in the public press. This matter has caused great indignation among Baptists in the State of Texas and throughout the South. General Funston's order remains unchanged that Baptists may preach to soldiers on condition that they say nothing to them of their being lost. No wonder the Southern Baptists are indignant at this. This is an unwarranted interference with the religious liberty guaranteed in the Constitution to the people of the United States. While the Baptists are barred by this condition from entering the field camps, the ritualistic churches, the Catholics and Episcopalians, are allowed entire liberty in the same. A situation has thus been created to which the Baptists of the land cannot be silent. They will not let this important matter rest thus. Not only in the interest of the Baptists, but in the interest of all denominations, a struggle will be waged against General Funston's ordinance. Congress will be asked to make a thorough investigation of religious matters in the army. The old struggle for complete religious freedom in our country, decided over a hundred years ago, has been renewed, and there will be no rest until the principle of religious freedom is recognized everywhere, including in the army. And in this struggle the Baptists will have the support of all evangelical denominations who, like them, hold to complete religious liberty for everyone."

**In his defense,** according to newspaper reports, **General Funston said**, among other things: "I told Colonel Barnmn to explain this to you: While services would be held in the camp in the usual manner by the chaplains and other preachers, and would be welcome, yet I could not give my consent to the holding of revivals, using the word in the sense in which it is usually understood, and so I had to understand it. I told Colonel Barnmn to explain to you why we could not tolerate a revival in camp, referring to the hideous occurrences at San Antonio of last winter as an example of how such a revival was wont to proceed, and because I also

I know from experience how such revivals, or protracted meetings, as they are called, are usually conducted. I further instructed Eolonel Barnum to tell you that I do not hold, and on the contrary reject the suspicion, that because a man wears the uniform of his country he is necessarily lost or inferior to other men; that I think there are many among those who remain at home who need protracted meetings more than the soldiers. Under the circumstances you may imagine my astonishment when I read your assertion that I said I would not allow the soldiers to be told they were lost. The only time the word 'lost' was used by me was in the context when I said I did not think a man was necessarily lost because he wore the soldier's coat. I say that frankly: I do not want to take upon myself the responsibility of having a series of revivals or protracted meetings held in this great camp. I take the word revival in its familiar meaning, that it denotes a series of meetings drawn out day and night indefinitely with loud exhortations. Singing and embrassing upon feeling."

- President Wilson has already been called upon to order an investigation as commander-in-chief, and a resolution has also been introduced in Congress asking for information in the matter. The matter is worthy of investigation. The freedom of religious practice must be preserved at all costs. And right preaching, gospel preaching, cannot be done without telling the people that they are lost and must remain eternally lost without the gospel. There is too much preaching in the camps and also outside the camps in such a way that people are neither told that they are lost, nor that they are saved, but at most such a general meaningless talk of outward morality. We are not yet so far advanced that the preaching of the Gospel, the Word of God, is forbidden, and it is only permitted, for instance, to let a herd of lodge-goats or very similar goats loose on the soldiers. On the other hand, we can imagine that revivals are conducted in such a way that mau keeps them away from the soldiers for disciplinary reasons; for an army of nothing but madly excited soldiers is not what the state wants. Of course, Festus should not want to determine what is meant by noses and insanity (Apost. 26, 24). In any case, a thorough investigation of the incident is called for.

E. P.

**Thomas E. Watson was acquitted in federal court of the** charge of sending indecent, filthy reading matter through the mail. Watson had published a paper in which he opposed the Catholic Church. To suppress his troublesome paper, the Romans charged him with the misbranding of the mail. To gag freedom of press and freedom of speech is not so easy in our country as some Romans would like. The Romans should be glad that they can buy so easily. If we are not mistaken, this had particularly caused the complaint that Watson was spreading indecent literature through the mail, that he had published the instructions for the Roman priest, the questions he has to present in the auricular confession. If the court had declared this to be indecent literature, a judgment, and not at all a favorable judgment, would at the same time have been pronounced upon the auricular confession, and would have come among the people. In the Middle Ages the paper and, if possible, the editor would have been burned at the stake. That is no longer possible. The narrowness of the wood is not the only reason for it. E. P.

**The English Church in Germany.** The Anglican Bishop for Northern and Central Europe, under the Bishop of London, publishes in the *Evening Standard* a review of the English Church in Germany, extolling with the expressions of highest praise the hospitable place which has been prepared for the English Church in Germany. Nowhere on the Continent, he says, has the English clergy been so undisturbed in their labours, and they have always found their stay in Germany the most beautiful, the most happy. "Now," continues the English clergyman, "everywhere in Germany, Berlin excepted, our churches are closed, and our chaplains have gone home. But we are thankful that our priest in Berlin has been allowed to remain at his post. He is able to say his three masses every Sunday without disturbance, and he is allowed to visit the English prisoners at Doeberitz and Ruhleben. He has also visited 39 other prison camps. It is only decent and just to state that our clergy, who had returned from Germany, expressed themselves with the greatest gratitude at the kindness and concession shown them in Germany by all classes. They even received money, and were treated in the best manner up to the last moment." (Deutscher Luth.)

## Obituary.

It pleased the Lord of the Church to transfer teacher Albert Karl Friedrich Kalf to the triumphant Church. He died July 28 in the confession of his Savior at the age of 28 years, 1 month and 9 days. In September, 1910, the deceased entered the school of the congregation of 4'. Totzkes at Philadelphia. But only a very short time, according to God's wonderful counsel, was he granted to remain in his dear school, where he had labored with all fidelity and skill. Already in March of the following year he returned home sick. Increasing weakness soon made him bedridden. Even the most careful care as well as a temporary stay in a sanatorium failed, until finally the Lord delivered him completely from his suffering. His end was exceedingly edifying. Confessing his Saviour, strengthened with His body and blood, he fell asleep gently and quietly, his face radiant with joy. On the following Sunday, July 30, his body was given Christian burial in the church burying ground at Meriden, Conn. with a large attendance. The undersigned spoke at his coffin on Rom. 8:17, 18.

S. F. Glaser.

## New printed matter.

All biichcr, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House. St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

**Synodical reports of the Missouri Synod of the year 1916.** Concordia Publishing House. St. Louis, Mo. z u. Wisconsin District. 64 pp. Price: 13 Cts.

This report, though quite normal in extent, actually includes three synodal reports in itself, the last common one and the two first ones of the district divided from now on. The doctrinal proceedings (speaker: P. F. H. Eggers) deal with the nature of the Reformation and elaborate beautifully: Faith is the only means by which man is made partaker of the forgiveness of sins: and every Christian can and ought to be assured in faith of the forgiveness of his sins, and therefore of blessedness. The division of the district, and the first resolutions of the church bodies, which were henceforth separated, form the remainder of the report.

K.

**Twenty-sixth Report of the Lutheran Synodical Conference of North America**, assembled at Toledo, O., August 16-21, 1916. Concordia Publishing House, St. Louis, Mo.. 121 pp. Price: 44 Cts.

"Our Struggle Against Rome" is the theme of the doctrinal discussions, on which the speaker, Prof. G. Mezger, presented extensive and well-sorted material. The papacy is still today the bitter and dangerous enemy of Christ and His Gospel, and since the time of the Reformation has hardened and hardened still more in its wickedness. The Roman Church is making special efforts, especially in our time and also in our country, to lead its cause to victory and to suppress and, where possible, destroy the Gospel and the true Church of Christ. It has also succeeded in gaining extensive influence in our country from many quarters. But to the faithful church of our country God has bestowed the unspeakable blessings of the Reformation in full streams by grace, and has preserved them to this day. By this means he has made our dear church, before others, capable of fighting against antichristic Rome. In the Gospel, in the Word of God, we possess the only effective weapon against this dangerous enemy; we must not allow ourselves to be deprived of it, but must rather wield it faithfully and diligently. These are the main thoughts, which the speaker excellently expounds. Of the business proceedings, "Our Relationship to the Honorable Evangelical Lutheran Norwegian Synod" (pp. 62-79) and the "Negro Mission" (pp. 79-106) excite special interest. The "Standing Orders of the Synodical Conference" form the Appendix. X.

**Lutheran Children's and Ingendvlat. 44th year.** 16 pages monthly. Price: 25 Cts. the volume.

**For the little ones.** 21st year. 4 pages monthly. Price: 15 Cts. the volume.

**YOUNG LUTHERANS' MAGAZINE.** Vol. XV. A 16-page monthly. Subscription price, 25 cts. per annum.

**LUTHERAN GUIDE.** Vol. XXIV. A leaflet for the little ones. Subscription price, 15 cts. per annum. SIHe bier perauSed bom Concordia Publishing House, St. Louis, Mo. For more than two years a "Commission on Children's and Young People's Literature" has been at work, appointed by the Synod to produce a list of good juvenile literature, German and English. From the first report of this commission, which is to appear in one of the next numbers of the "Lutheran," it is particularly pointed out that many narratives written for American youth are, for some reasons, unfit for our Lutheran children and young people. This judgment may also be extended to the American periodicals published for youthful readers. Even in the best of these papers are often found narratives which are wholly infested with the sectarian spirit, if they do not work into the hands of unbelief. For instance, *Youth's Companion*, some time ago, contained an essay which advanced the doctrine of man's descent from apes. Now, however, our Lutheran young people want to read, and they want to read magazines that are written in an interesting and instructive way. The above-mentioned journals, which are published by our Synodal Publishing House, meet this need. They are edited by people who not only carefully keep out of the columns of these papers everything that might bring harm to the youthful mind and the Christian sense of the readers, but who also know how to fill these columns with useful and interesting reading matter. These are the papers which our young people like to read; of this the long lists of subscribers - their number is altogether about 90,000 - bear eloquent testimony. But this number of subscribers does not yet reach half the children and young people in our Synod. In January each of these magazines begins a new year. How would it be then to obtain through the pastor or teacher a sample copy of the "Children's and Young People's Magazine," the *Young Lutherans' Magazine*, or the *Blätt-*

"For the Little Ones" and the *Lutheran Guide*? Children aged from eight to sixteen would be the former, those of seven years and under will be the latter two leaves with pleasure. One makes the test! G.

**LUTHER SONGS AND BALLADS.** A Jubilee Offering by F. W. Herzberger, 3619 Iowa Ave, St. Louis, Mo. 88 pages 5X8, hardcover, with cover title and cover decoration. Price, 50 cts; postage, 4 cts. May also be obtained from Concordia Publishing House, St. Louis, Mo.

As a contribution to the anniversary of the Reformation, Fr. Herzberger has put a number of incidents in Luther's life and work into verse. In total there are 43 longer or shorter poems, which can be used as private reading.

The booklet contains a number of texts which are popular with readers, but which can also be used as the basis for musical pieces or as recital numbers at school celebrations. The beautifully decorated booklet is adorned with fourteen pictures from Luther's life. L. F.

**Singer's Messenger.** Lyrical Quarterly. Published by the Singers' Messenger Society. Success Printing Co. of St. Louis, Mo., 4th year, No. 16.

This issue of the "Sängerbote" contains, in addition to many beautiful and interesting things, a note that we read not without regret: a "last request". The "Sängerbote" is preparing to disappear from the world of magazines next autumn. The "last request" is that the previous subscribers do not want to abandon this "last" volume, because it is to be a Reformation anniversary volume in a special sense, with their previous support. The paper will be discontinued, we read there in scanty words. And why? Because the poets had become "tired of writing poetry"? There is still no hint of this in this issue. The old friends of Zeitschrift find themselves represented again, partly with quite delicious gifts. So the enterprise must have been run at a loss financially, if the next volume of the "Boten" is so confidently announced as the last. And the dear friends of the art of song and poetry in our midst should put a spoke in the dear editor's wheel by helping him to pay his bills, so that he can then with fresh courage, God willing, procure many another volume of this his Zeitschrift. The number costs 15 cents, the vintage half a dollar. G.

**LAUS DEO.** Church Anthems New and Old. Compiled and Edited by John Dahle. Lutheran Publishing House, Decorah, Iowa. 48 pages 7x10. Price: 50 Cts.

A good collection of ecclesiastical songs for mixed choir, which shows the editor, the choir conductor at the Norwegian Imtlnr (lolIsAs in Decorah, to be an insightful musician. We need only mention the names Schütz, Riegel, Nheinberger, Herzog and the Swede Söderberg from the fifteen composers represented here. The booklet comprises twenty-two numbers, of which ten have English text, nine have English and Norwegian text, and three have Norwegian text only. L. F.

**CANTATA FOR CHRISTMAS-TIDE**, for Soli, Chorus, Piano, or Organ. By Haldor Hanson. Lutheran Publishing House, Decorah, Iowa. 62 pages 7X10. Price: 60 Cts.

This cantata deserves the same recommendation as the above-mentioned choral songs, although it requires an experienced choir due to its size, but the performance is not otherwise subject to any particular difficulties. It consists of 18 numbers, in which choir, also women's choir and men's choir, alternate with solo parts. The English text, which is underlaid, deals with the Christmas story and often consists of English Christmas carols by Watts, R. Heber and others. Some Lutheran chorales ("Wie schön leuchtet der Morgenstern", "Lobe den Herren, den mächtigen König der Ehren") are especially beautifully worked into the music. L. F.

## Introductions.

Introduced on behalf of the respective District Presidents:

On the 7th of Sunday, A.D.: Rev. H. Tietjen at Zion Church, Ferintosh, Alta. can. by Rev. J. H. Meyer.

On the 13th of Sunday, A.D.: Rev. M. Muller at St. John's parish, Madison, Minn. by Rev. K. H. Hein.

On the 15th of Sunday, A.D.: Rev. R. Frick at St. Pauls parish, Hutton, Alta. can. by J. H. Meyer.

On the 17th of Sunday, n. Trin.: F. Helmstetter in the Zion parish in Arena Tp, Minn, by P. K. H. Hein.

On the 21st of Sunday, A.D.: Rev. Charles Richter at Tabor parish, Buffalo, N. P., assisted by the Dallmann and M. Walker of Rev. F. C. Verwiebe.

On the 22nd of Sonnt, n. Trin: Bro. Gust. Merting at Zion parish, Judson, N. Dak. by Rev. Val. Kern. - P. Geo. Beiderwieden in Zion parish at Carlinville, Ill, by P. J. G. F. Kleinhaus.

On the 1st Sunday, the Adv.: Fr. L. A. Fischer in St. John's parish at Fredonia, Wis. assisted by PP. Kanietz and Heschke by Fr. Edm. Hübner. - P. Karl Ficken scher in Trinitatisgemeipde at Sacramento, Cal. assisted by P. Jacobsen from P. G. A. Bernthal.